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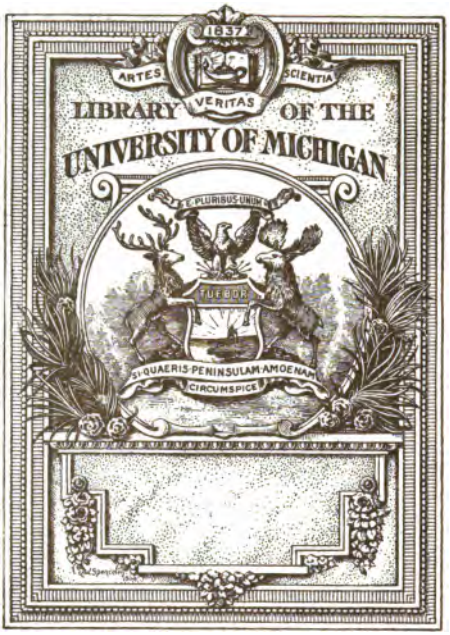
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One of the Bishops of the Methodist Episcopal Church

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THE

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SKETCHES OF SOUTH AMERICA.

BY REV. J. DEMPSTER, A. M., MISSIONARY AT BUENOS AYRES.

[*Continued.*]

THE state of South America, during her colonial relations to Spain, next demands attention. The conquerors of this vast territory, who settled within its limits, were exceedingly few. The European emigration to it in no subsequent period was large; and such were the moral and physical circumstances of the community that its natural increase was far less than the salubrity of the climate would have indicated. And so dreadful was the havoc of human life in the aboriginal nations that the descendants of their conquerors have not yet in three centuries swelled to their original number.

To form a just estimate of the intellectual and moral state of South America while under the Spanish yoke, we must glance at the character of the first Spanish inhabitants—at the policy of the parent state—and at the means adopted to make that system effective. Those who emigrated from Spain to the new world were, in general, men neither of family, fortune, nor education. If we except the viceroys, their staffs, the judges, the land and naval officers, there were none that had the least pretensions to gentlemanly deportment or good education. They were bands of fortune-hunters, few of whom had ever ascended to the middle walks of life in the country they left; and as they were without liberal feelings, extensive views, and enlightened principles in the land of their nativity, they could not import them to the land of their adoption. Pizarro, the famous conqueror of the most densely peopled portion of South America, was almost totally ignorant of letters. This is also true of most of his coadjutors, and of the great mass of his barbarous followers. The fierce and unpolished character of those hardy adventurers, who invaded the incarial dominions, was exhibited in their mutual feuds and bloodshed before their common enemy was subdued. Of these we shall find the most deplorable evidence in an abstract from the early history of Peru.

After Pizarro had conquered the forces of the inca, and taken Cusco, his capital, he sent forces under his brother to subdue other

provinces. This reduced the garrison to one hundred and seventy men. Around these gathered more than two hundred thousand natives, with an intention to overpower and crush them. The garrison resisted this flood for nine months; and, when on the very point of being overwhelmed by that constantly accumulating mass, Almagro, another Spanish leader, made his appearance near the garrison. So hostile was he to his despairing brethren that the Indians for some time expected his assistance. When their success with him became doubtful, they suddenly attacked him; but he had no sooner dreadfully routed them, than he turned his arms against the forces of Pizarro, and was equally successful against the well-disciplined Spaniards. Shortly after the conqueror of Peru met in bloody conflict the forces of Almagro, triumphed over them, and, after a mock trial of their leader, put that brave man to an ignominious death. The family and friends of Almagro never rested till their hands were imbrued in the blood of Pizarro. The son of the former was then placed at the head of the government, where he sustained himself but for a short period before the arrival from Spain of Vaca de Castro. This officer, having been appointed to tranquilize the tumultuous and contending partisans in the new world, and to assume the government of Peru, landed at Quito, (1542.) Before he reached Cusco he met the young Almagro, at the head of all his best forces. The battle was dreadful. Though the force on both sides was small, of the fourteen hundred who fought one thousand were left bleeding on the field. The lately arrived governor triumphed. Almagro and forty of his partisans were put to death, and many others for ever banished.

By these terrible movements the torch of civil conflict was extinguished but for a brief period; it was soon rekindled by the brother of the deceased Pizarro, to blaze with a more fearful glare. This chief collected and arrayed the party opposed to the governor, met him in the field, and in a bloody action crushed his power.

After the Spaniards, in many similar struggles, had alternately been each other's murderers and victims, the crown of Spain sent Padro de la Gasca, with unlimited power, to establish order in this distracted community. This great man, whose movements were marked with no less prudence than vigor, found scope here for all his amazing energies. He first addressed himself to those noble principles which are the bond and bliss of the social system, but found in that rude mass little susceptibility of the legitimate emotions he would raise. Finally, he found himself coerced, by the force of circumstances, either ignominiously to abandon his public charge, or meet his reckless countrymen in the field of blood. For the latter he accordingly prepared, though with the greatest reluctance. Pizarro led the opposing force; but no sooner were the armies in array for conflict than several of his ablest officers and bravest troops galloped over to Gasca. This decided the otherwise dubious fate of the day, so that all the enemies of Gasca fell into his hands. This prosperous result, however, effected no change in the noble mind of this true patriot. The same moderation which graced his movements when his enemies were the majority shed its mild light on all his public acts when their power was annihilated. He pardoned all his enemies whose existence was not inconsistent with the tranquillity of the state,

so that none perished but Pizarro and a few of his obstinate adherents.

The bloody picture of the first European society here drawn on this epitomized page is a terrible index to its mental and moral character. This semi-barbarous character of these first Spanish settlers transfused through the successive generations of their descendants a most malign influence.

By adverting to the *policy* of the parent state toward these colonies, we shall see how exactly it was adapted to perpetuate and augment that influence:—

It was the policy of Spain to shut out from South America every kind of knowledge incompatible with blind obedience to foreign sway. An historian of considerable respectability, Mr. Zavala, has enumerated the six following particulars as characteristics of the colonial system: 1. Terror, inspired by the immediate punishment of the slightest symptoms of dissatisfaction, without the least opportunity of inquiring for what reason, or by what hand the blow was inflicted. 2. Deep ignorance, which shut out from the public mind whatever the government deemed inexpedient for it to know. 3. A religious education, which inculcated the most degrading superstition. 4. The strictest seclusion from all foreign intercourse which might improve the colonies in their civil, religious, or commercial knowledge. 5. The most domineering system of monopoly, extending to land, offices, and commerce. 6. A standing army, not for the defence of the people which supported it, but to awe them into acquiescence in whatever might be the royal pleasure.

That there were many universities, colleges, seminaries, and schools in South America is sufficiently notorious. And the existence of many of these, from a very early period of European settlement here, may seem to refute the above allegations against the crown of Spain. But when the purposes are known for which these institutions were established, their existence will give to these allegations the most ample support. Though these seats of learning were founded on the same general plan of those in the parent state, they were encumbered with restrictions originating in the narrow policy of a foreign despot. The branches taught in the highest of these institutions were the theology of the Catholic Church, the philosophy of the schools, the ancient code of Roman laws, and Spanish jurisprudence. This course of studies was not merely defective in the branches it included, but directly blighting to the noblest powers of genius. These institutions only profess[illegible]ke lawyers and theologians. Medicine was committed to [illegible] hands; and the art of surgery, important as it is, was [illegible] unknown. The sciences of chimistry, mathe[illegible] philosop[illegible]ught in our best-regulated insti[illegible]ly negl[illegible]less, but absolutely prohibited [illegible]e state[illegible]e policy of Spain to array the [illegible] in the[illegible]l attractives; for such is Ro[illegible] would[illegible]r interfere with the plans of the [illegible]ould giv[illegible]ns the greatest stability and effi[illegible] could[illegible]ower have been shaken in South [illegible] the[illegible]ained faithful to their transatlantic

But the very means to which the crown resorted to secure that fidelity contributed most to annihilate it. Spain took care to fill the most lucrative and authoritative offices in the church by dignitaries from home, or by such as were connected by the strongest ties to the parent state. The curates and friars foresaw that these dignitaries would adhere to the royal cause in the event of a struggle; that this would displace them from their seats, and leave them vacant for the lower orders in the sacred office. The most active movers in the revolution perceived and encouraged this ambition in the clerical orders. Their eagerness to rise to offices of profit in the state, and to seats of honor in the church, blinded them to the dreadful reaction which was at the door. It prevented their foreseeing that it was in the very nature of those revolutionary principles, which would shake the highest authorities of their church, to continue their operation till they had laid their own power in the dust. But though this deep-laid scheme of the "lord of the Indies" issued in subverting the political superstructure to which it tended to give stability, it did this only by the force of remarkably concurring events.

So far as the highest institutions of the land could exert an agency in imbuing the whole mass of educated mind with the principles of absolute submission to despotic sway, so far the system of South American education gave durability to slavery. But, not content with thus cramping genius by confining it to the learned trifles and exploded superstition of the darkest ages of the world, the civil authority was ever ready to concur with the Inquisition, where that court was established, to extend the list of prohibited books, till this catalogue of interdicted authors swept aside some of the finest political and religious works in the English language.

Hence the amazing sway of ignorance and prejudice over this people during the lapse of three of the brightest centuries that ever rolled over the world. A late writer observes, "that the reformers of South American education, who nobly stepped forward after the revolution to remodel the ancient system, found the colleges and universities centuries behind such institutions in other parts of the enlightened world; that the natural sciences, which are the noblest monuments of gifted minds, were scarcely glanced at in them; that the intricate and delusive dialectics of the schoolmen occupied the most improvable period of the student's course; and that so few were the branches to be learned, and so barren the books placed before the learner, that it is impossible to imagine how effectually several years of intellectual labor could be thrown away! The deep-rooted and wide-spread prejudice which has long existed in Spain against *female education* was strengthened in South America by the system of Spanish policy toward this continent. Not even the elements of what deserves to be called an education were allowed to women. The small degree of tuition afforded to some in the most favored allotments was given under circumstances highly deleterious to the purposes of life. The schoolhouses were *convents*, and the teachers were *nuns*. In this dismal sepulchre of immured fanatics it was impossible the pupils should not become imbued with the mysterious spirit of the cloister.

Such an education, tinged with this ghostly spirit, instead of furnishing qualifications for the active duties of life, in the responsible

relations of sisters, wives, and mothers, tended to blunt the susceptibilities, paralyze the energies, and deaden the sympathies of nature. Though such an education is obviously at war with every social relation in life, it is impossible to conceive the extent of its blighting influence where it has obtained for centuries, without personal observation. Those who have here witnessed its actual developments in real life have felt that the most thrilling descriptions of the master minds of the age have not furnished a too highly wrought picture of the *importance of a good female education.*

But such a one as was allowed to young ladies in these colonies was admirably adapted to the policy of their sovereign. In all parts of Spanish America the system of Romanism was an object on which the eye of government was immutably fixed. Churches and chapels were erected, in the very infancy of society, in that massive and imposing style which had been common in the Catholic states of Europe. And among the first public buildings which arose on the southern continent were the hermitages, convents, and seminaries, which were located in the midst of the most beautiful and romantic scenery with which the new world is adorned. The pope exercised his spiritual jurisdiction through the crown of Spain, and from the parent state furnished America with the most ample supply of all grades of ecclesiastics. The colonies soon supplied themselves with the lower orders, but continued up to the revolution to receive from Europe their bishops and higher dignitaries.

In all seats of learning, and at every post of office, the Catholic religion was guarded with a no less vigilant circumspection than the rights of the crown. Indeed, the diffusion of Christianity was repeatedly avowed as the paramount object both of the conquest of these countries, and the continued control over the colonies. That this pretension was contemporaneous with the first invasion of South America the slightest reference to the movements of Pizarro will clearly demonstrate.

When Pizarro and Almagro entered on the execution of the purpose they had formed to explore and conquer a portion of the new world, they took with them Luque, a *priest.* After (in 1524) they had sailed from Panama, with one hundred and twelve men, they discovered Chili; met with various delays and reverses, and came to Peru; the glittering white in which the natives were clad, the gold and silver ornaments and utensils which they displayed, so enraptured the vision of these adventurers that they determined on a speedy invasion. This they accomplished in their second expedition, which was made with three vessels. When they had again reached Peru, they found it at war with Quito. Atahualpa, the reigning inca of Peru, sent messengers to Pizarro to obtain his assistance against the enemy of Peru. The Spanish adventurer seized on this proposal with the greatest avidity, and hastened to the interior, where the inca and his troops were encamped. Pizarro first sent to Atahualpa, informing him that he was an ambassador, sent by a powerful sovereign from beyond the ocean, to assist him against his enemies. The inca approached the Spaniards with all the ceremony and pomp of eastern royalty. Seated on his throne, which was adorned with gold, purple, and the richest plumage, he was borne by four of his officers, preceded by four hun-

dred in the most splendid uniform, and followed by all the officers of government, and an immense retinue in their train.

While the inca was thus approaching, nearly thirty thousand of his forces being drawn upon the plain, the priest, with an interpreter, met him. He then, in a few words, explained to the monarch the mysteries of Christianity—the prerogatives of the pope—the grant his holiness had made of the new world to the king of Spain—and the necessity that the inca should embrace the Christian religion, acknowledge the authority of the pope, and submit himself as a vassal to the king of Castile. Indignant at this incomprehensible and presumptuous harangue, the inca replied, that he was master of his own empire,—that the pope and the king of Spain were unknown to him, and had no concern with his prerogatives,—that he would never renounce the religion of his ancestors, or abandon the worship of the sun, that bright and immortal deity of his country,—that he would not worship the God of the Spaniards, and degrade himself by rendering homage to him who, like other mortals, was subject to death. He demanded of the priest where he had learned those wondrous things on which he had so surprisingly expatiated? "In this book," said the holy father, reaching to him his Breviary. The inca took it in his hand, turned over the leaves, and holding it a moment to his ear, answered, "This book is silent, it tells me not a word," and, in a contemptuous manner, cast it to the earth. The priest instantly kindled in a rage, and, turning to the Spaniards, exclaimed, with all his power, To arms, Christians, to arms!—the word of God is insulted!—avenge this profanation on these impious dogs!

Pizarro, waiting with impatience to execute the plan previously concerted, instantly gave orders. These had scarcely burst from his lips before his eager troops sprang to their execution. In a moment the musketry was discharged, the music rang, the cannon roared, the horse galloped fiercely to the charge, and the infantry pressed impetuously forward with sword in hand. Horror-struck by this treachery, and terrified by the sound and bloody effect of the fire arms, the Peruvian troops fled in the utmost consternation. The roar of the artillery sounded so much like the thunder of heaven that they doubted whether their enemies were not of a supernatural character, sent to punish their delinquencies. The nobles only remained in the field to protect the celestial person of their sovereign. But Pizarro made a rapid movement with a chosen band toward the inca, pulled him from his throne, and retained him a prisoner.

By this sudden onset more than four thousand Peruvians were slain, while not a single Spaniard fell. This great empire changed masters in an hour. He who held absolute sway over a dominion of almost two thousand miles in extent was, in one brief hour, disrobed of all authority, and made a helpless prisoner. Had the Andes been shaken from its base, and desolated half his kingdom, the calamity could not have been more shocking or unlooked for. The inca, perceiving that gold was the charm which had allured the Spaniards to his country, proposed to fill the room in which he was confined so high as he could reach, and give it to Pizarro, for his liberty. To this the treacherous Spaniard seemed heartily to agree. But, when the unfortunate monarch had fulfilled his engagement, and demanded his liberty, he per-

ceived, that not his liberty, but his death was determined on. The mode was burning by a slow fire; but, on condition he would embrace Christianity, it should be commuted to strangling. To this, after a severe mental conflict, the broken-spirited monarch consented. The priest then, who deplored his death, (to which he had secretly counseled,) congratulated him because he was about to die a Christian. This picture of hypocritical zeal for religion is drawn in blood on too many pages of South American history. The Inquisition, which was established in Peru, and devoted, at one period, to the conversion of the Indians, was not more antichristian in its bloody achievements than the disgraceful pretension we have just detailed.

To give the greater influence to the Church, the extent of its possessions was constantly increased, and much of the most productive lands in the vicinity of towns and cities was in its power. Priestly artifices extorted many of these in the dying hour, so that numerous estates came by bequest into the possession of the Church. Royal grants to it were also large and numerous. Indeed, several institutions of the Church possessed larger revenues than flowed into the coffers of some extensive provinces. These arrayed it in a pomp, and secured to it an influence, which made it one of the mightiest pillars which supported regal power in South America.

Another feature of the colonial system was the unapproachable distance at which the two parts of society were placed from each other. During the three centuries which intervened between the conquest and revolution immense tracts of land remained in the hands of some ancient families. Many of these had on them a slave population, so that they were entirely wrought by the Indians and Creoles, who belonged to the estates. Many of these families were worth from one hundred to twenty-five hundred thousand dollars.

The ignorance and debasement of the laboring class scarcely had a parallel in any civilized nation on the globe. Their habitations were floorless, unfurnished huts; their wages would only procure them the coarsest food and clothing; and their posterity could scarcely hope for a more elevated allotment. It was deemed deeply disgraceful for any member of a respectable family to engage in manual labor, or to become acquainted with any of the mechanical arts.

This distance, at which the two classes of community were placed from each other, left the extremes without an intervening link to connect them. But this was the only social state which would perfectly accord with the designs of the Spanish crown. If the wealth and intelligence could be retained in the hands of a few, whose interest required the full recognition of the royal prerogatives, the great mass being powerless by their ignorance and poverty would always remain incompetent to change the political order of things.

Prior to the revolution, Spanish America consisted of seven general divisions. New Spain, Peru, Buenos Ayres, and New Grenada were vice-royalties, having all the pomp, and many of the prerogatives of distinct and independent empires. Chili, Venezuela, and Guatamala were three territories, each governed by a captain-general. Such was the genius of the government over all these divisions, that the features we have described were ever prominent in its character.

But this sketch of the colonial history should not be concluded

without some account of the *Jesuits*. This most extraordinary society that the world ever saw acquired a power in South America which made its vice-kings tremble on their seats. In 1840, it will be just three centuries since this society was originated. The famous Loyola was its founder. This far-seeing individual assured the pope, that if certain clerical privileges and exemptions could be granted, he would form a society, which, in evangelizing the heathen, and in extending the dominion of his holiness, would far exceed all which had ever existed. The pope conceded the required privileges, and the society was organized by his formal authority. What Loyola had promised to the pope, he accomplished to the admiration of Europe. His emissaries were immediately despatched in great numbers through Europe, Asia, and Africa. Their success was deemed miraculous, and it was predicted that the populous east would soon bow to the spiritual sway of Rome.

But, as to trace them through their political intrigues in the old world falls not within the design of this sketch, we hasten to their movements in South America. In less than ten years after they sprang into existence, they entered the new world. In 1549, a number of them landed in Brazil, penetrated the interior, and commenced preaching to several of the Pacific tribes. They claimed to be the descendants of St. Thomas, whom they represented as having been the immediate apostle of the Son of God. They declared themselves delegated by his authority to carry a message of eternal peace and happiness to the whole Indian race. They gave to these unsuspecting tribes a particular history of St. Thomas's advent to America, and journey over the southern continent. Among other marvelous things in his history, they affirmed, that he landed on the coast of Brazil, traveled through the immense desert, with a huge cross in his hand; and, as he proceeded, left on the hardest rocks the print of his large, naked feet! that by these, and similar wonders, he perpetuated the memory of his glorious journey from the coast of Brazil to the river Parana, to the Paraguay, thence to the great Chaco, and finally over the whole of ancient Peru; that the unwieldy cross, which their ancestors saw in the hands of this apostle, was hidden by the unconverted Indians in a certain lake, which, after lying there fifteen hundred years, was discovered by the curate of that place, and rescued by his holy hands! Ridiculous as were these fictions of the Jesuits, they were believed to be sacred realities by minds elevated immeasurably above their Indian converts.

Surprising as it may appear, in the nineteenth century, Alvear—otherwise a respectable historian—has seriously attempted to solve the problem of the long immersion of the cross, without injury to that sacred symbol. Among his other sage reasons by which he accounts for this phenomenon, the most sweeping was that the cross was framed of *holy wood:* that this cross had remained in that watery concealment since the apostle's age, he thought none could doubt who knew the fact, that numerous and most stupendous miracles had been wrought by it. How strange that, after more than three hundred years have furnished the clearest light to discriminate between divine miracles and popish tricks, common sense is still shocked by referring the latter to the hand of God! This story of St. Thomas was made to ring so

incessantly in the ears of the first tribes they addressed, that the missionaries were able to give it out among other tribes as a tradition they had received from the Indians themselves; as one which had been handed down from father to son, and obtained so generally among the native tribes of the new world as to admit no doubt of its truth.

These crafty men made the most high-sounding professions of self-sacrifice and benevolence in all their intercourse with the Indians. The history of their plan furnishes indubitable proof that their own aggrandizement was the absorbing object to which every other one was made tributary. Cortez, the Pizarros, and other adventurers sailed to America for the *same object*, but with an intention to accomplish it by other means. They intended to spill the blood of the natives that they might acquire their treasure. The Jesuits wished the personal services of the thousands they "reduced," and therefore subdued them by peaceable means. That they raised them to some degree of social order, taught them the Catholic system, and some knowledge of the mechanical arts, cannot be questioned. But, had the teachers withheld this degree of discipline, they would have defeated their own sinister end. Had the Jesuits left them in a state of utter savageism, they would have failed to procure a fortune by such an instrumentality. These Indians were more than one hundred and fifty years under the absolute control of this society. Had their elevation been its object, the last colonist would not have been in the same state of the first converts, but with every successive generation would have risen in the scale of society. But nothing is more certain than that they made not a single advance either in knowledge or property.

One fundamental principle in the government of the Jesuits was, that their establishment should be independent of all other civil and ecclesiastical authority in the new world. They professed, indeed, allegiance to the king of Spain; but, as they would allow no interference with their institutions, legislation, or practical government, by any of the king's representatives, *de facto* they renounced the royal authority. They contended that the bishop could have no jurisdiction over the missions; and if the viceroy presumed to enforce his authority, they met him with armies in the field. Thus their loyalty to the king had no existence but in name, as it exhibited itself in a prompt resistance of all his agents. To assume a position so lofty required something very special in the condition of this remarkable society; and their history shows them concerting and maturing their plans, at an early period, to maintain this *imperium in imperio*. To maintain this extraordinary position required united and vigorous effort, long and unfaltering perseverance, unwearied application to the royal seat for new privileges, and a most artful extension of them, as they were successively obtained. Never was there a society of men more distinguished in all these respects than the Jesuits. But this whole series of strenuous efforts could not have secured a society in so high pretensions, which was not located at such a distance from supreme power as that which separated the Jesuits from the royal and papal authority.

Another prominent trait in the character of this society was the state of *entire subordination* in which all acted to their *superiors*. The members of a man's physical frame are scarcely more obsequious to

the decisions of his mind than were all inferiors to the commands of their respective officers. One individual was placed over all the concerns of thirty mission towns. Though he was assisted by two "vice-superiors" in his high office, these with all others implicitly obeyed his commands. Each town was furnished with one curate and an assistant; and in such as were more populous, each curate had assigned him two assistant curates. The affairs of each town were entirely committed to these curates. One of them ministered at the altar, and to a few of his flock taught, most scantily, the elements of reading and writing. The other superintended all the pastoral, mechanical, and agricultural branches.

It is true, each town had its Indian judges, aldermen, and other officers; but these were the mere tools of the padres, as they never proceeded a single step in their official business without the counsel and approval of the curates. These Indian officers met every day for the double purpose of rendering to the curates the most strict and minute account of the manner in which their orders had been fulfilled, and to receive fresh directions for the succeeding day.

A regulation which was deemed vital to the successful operation of this social system was the *perfect equality of all the Indians constituting the community.* This extended not merely to matters of great moment, but to the minutest circumstances—to the quality of dress, the manner of wearing it, the hour of commencing labor, and every thing of a social character, excepting the name of office, and the occasional investment of its appropriate badge.

The Jesuits, those acute observers of character, selected for their officers Indians of the most unaspiring and docile character. The caciques were, therefore, the least of any eligible to office. At the expulsion of the Jesuits only *three* of these were found in office among all the hundreds of Indians who were raised to official rank. The utmost caution was used to diminish the ancient veneration which every Indian had cherished for his cacique. To have increased that deep-seated respect by raising its objects to office might have been uncongenial with clerical purposes, by diminishing that omnipotent control which was in the hands of the curates.

But the most marked part of this unique system was that which provided for a *community of goods.* This institution, which was never adapted to the state of human society, has never been adopted without injury since that brief and miraculous period when Christianity was introduced into the world. But, if it be *bad* when established on the most equitable principles—when an equal proportion of the produce is distributed to each member of the community—how shall we describe the fallacy, the shameless imposture it involves, when the *few* absorb the labors of the *many!* Such was the community of goods established among the Jesuits in Paraguay. The scores of thousands of Indian laborers, whose earnings amounted to millions, enjoyed only such a pittance of this fund as was sufficient to clothe and feed them, in the coarsest and cheapest manner. Their clothing consisted often of a single garment—their food of the simplest morsel—and their habitation of a floorless mud hut. This wretched subsistence was all the overflowing fund, created by their labor, could dispense to them. Though they were allowed a portion of every week to labor for them-

selves, as all the avails of it must contribute to the support of their families, the common fund was affected in the same manner as if they had been directly devoted to its augmentation, as the same amount they so obtained might be retained from them in the fund. If this be a community of goods, the greatest slaveholder of the African race acts on the principle of a community of goods; for the planter no less than the Jesuit must afford his slaves a subsistence, or they perish, and he is ruined.

By this system the Jesuits accumulated enormous wealth. In the missions alone, situated on the banks of the Parana, they possessed thirty townships, containing not less than one hundred thousand Indian inhabitants. More than thirty thousand of these were capable of performing labor; and each laborer, acting under this system, was worth to the Jesuits at least two hundred dollars. If to the sum of these be added the value of their horses, cattle, mules, sheep, land, and their churches, with their rich ornaments, it will amount, at the most moderate prices, in a single establishment, to nine hundred thousand dollars. This sum, multiplied by the thirty towns, produces the enormous amount of twenty-seven millions.

But enormous as this wealth appears, it was small compared to the millions they possessed in the various sections of this vast territory—their lands, slaves, Indian subjects, numerous warehouses, and richly endowed churches, together with twelve most favorably located colleges around them, with a paramount influence with which none in the new world could compete. So fearful was this influence that the viceroy of Buenos Ayres declared to the king of Spain that the Jesuits had more vassals than his majesty in South America. It is true that knowledge was only dealt out to this people in grains and scruples, yet of all that was allowed to be disseminated the Jesuits held the key. It was at this moment of their brightest glory, when the tide of wealth was flowing in most abundantly—when the echo of their achievements sounded over the continent—when Spain itself trembled at the success of their intrigues—it was at this moment of aspiration and ardent hope, that all their power and prospects vanished, like the "baseless fabric of a vision, and left not a wreck behind."

In 1767 Charles III., king of Spain, formed the bold design of expelling all the Jesuits from his dominions. After having issued a decree to this end, the king addressed Pope Clement III., begging his benediction on this momentous and apparently indispensable act. In this address he reminded his *holiness*, that the first duty of a sovereign was to watch over the peace and preservation of his state, and to provide for the good government and internal tranquillity of his subjects; that, guided by this view of his duty, he felt himself imperiously required to adopt this severe measure against that society; that he would send them all from his dominion, both in the old and new world, to the state of the church, Italy; and that he had appropriated a sufficient sum for their support to sustain them through life.

At this the pope instantly took fire; and, addressing a brief to Charles, he remonstrated in the strongest terms against a measure which he declared to be most offensive to Heaven: he vindicated the Jesuits, and alleged them to be the most pure, active, and divinely attended of all the servants of God, and condemned the king in this

severe measure, by some fearful insinuations. His majesty submitted this stern document to his council extraordinary, to receive advice from that august body. The council spoke out on the communication of his holiness with a freedom, and fearlessness, and strength, worthy of a brighter age of the world. It stated to the king that the brief was wanting in due respect to the sovereign of Spain and the Indies; that it would be compromising his supreme prerogative to enter into any controversy on the question; that to *God alone* the king was responsible for his acts; that the brief had been silent respecting some of the most important considerations, which make the measure it opposes indispensable.

The council then recapitulated some of the charges against the Jesuits. That they had altered the theological doctrines—that some of them had been so daring in their skepticism as to doubt the authenticity of the sacred Scriptures—that, in China, they had rendered compatible at once the worship of both God and mammon—that, in Japan, they had, in so scandalous a manner, persecuted the bishops, and other religious orders, as that it could never be blotted from the memory of man—that, in Europe, they had been the very point and focus of all the tumults, rebellions, and regicides—that it was proved, by the undeniable testimony of their own papers, that, in Paraguay, they took the field at the head of organized armies to oppose themselves against the claims of the crown—and that they had just been in Spain endeavoring to change the whole system of government, and modify it according to their own ruinous purposes. The council, after, from the most unquestionable authorities, drawing this gloomy picture of the fraternity, concluded by recommending his majesty never to lend his royal ear to any application in their behalf.

The king accordingly persevered in his original design, and proceeded to execute it with so much energy and despatch as to astonish such as were best acquainted with his purpose. Three days after the decree was issued to expel the Jesuits, a vessel of war sailed for the river Plata, with the most positive orders to the viceroy of Buenos Ayres to seize the Jesuits in all their strong-holds, in one simultaneous movement, and ship them for Europe.

This ordinance reached the viceroy on the 7th of June, and was executed by him on the 22d of the following month. His plans were originated in a secrecy so deep, and matured in a silence so profound, that a suspicion of them never entered the public mind till the very moment they burst into execution.

This hazardous enterprise involved extensive bearings; and, had a single blunder been committed, much bloodshed might have been occasioned. The Jesuits to be apprehended were more than five hundred in number. They were spread over a territory of nearly two thousand miles in extent; they held an absolute sway over almost one hundred and fifty thousand Indians, many of whom were armed; they had under their entire influence most of the literary institutions in South America; they wielded a power sufficient to repel the military force of any province in the new world, and to make, at least, one throne tremble beyond the ocean. To break down, by a single stroke, such an establishment as this, without the least public tumult, or the loss of a single drop of blood, required a skill in planning, and a

celerity in executing, with which the most powerful are not often gifted. Yet such a blow fell on the Jesuits!

In one dreadful midnight-hour all was lost! Their gold, silver, lands, slaves, colleges, cattle, and churches, with their rich treasures, which were accumulated by the strenuous efforts of a hundred and fifty years, passed for ever from their grasp. On the night of the 22d of July, 1767, every Jesuit in South America was arrested, made prisoner, and prepared for transportation to Buenos Ayres, that he might be thence shipped to Europe.

Thus this community—the most singular that ever existed—which had advanced by rapid strides in wealth, and strength, and influence, for a century and a half, was crushed at the very moment when suspicion was in the deepest sleep, and ambition on its most fiery chase. When every individual aspired at higher distinction—when the whole community lorded it over the country—when every member felt that the house of the Jesuits was based on a rock—then, like ancient Babylon, its fall was as a millstone hurled into the ocean. As this society has again been resuscitated, and is at this moment spreading itself over both the northern and southern hemispheres of the new world, its past history should be studied, and its future enterprises anticipated, with an interest which coming events will give to its movements. To develop the arcana involved in the deep plans of this fraternity belongs not to our pen, but demands the attention of some gifted mind, whose description shall be vision, and whose warning notes shall thrill through the nations.

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AN ESSAY ON CHURCH GOVERNMENT.

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Civil governments may be divided into three kinds—monarchical, aristocratical, and republican. These, in their various modifications, embrace all the governments in the world.

They may exist pure or mixed. Where supreme power is vested in a king, there is a pure monarchy. Where it is vested in a few of the principal men of a state, there is a pure aristocracy. Where it is vested in the people, there is a pure democracy. A mixed government is one in which these different forms are more or less blended, so as to make a government embracing parts of each.

To be more explicit. The king makes a monarchy; the house of lords an aristocracy; the house of commons a democracy. The king and house of lords make a limited monarchy. The king, house of lords, and house of commons, make a still more limited monarchy; or a government somewhere midway between a pure monarchy and a pure democracy.

Ecclesiastical governments may also be divided into three kinds—Episcopal, Presbyterian, and Independent. The Episcopal form embraces the Roman Catholic, the Greek, the Armenian, the Moravian, the Lutheran, the English Episcopal, the American Protestant, and

the Episcopal Methodist Churches; the Presbyterian, the Scotch and American Presbyterian Churches, with some other smaller sects; the Independent, all other denominations, whether Congregationalists, Baptists, Unitarians, Universalists, Swedenborgians, or any other by whatever name designated. To this classification no exceptions can be taken, if it be considered that ecclesiastical governments, like civil, admit of many modifications. This point will be more particularly noticed in treating of the different forms of government separately.

The episcopal form is that which recognizes bishops as having authority beyond the limits of a single congregation. The exact extent of this authority is not essential. The Presbyterian form is that which governs any number of congregations by presbyteries, synods, and general conventions; or by other legislative and judicial bodies, by whatever name called, which exercise jurisdiction over several congregations. The Independent is that which lives, and moves, and has its being in and by a single congregation.

My object is to exhibit the different forms of church government existing in the United States. This I shall do in as few words as the nature of the subject will admit, beginning with that general division called episcopal. As I have already stated, this embraces several denominations, which differ no less in discipline than in doctrine. A clear view of the distinctive features of each will enable us to decide as to their real and relative claims.

I will first notice the *Roman Catholics*. The government of this church, I need not hesitate to say, is a pure despotism. The pope of Rome is its supreme head. In him is vested not merely supreme judicial and executive, but legislative authority. Hence he is called God —the most holy father—God's vicegerent, &c. From him there is no appeal. To resist him is to resist God, and is punishable to any extent he may please. He may act in person, or by deputy. The former being impossible to any great extent, he acts by primates, patriarchs, archbishops, bishops, and priests, and thus makes his power to be felt throughout the world. In spiritual matters he claims universal jurisdiction; in temporal, all he can gain by art or arms. In America he enforces his laws by one archbishop, ten bishops, two assistant bishops, and nearly four hundred priests. These, acting in his stead, govern his eight hundred thousand subjects according to his pleasure. They may bless or curse, pardon or excommunicate, to the pains and penalties of purgatory. Under such a government subjects have nothing to do but submit.

The powers belonging to these and other officers of the Roman Church are very clearly stated in the Encyclopædia of Religious Knowledge. A short extract shall close the consideration of this sect. "An archbishop has jurisdiction over all the bishops of his province, who are his suffragans, summons them every third year to a provincial synod, and the constitutions formed in it affect all the churches in the province. In like manner, primates and patriarchs have a jurisdiction over all the archbishops and other bishops of the kingdoms or nations where they hold their dignified rank. The constitutions of the national councils, convoked by the primate, bind all the churches in that nation; and the constitutions of the patriarchal council bind all the

patriarchate. Above all there is the pope, who has the power, *jure divino*, of feeding, ruling, and governing the whole church, and exercising his jurisdiction over all clergy as well as laity.

"His care and solicitude extend to all Roman Catholic Churches throughout the world. He enacts rules of discipline for the universal church, dispenses with some of them when he sees proper, punishes those who do not obey, passes sentence upon ecclesiastical causes referred to him, and receives appeals from all Roman Catholic bishops in the world. Thus all Roman Catholics obey their bishops, the bishops the archbishops, the archbishops the primates and patriarchs, and all of them their head, the pope; and of these is composed one church, having one faith under one head."

The Moravians, according to their own account, derive their origin from the Greek Church, which is strictly episcopal. They, however, allow their bishops much less authority than is exercised by the bishops of the mother church. They govern themselves by councils or synods, composed of deputies from the congregations, and by inferior bodies, called conferences. Their synods generally meet once in seven years. The authority of this body extends to all the congregations and missions. It makes laws for the whole church, decides questions of doctrine and discipline, elects bishops, and chooses a kind of executive board, called "the elders' conference of the unity," to exercise a general supervision over the whole work, during the interim of the synods. This conference superintends the missions, watches over the doctrine, moral conduct, and temporal concerns of the congregations, sees that discipline is everywhere maintained, appoints and removes servants of the unity, and authorizes the bishops to ordain presbyters or deacons, and to consecrate other bishops.

There is another conference belonging to each congregation, which directs its affairs, and to which bishops, and all other ministers, and laymen are amenable. This body is called the elders' conference of the congregations. It consists of the minister or pastor, who is president, the warden, a *married pair*, who have the spiritual oversight of the married people, a single clergyman who oversees the spiritual concerns of the young men, and *some women* whose business it is to see to the temporal and spiritual concerns of their own sex. This conference is answerable for its proceedings to the conference of the unity.

The bishops have no authority only what they receive from the synod, or the elders' conference of the unity. They differ from presbyters in that they are consecrated to the work of ordaining bishops and other ministers. This is their principal business.

The Moravians have two prominent peculiarities. One respects their mode of doing conventional business, the other their mode of forming the marriage contract.

Their synods and conferences settle some questions by a vote of the majority; but in cases of importance their final resort is to the *lot*, even though the vote is unanimous. It is in this way they choose their bishops. Hence, should they choose forty, and the decisions of the lot be against them, they would have to make another trial, or abandon episcopacy.

In respect to marriage, the brother who marries out of the commu-

nion is cut off at once. He may select him a companion in the society if he choose; but as this is nearly impracticable, owing to the partition walls which are strenuously kept up and defended between the sexes, the more common practice among the brotherhood is to submit their choice to the church. The selection having been made, they submit it to the lot—or, to use a phrase meaning substantially the same thing, and much better understood in common parlance, *draw cuts*—which finally decides the case. If, however, the selection of the church is opposed by the lot, another is made, and submitted, and so on, till the church and lot harmonize, which constitutes a valid contract. All this is done with the greatest solemnity, and in an humble and prayerful dependence on God, every way worthy of this noble-spirited and deeply devoted people.

The government of the Lutheran Church is somewhat singular. In Denmark and Sweden it is strictly episcopal, maintaining in high repute diocesan episcopacy. In Hamburg, Frankfort, and the United States, the ministers together form a body for the purpose of governing the church, and examining and ordaining ministers. In the United States the ministers are under the inspection of ecclesiastical overseers, called seniors or presidents, whose business it is to admonish, to examine applicants for the ministry, and grant licences *ad interim* to them, and make reports to the synods. They are regarded as *primus in paribus*, first among their equals; or, as it is with the bishops in the Methodist Episcopal Church, equal in ministerial order, but first in office. Their judicatories in America are three—the vestry of the congregations, the special conference, and the general synod. The decision of the last named is final. This is composed of ministers, and an equal number of laymen, chosen by the vestries of their respective congregations, and it directs the external affairs of the church.

The conference meets once a year, and is composed only of ministers. It regulates the spiritual concerns of the church, such as judging of doctrinal controversies, examining, licensing, and ordaining ministers.

Though this church has no bishops by name, it is nevertheless justly called episcopal. Names cannot alter the nature of things. Its seniors or presidents, though not authorized to perform all the offices usually assigned to bishops, give it too high an episcopal tincture to allow of its receiving any other classification.

The Protestant Episcopal Church comes next in order.

The orders of ministers recognized by this sect are three—bishops, priests, and deacons. According to their constitution they hold a triennial convention, in which each state or diocese is represented by lay and clerical delegates, chosen by the state conventions, (every state or diocese having a convention to regulate its local concerns,) each order having one vote, and the concurrence of both being necessary to an act of the convention. The bishops of the church form a separate house, with a right to originate measures for the concurrence of the house of delegates; and when any proposed act passes the house of delegates, it is transmitted to the house of bishops, who have a negative on the same, so that the consent of both houses is requisite to the passage of any act. The church is governed by canons, formed

by this assembly, and which regulate the election of bishops, declare the qualifications necessary for obtaining the orders of deacon and priest, the studies to be previously pursued, the examinations which are to be made, and the age which it is necessary for candidates to attain before they can be admitted to the several grades of the ministry. Thus the triennial convention is the highest legislative and judicial tribunal in the church. In its legislative capacity it enacts laws for the government of the whole connection; in its judicial, it decides finally all cases of appeal.

The annual diocesan conventions are composed of all the ministers in the diocese where they are held, and an equal number of lay delegates from the different churches. Their authority is restricted by the geographical limits of the diocese and the canons of the church.

The government of the Methodist Episcopal Church is somewhat similar to the Protestant Episcopal. It, however, recognizes but two orders of ministers—elders and deacons. Its chief executors, the bishops, exercise episcopal authority, not by virtue of any superiority of ministerial order, but of ecclesiastical office.

The officers of this church are bishops, presiding elders, elders, deacons, preachers, exhorters, stewards, and leaders. The duties of the bishops are entirely executive. They are to preside at the conferences, fix the appointments of the preachers, within certain limits, change, receive, and suspend preachers in the intervals of the conferences as necessity may require, oversee the spiritual and temporal concerns of the church, and ordain such bishops, elders, and deacons as may be presented to them by the conferences for that purpose.

Presiding elders receive their appointments from the bishops, and may be considered their deputies. Their official duties in particular districts are nearly the same as those of the bishops in respect to the whole work, ordination excepted; and for their due performance they are responsible to the annual conferences to which they belong.

The duties of the other officers perfectly correspond with the names by which they are designated, and may be read in our book of Discipline by all who are curious to know what they are, with much less trouble than I can here detail them.

The principal judicatory of this church is a General Conference, which meets once in four years. It is composed of delegates from the annual conferences; and is authorized to make laws, under certain restrictions, for the government of the whole connection, receive and try appeals,* and elect, admonish, and expel bishops, as the case may require.

An annual conference embraces all the traveling elders and deacons†

* Of traveling preachers who have been expelled or censured by an annual conference. Appeals of members are to the quarterly meeting conferences, constituted principally of laymen; and those of local preachers, expelled or censured by a quarterly meeting conference, are to an annual conference.

† An annual conference is constituted of "all the traveling preachers who are in full connection," within its bounds. And as it sometimes occurs that elders and deacons travel for a time on trial before they are admitted into full connection, and, in some instances, individuals are admitted into full connection, but not immediately ordained, the definition here given of an annual conference is not perfectly correct, though it may serve for all the purposes the author had in view.

within a specified district, and is subject to the General Conference. A quarterly conference embraces all the traveling and local preachers, with all the exhorters, stewards, and class leaders, belonging to a parish, and is subject to the annual conference. Besides these, there is a leaders' meeting in each parish, embracing the stationed preacher, and all the stewards and leaders of his pastoral charge.

I shall next consider that form of government called Presbyterian.

The officers of the Presbyterian Church are pastors, ruling elders, and deacons. The pastors preach the word, administer the ordinances, and have the general oversight of the church.

The ruling elders are the representatives of the people, and exercise government and discipline in conjunction with the pastors.

The deacons take care of the poor, and distribute among them the collections which are raised for their benefit. They also manage the other temporal affairs of the church.

The church is governed by congregational, presbyterial, and synodical assemblies. The authority of these bodies is wholly spiritual, and the greatest punishment they can inflict is expulsion. The congregational assembly, otherwise called church session, is composed of the minister or ministers, and elders of a particular congregation. It is the duty of this body to try, admonish, suspend, and exclude offenders from the church, as in their judgment the case may require, and appoint delegates to the higher judicatories of the church.

The presbyterial assembly consists of all the ministers and one ruling elder from each congregation within a certain district. This body exercises a general supervision over the particular churches within its bounds. It has power to receive and issue appeals from the sessions, brought before them in an orderly manner—of examining and licensing candidates for the ministry—of ordaining, settling, removing, or judging ministers—of resolving questions of doctrine or discipline—of uniting or dividing congregations, at the request of the people—and of ordering whatever pertains to the spiritual concerns of the churches under their care.

The synodical assembly consists of all the ministers and one ruling elder from each congregation, within the bounds of several presbyteries. The synod have power to admit and judge of appeals from the presbyteries, to review the presbytery books, to redress whatever has been done by presbyteries contrary to order, and make such regulations for the benefit of their whole body, and of the presbyteries under their care, as shall be agreeable to the word of God.

There is still another judicatory in this church, called the *General Assembly.* It consists of an equal delegation of ministers and elders from each presbytery; or, in other words, of one minister and one elder to every six ministers. To this body belongs the power of consulting, reasoning, and judging in controversies respecting doctrine and discipline, of putting a stop to schismatical contentions and disputations, and of establishing new synods where they judge it necessary. Its decisions are final.

It now remains to consider the government of the Independents. These derive their name from maintaining that every particular congregation of Christians has, according to Scripture, a full power of ecclesiastical jurisdiction over its members, independent of the autho-

rity of bishops, synods, presbyteries, or any other ecclesiastical assemblies.

This general division of the church, as I stated at the commencement, embraces Congregationalists, Baptists, Unitarians, &c. Not that all these adhere to every principle of the original Independents, for this is not the case; but that they inculcate and practice substantially those very principles which distinguish them from other branches of the church, and give them their name.

Congregationalists denominate themselves a class of Protestants, who hold that each congregation of Christians, meeting in one place, and united by a solemn covenant, is a complete church, with Christ for its only Head, and deriving from him the right of choosing its own officers, to observe the sacraments, to have public worship, and to discipline its own members. Yet they disclaim the name of Independents, because, on the ground of the doctrinal and Christian relationship existing among their churches, they are pleased to associate together in conferences, assemblies, and associations, for mutual counsel, and an interchange of Christian sentiments and feelings. But this, it will be perceived, does not alter their government. Independents received their name by virtue of the independency of their government, and not because they were destitute of Christian fellowship toward their equally Christian neighbors, or disdained to give or receive advice. The name, therefore, whenever applied, respects government, and nothing else; and in this sense it is as applicable to Congregationalists as to John Robinson himself, since all their delegated assemblies, by whatever name called, entirely disclaim having any legislative, judicial, or executive authority over the individual churches.

The governments of the Independent Churches in America, as we should naturally suspect, are in their leading principles somewhat similar. In the number and names of their officers, and in several other minor points, they differ considerably. The Congregational Churches of New-Hampshire, Massachusetts, and Connecticut have state and general associations; Vermont, a general convention, composed of delegates from the district associations. In this state some of the inferior associations are not connected with the general association. In the state of Maine, and the western part of this state, conferences of churches exist. In Maine these unite in a general conference, similar in its designs to the general associations of New-Hampshire, Massachusetts, and Connecticut, and the general convention of Vermont.

Synods in New-England are larger bodies of delegates, which assemble for making platforms, or other matters of general interest. Councils are smaller bodies, and act on matters of less interest. Consociations are standing councils. These are composed of ministers and delegates from such churches as see fit to unite for the objects proposed. In cases of special importance, several of these unite, and act together. Most of the Congregational Churches in Connecticut and Rhode Island, and some in Vermont and New-York, are consociated.

Associations are composed of ministers only, who meet for their own benefit, and to consult for the good of the churches. They exa-

mine and license candidates for the ministry; and in some cases they try and acquit, admonish or expel from their body, such ministers as are charged with some offense. Whether, however, the right of trying ministers belongs to them, or to the churches of which they have the charge, is a question among themselves. Some say they have; but others, that it belongs to the individual churches to try their own ministers.

The officers of the churches, according to the Cambridge Platform, were pastors, teachers, ruling elders, and deacons. They are now generally reduced to pastors and deacons.

The governments of several kinds of Baptists, the Unitarians, Universalists, Swedenborgians, and some other smaller sects are similar.

The associated Baptists in this country meet annually in associations and state conventions to promote missions, and attend to such other business as they can agree upon. Every three years they have a general convention for the explicit purpose of promoting foreign missions. These meetings are composed of delegates from the different churches; but have no authority to interfere with the government of individual churches, by legislation, judicial decision, or any other way.

The Universalists have general and state conventions, and sectional associations. These are clerical assemblies for deliberation.

The government of the Swedenborgians, though independent, is not very definitely settled. They have a general convention at Baltimore, composed of their handful of ministers and licentiates.

As to the governments of the particular churches of these denominations, and all others belonging to this general division, little is known beyond their own limits. They doubtless vary according to the principles and character of their members. I shall leave them, therefore, to their own independency without prying into what they claim to be their own business, and close with a few remarks.

Which of these forms of government is best established by Scripture, and most expedient in the present state of the church, every man must judge for himself. Believing, however, with Archbishops Cranmer, Grindal, Whitgift, and Tillotson, Bishops Leighton, Jewel, Burnett, Stillingfleet, White, and many others, that the Scriptures do not lay down any specific form of church government for universal adoption, it may not be far from the truth to say, that that government is best which is best administered.

That the episcopal form in some of its modifications has equal claims to divine authority to any other, it would not be difficult to show; and that its operations in the hands of pious and faithful administrators are equally successful for the interests of pure religion, there is no room to doubt. But as the discussion of these subjects does not come within the objects of this essay, I shall not enter upon it in this place.

May the great Head of the church so enlighten and sanctify his people, that, however they may differ in judgment, they may agree in *spirit;* and concentrating their efforts in their own way to the great object of Christian benevolence, yet rejoice together in the salvation of the world.

For the Methodist Magazine and Quarterly Review.

SUBSTANCE OF A DISCOURSE,

Delivered at the Opening of the Church in Yatesville, June 15, 1838.

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"But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" 1 Kings viii, 27.

Among the illustrious productions of antiquity the Jewish temple held a relation of special interest and of unrivaled grandeur. The temple, like its prototype the tabernacle, had more than a human origin. To this fact the structure itself corresponded. The skill displayed in its formation, its emblematical allusions to things heavenly, and especially its adaptation to sacrificial worship, in which the death and mediation of Christ were prefigured, are in strict agreement with its divine originality. The house met the approbation of that Divinity for whom it had been erected. He received and owned it at the eventful period of its consecration as a place of his particular abode.

The ark of the covenant being deposited under the wings of the symbolical cherubim in the most holy place, the musicians of Israel commenced their lofty strains. "When they lifted up their voices with the trumpets and cymbals, and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever;" the cloud, which five hundred years before had rested upon the tabernacle at the time of its dedication, suddenly appeared in the temple. This symbol of the divine presence was overpowering; the priests could not stand to minister, for the cloud of glory filled the house. As this phenomenon, during forty years, had been to the tribes of Israel a column of cloud to direct them by day, and a pillar of fire to guide them by night, it pleased God to display on this occasion both the cloud and the fire. The token of his daily presence was given in the manner suggested; and that of his nightly presence followed it. At the conclusion of the consecrating prayer, the fire came down from heaven and consumed the sacrifices; and it so prevailed that the priests, who before, on account of the cloud, could not minister in the house, were now unable to enter it.

The latter display of the sacred symbol was the most extraordinary. It seems to have filled not only all the interior, but to have covered the whole building with the lustre of burning flame. It was certainly quite visible to the surrounding multitudes; for it is asserted, that "when they saw how the fire came down, and saw the glory of the Lord *upon the house*, they bowed themselves with their faces upon the ground and worshipped," repeating the chorus, "For he is good; for his mercy endureth for ever." The Jewish church was favored with gracious outpourings and marvelous visitations, and so has been the Christian. Though visible signs and wonders were chiefly confined to the period in which the Scriptures were coming into existence, the displays of the Holy Ghost have extended through every age to the present. The prayer of faith is answered as effectually, and the labors

of piety are blessed as amply in these days, as they were in ancient times. Was it under the auspices of that Being who taught Solomon to construct the temple that a few saints were recently encouraged to originate this beautiful chapel? To that ruling Power be all the glory. And while we congratulate you, brethren, as instruments of the enterprise, we pray the Almighty to regard the labor of your hands, to take possession of the comely edifice, and to honor it this day with the most ample expressions of his adorable goodness. But, to the words of our selection.

After the services preparatory for the solemn dedication were completed, the devout monarch turned his face toward the assembled nation; at which signal the thousands of Israel arose, and received his royal benediction. His following address was brief, but comprehensive. At the conclusion of his speech he knelt upon the brazen scaffold before the altar, spread his hands toward heaven, and commenced the dedicatory prayer. But few moments had he been in converse with his Maker when a glance at infinite perfection surprised the supplicant, and diverted the current of his thoughts. Hence the striking apostrophe, "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee! how much less this house which I have builded." The text is the language of passion, and is elliptical. It evidently embraces the following sense:—Is God indeed disposed to dwell on the earth? If he be so disposed, *can* he, seeing the spacious heavens cannot contain him? And if the entire universe, the works of his own hands, be insufficient to contain him, how much less can he be contained in a building erected by feeble man? Let us ascend the inviting elevation which rises before us.

I. In this passage are found a lofty conception of God and an interesting exclamation of a sincere worshiper.

Amid a nation's wealth, and the most imposing show of art, invested with office and authority, appears a supplicant—a king, beloved of his subjects, and honored by a world, knows himself to be but dust and vanity! On lowly bended knee he invokes his Author; Jehovah listens—lets down a ray of his glory—the kneeling sovereign sinks in his own estimation, and being struck with the majesty of the King of kings, he gives utterance to the text. The words denote the feelings of surprize, of humility, and the most profound adoration. Here too, if anywhere, devout passion and sublime conception are happily blended; and truth, without the aid of ornament, wakes attention and humbles the pride of man.

When the Almighty rides upon the storm, is present in the fearful flashes, in the startling thunders, and in the wild roar of winds and waters; or, when in the execution of his high designs he breaks the gates of brass, and cuts the bars of iron asunder, we tremble at his absolute sovereignty. But it is not on such occasions that we have the most consistent or enlarged views of his character. At Mount Horeb "the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain shaking;" and being afraid, "they said to Moses, Speak thou with us, and we will hear; but let not God speak with us lest we die." Under circumstances less appalling, God is usually beheld in clearer prospect, and to greater satisfaction.

In a frame of calm recollection we perceive the order and perfection of his works, and our thoughts of him are more rational and extended. But when he presents his moral perfections in connection with his primary attributes, or associates in the person of Christ his infinite benignity with his dread omnipotence, we assume courage to approach him; and in approaching him, we are cheered and strengthened. At times we are hushed into deep serenity and filial awe, when, like Solomon in audience with the Deity, emerging from our native darkness, we soar above the universe of matter; and, looking far beyond all created intelligences, we see God in his own eternity, and even glance at the infinitude of his presence. Here finite meeting infinite, conception fails, reason folds her wings, and God only reigns. Let the ardent soul a thousand times lift her wondering eye, a thousand times stretch her baffled pinion, she must remain stationary. Lost in the incomprehensible ubiquity of her Maker, she can only adore him; or merely exclaim with the son of David, "Behold, the heaven and heaven of heavens cannot contain thee!"

The moral feelings of man answer to the principles that govern him; and his happiness is usually proportionate to the improved state of his nature. By communion with God we are more and more transformed into his likeness; the results of which are great peace and great enjoyment. When that peace and this enjoyment rise into sublime rapture, it is commonly by some striking view of the glorious majesty and infinite loveliness of the Deity. As he is infinitely more excellent than are any of his works, so nothing can excite our admiration in comparison with him. Adoring exclamation and exulting praise rise as freely from the soul when devoutly impassioned as flow the streams of that salvation which excites our gratitude.

The higher exercises of devotion always associate the feelings of surprise, of wonder, of adoration, and of love. Heaven abounds with such feelings. On beholding the displays of creating goodness, nearly six thousand years since, "the morning stars sang together, and all the sons of God shouted for joy." The omnipotence, purity, and eternity of God are shouted by troops of angels; for they cry, "Holy, holy, Lord God Almighty, which was, and is, and is to come." Rejoicing in his glorious dominion, the redeemed of our race in heaven cry, "Alleluia, salvation, and glory, and honor, and power, be unto the Lord our God." Before his enthroned presence the seraphim cover their faces, and cry one to another, "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." It was after a signal display of the divine Majesty, and under an exalted conception of his character, that Moses sang, "Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders!" If Daniel under a divine afflatus, and St. John under a like inspiration, broke not into rapturous praises, it was because they were so overpowered with the grandeur of God that they "fell at his feet as dead."

God is never disposed to keep his humble worshipers at a distance; nor is he pleased with our devotions when performed with gloomy apprehensions. Servile fear is the offspring of darkness, and not of light—of unbelief, and not of faith. The Spirit of adoption enables us to cry, "Abba, Father;" to approach him with humble assurance;

and to worship him with a reverence that answers to the most fervent love, and to the most exalted delight. The psalmist was familiar with his Maker. Fired at the disclosures of supreme excellence, he seized the harp, and poured his melody in strains like the following: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Bless the Lord, O my soul! O Lord, my God, thou art very great; thou art clothed with honor and majesty. Thou coverest thyself with light as with a garment, and stretchest out the heavens like a curtain." "Praise ye the Lord; for he is good: sing praises unto his name; for it is pleasant." "How precious are thy thoughts unto me, O God! How great is the sum of them!" At the conversion of St. Paul, so brightly shone the glory of Christ, and so alarming was his voice, that the loftiness of the Pharisee was at once subdued; and he fell strengthless to the ground, where with trembling and astonishment he inquired, "Lord, what wilt thou have me to do?" This apostle, afterward contemplating the providence of God, and the plan of salvation, was struck with amazement, and adoringly exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

II. Let us examine the serious inquiry, "Will God indeed dwell on the earth?"

This inquiry was made in view of the boundless extent of God, as taught in the words that follow it. Dr. Clarke explaining the phrase, "heaven and heaven of heavens," renders it "the heavens and the heavens of heavens;" and thinks it implies "the systems, and systems of systems, each possessing its sun, its primary and secondary planets." If this comment be too scientific for the days of Solomon, still the facts contained in it would demand our attention; and if the phrase allude not to the arrangement of the heavenly bodies, it certainly refers to the whole extent of space in which they move.* I am pleased with the doctor's note. Though the Bible was completed long before the sciences received their higher degrees of improvement, it not only contains no professed revelation which is inconsistent with the most exalted states to which they have since arrived, but it abounds with expressions that soar above the learning of antiquity, and strikingly coincide with modern discovery and enlightened science.

We say that the inquiry under consideration was made in view of the boundless extent of God, as taught in these words, "Behold, the heaven and heaven of heavens cannot contain thee!" We are accustomed, as were the inspired writers, to consider things both by analogy and contrast. In contemplating the Divine Being both methods are adopted. While we perceive a resemblance between some of our mental attributes and certain attributes of God, we are humbled at the limited nature of ours, and astonished at the infinitude of his; this contrast brings us upon our knees before him. Our thoughts on

* The ancient Jews held to the existence of three heavens. 1. The region of the air. 2. The space of the sun, moon, and stars. 3. The residence of God and his angels. If the clause in question relate to this theory, it nevertheless comprehends the ideas, and demands the illustration, which are given in this discourse.

his eternity are derived from the likeness which this attribute bears to time. The idea of duration is embraced in both; the latter having a beginning and an end, while the former has neither. We usually obtain a sense of his eternity by throwing our thoughts far back on the past, and far away on the future; and reaching no resting point, we are confounded, and the effort is succeeded by a feeling of awe and adoration. While our text tacitly owns a resemblance of finite space to infinite—a resemblance of the vast extent of God's works to his own extent—it also teaches the wonderful contrast subsisting between them. Hence, to gather the sense of the inquiry, "Will God indeed dwell on the earth?" we must lift our eyes, muse on the heavens, and glance beyond the boundaries of creation.

Where is the contemplative mind which was never awed at the grandeur of the heavens, or was never struck at the vastness of the space which they seem to command? Where is the serious observer who, when gazing at the starry canopy, is not moved at the majesty of God, nor shrinks to insignificance in his own eyes, at the sublimity of the prospect? In view of this august scenery, how suitable are the words of the Psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" Enlightened piety more than learned speculation delights to survey the heavens; she more admires the harmony, motions, and magnitudes of this magnificent machinery; and exclaims, with a more exalted pathos and sublime admiration, How surpassing wonder is the Being that made it! We have reason to believe that our solar system is a tolerably fair specimen of the order which prevails throughout the whole. The universe probably includes as many systems as there are fixed stars; the stars being real suns, having planets attended by satellites—so that while they severally throw a twinkling light over neighboring systems, each serves like our sun, as the grand centre and illuminator of its own.

The space assigned to our system is truly wonderful. The Georgium Sidus, the most distant of its planets, is eighteen hundred millions of miles from the sun; and though he moves in his orbit at the rate of fifteen thousand miles an hour, he exhausts about eighty-four years in performing his revolution. The field, however, encompassed by his travel dwindles to an inconsiderable point when compared with the space occupied by the surrounding heavens. If we would adore the widely extending presence of Deity, and feel the force of the solemn inquiry before us, we must catch the fire of inspiration, and rise with the soaring astronomer far beyond the orbit of Herschel. We must listen to his demonstrations. He has computed the motions, and measured the magnitudes of the solar orbs; has ascertained the periods of their revolutions, and laid open the more distant dominions of the Almighty. He points us to millions of suns, the nearest of which are computed to glow at about twenty trillions of miles from us. So great is this distance, that, could we employ an angel to visit one of them, and bring back intelligence—were he to leave us this moment, and move at the rate of one thousand miles an hour, it would avail us nothing; for on his return, should not the general resurrection prevent, we shall have been above four millions five hundred and sixty-six thousand years in our graves.

That the fixed stars are of vast magnitudes, and that they do not borrow, but emit light of their own, has been fairly demonstrated. We therefore believe them to be real suns, and centres of systems. To suppose millions of these immense luminaries to have been created merely to enlighten our globe, while only about two thousand of them are visible to the naked eye, would be to charge infinite Wisdom with folly. It is probable that all of them, as well as their attendant planets, are replenished with intelligences. If some of them which occupy the compressed parts of the nebulæ have no planets, they doubtless hold important relations; they may serve as congenial abodes for their own inhabitants, as essential balances to other heavenly bodies, and as useful lights to surrounding worlds. But, not to digress. It is the wonderful extent of the heaven of heavens to which your attention should be directed.

How incomprehensible is the space occupied by the twenty-five hundred nebulæ which astronomers have recently distinguished! Let us suppose a nebulæ of several thousand stars, and each of them, like our sun, to be a centre of a system. This we may do with assurance, according to Dr. Dick, who says, "There can be no question that every star we now behold, either by the naked eye, or by the help of a telescope, is the centre of a system of planetary worlds." As each star must be placed at such a distance from others of the cluster as to permit the unobstructed revolutions of its primaries and secondaries, how amazingly expanded must be the cluster itself! Apply this hypothesis to the cluster called the milky way, to which our sun is supposed to belong; and what is the definite result? Some lofty spirit of heaven might give a just reply. It is not for any that dwell in houses of clay to cast the mighty sum. Even the small portion of this nebulæ, in which Dr. Herschel counted fifty thousand stars, must cover a space about fifty thousand times as large as that which is occupied by our whole solar system.

As to the number of the nebulæ, the number of suns and systems that compose them, and the quantity of space they occupy in immensity, no human intellect is capable of adequate conceptions. Of these distant luminaries the glass has revealed the existence of nearly one hundred millions; and it is not improbable that, by future improvements of the instrument, as many more may be discovered.

To apply these remarks. While illimitable space may contain millions of suns and systems, extending far beyond the remotest orbs yet discovered—extending so immeasurably as to involve the most calculating mind in the labyrinths of immensity; still the universe must have its limits, while the natural residence of God is absolutely boundless.

Some have hazarded the conjecture that the system of nature is coextensive with infinite space. Even the learned Dr. Halley framed an argument involving this sentiment. He says, "If the number of stars be finite and occupy only a part of space, the outward stars would be continually attracted to those within, and in time would unite into ONE. But if the number be infinite, and they occupy an infinite space, all the parts would be nearly in equilibrio." How God has provided against the approximation and conjunction of these great central bodies—whether they, like the planets, have a circular

revolution, and are held at due distances from each other by the same laws that control the solar system—and, if so, round what all-commanding Centre they perform their stupendous travel, are speculations not only uncalled for at the present hour; but they are matters quite beyond our research. But to suppose that infinite space may be entirely occupied by the starry hosts is certainly confounding finite with infinite. Were the Almighty to produce solar systems as much oftener than one every six days as to usher a million of them into being every second; and at this rate multiply them for ever, infinite space could never be filled with them. Is it not highly absurd to associate the literal idea of *infinite* with that of number, which, augmented ever so much, must substantially consist of units? and what can be more absurd than to suppose it possible for unbounded space to be filled with material things? All the properties of matter imply limitation; and as the whole planetary creation is composed of matter, it necessarily has its boundaries. But the creation must be, and *is* constituted of parts: it is divided into systems of systems. Each of these parts, however great or small, bears some proportion to the whole; and as the parts are finite, so must the whole be.

We certainly have no reason to conjecture that unlimited space is or can be filled with any thing short of *that* which, like itself, is *infinite*. But what need of reasoning here? Inspiration has settled the question. If the heaven and heaven of heavens are insufficient to contain their Maker, they cannot be coextensive with his essential presence. Glancing at the Divine Being as filling the immeasurable compass of all created nature, and existing far away infinitely beyond the sweep of the remotest planets, Solomon very humbly, and very naturally, inquires, "Will God indeed dwell on the earth?" The amount is, Can He who fills immensity, his *ancient* and only *sufficient* residence, so descend as to dwell on the earth, and abide in a structure reared by mortal hands?

Our second general article may now appear as fully set forth; but the fact is otherwise. We have given that sense of the inquiry which is chiefly gathered from the words responding to it. But as the inquiry not only anticipates the boundless extent of God, but also bears a strong allusion to his independence and moral dignity, its most essential meaning, and *that* to which our reply will be chiefly confined, yet remains for illustration. The question manifestly contains the sense of these words—Will God indeed consent; or is he indeed disposed to dwell with *men* on the earth?*

To carry the inquiry at once to a definite conclusion, we assume it, and reverently ask, Will that mysterious Being who, till some thousand years since, had lived alone from everlasting, in himself infinitely happy, whose real enjoyment never did, and never can require the existence of others—will he condescend to hear prayer, look from the high independence and inscrutable eternity of his nature, reveal his glory to mortal man, and make his abode with him? Will this source of perfection, resting in his own sufficiency, interest himself with creatures whose breath is in their nostrils, who are recently from the dust, and are rapidly returning thither? Will that Being in whose awful hands burn myriads of suns—suns that repel darkness from the

* See 2 Chron. vi, 18.

wide expanse, and light up the glorious revolving worlds—worlds of his own, which are more in number than the planets of summer, or the rain-drops of autumnal showers—will he deign to look from the unascendible height of absolute perfection with special regard upon this inferior globe? Rather, shall not his excellence make the inhabitants of earth afraid, and his dread fall heavily upon them?

If the Almighty be disposed to hold converse with his creatures, is he not furnished with a sufficient number of high intelligences who know how to appreciate his perfections? Where are his cherubim, seraphim, angels, authorities, principalities, powers, mights, thrones, and dominions? Of these lofty ones, do not "thousands of thousands minister unto him," and "ten thousand times ten thousand, and thousands of thousands" swell the notes of his praise? Behold yonder countless worlds! For what but to hold and perpetuate the existence of happy beings do they wheel their everlasting rounds? In these unsinning departments of Jehovah's empire is not his name known and sung in all the sweetness and vigor of primeval purity? How! Is he inclined to special acts of goodness to a globe, which, for all we know, is the only revolted one in his vast dominion? Will he show distinguished favor to a planet which, for its rebellion, he has consigned over to future conflagration? Can this blaspheming world, where the ire of his majesty has so frequently swept along, and where signs of his displeasure are everywhere visible, hope for his clemency? How can man endure the presence of his righteous Sovereign, or stand unconsumed before his insulted majesty? Would it not be dishonorable to Deity, and unsafe to his general government, for him to look with complaisance on our adulterated race—a race who can warm in his sunshine, breathe in his atmosphere, and feast on his bounties without gratitude—a race that trample on the principles of moral order and social harmony; being infatuated with the diabolical temperament which proudly asks, "What is the Almighty that I should pray unto him?" and, Who is my neighbor that I should regard his interest?—a race of intelligences who adjust their differences with the weapons of death, filling the earth with groans, and drenching it with the blood of their species? How can the God of consummate purity and of unbending justice smile upon a progeny who, with insurrectious apostates, are leagued against him—apostates who defied his omnipotence, and fell from the courts of light under the withering glance of his indignation? Can his love to guilty man reign to the degradation of his justice? Will he employ his mercy in doing away the majesty, and annihilating the penalty of his own perfect law? Sooner would he wrap our hostile globe in tormenting flames, and throw her from her orbit, a hopeless *prison*, a wandering *hell*, as a just punishment for her crimes, and as an effectual warning to other worlds.

III. We next respond to the inquiry, the import of which now lies before you.

The self-existence of God, the mode of his being, and all his incommunicable attributes, are necessarily included in the absolute perfection of his nature; and they constitute that excellence which is inconceivable, and that light which is unapproachable. God does not, like one of his creatures, occupy a given space. That he is

really everywhere is a matter of distinct revelation; on account of which we are taught in the text that his entire essence is not to be confined within any prescribed limits. He is indeed everywhere; but like effects do not everywhere attend the developments of his character. In heaven he discloses his retributive justice in the happiness of the saints; in hell he manifests the same perfection in the punishment of sinners.

While all apparent voids are filled by the very essence of Deity, he dwells in relation to his creatures more especially where "the invisible things of him, even his eternal power and Godhead, are seen" and apprehended by his works. Yonder awful canopy, where in overwhelming considerations he displays his wisdom, power, and goodness, he claims as his visible residence, and the seat of his outward dominion. That immortal state where he displays the riches of his high spirituality, and reveals the arcana of his intrinsic glory—where he unveils a goodness which runs and swells to infinitude through all his other perfections, is the place of his most special abode, the very empyrean of his majesty. There his fire glows upon imperishable altars of love, and the incense of his praise ascends for ever and ever. There,

> "Dark with excessive bright his skirts appear,
> Yet dazzle heaven, that brightest seraphim
> Approach not, but with both wings veil their eyes."

Finally, while the infinite Being is more clearly revealed in some places than in others, wherever for the happiness and improvement of his creatures he is wont to manifest his adorable perfections, thither we may look and find a place of his special abode.

To the inquiry considered, we reply in the affirmative. Though the wickedness of man is great in the earth, and fearful expressions of divine displeasure prevail upon it, the merciful Jehovah remembers that we are but vanity; he softens the visitations of his judgments, and in "wrath remembers mercy." "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof!" After God had made the earth, and replenished it with irrationals, he made man in his *own image*, and appointed him ruler of the new creation. How happy and how glorious was he in the morning of his being! As no other creature, visible or invisible, is said to have been created in God's *own image*, did man in paradise hold a higher relation to his Maker than all others? He held familiar converse with his Creator; and earth, flourishing with unfading beauties, and flowing with exhaustless fountains of pleasure, was the native residence of the God-like being. But, when the tempted aspirant approached the interdicted tree, angels shuddered, and the music of heaven was suspended. He sinned; the curtain fell; and the ray of ineffable glory was averted. Earth was cursed, but not destroyed. Degraded for its rebellion, and surrounded by innumerable spheres of greater dimensions, and of more glorious aspects, our globe to an eye competent to inspect the heavens must make an unsightly and diminutive spectacle. It is nevertheless not abandoned. No; with all its crimes and calamities, it probably more occupies the attention of its Maker, and is more highly honored by him, than is any other globe that rolls in

immensity. We refer to the wonderful scheme of redemption. Such was the original dignity of man, and such was God's love to him as a fallen creature, that to save him he assumed his nature in the person of Jesus Christ, and is to hold it in connection with the Godhead for ever. That the nature of any other grade of beings ever was, or ever will be thus honored and distinguished, we have no reason to believe. The manhood of Christ is exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." While we are amazed at the exaltation of human nature, as set forth in the character of Christ, we are as much confounded at its depravity as we find it in ourselves.

It was indeed man's apostacy and his necessity which called for the incarnation. But still as the incarnation *must* have taken place without dishonor to the divine nature, it seems that man having been created in God's *own image*, and after his *own likeness*, must imply some similitude of his Maker which is claimed by no other rank of intelligences; and that therefore the Divine Word might consistently unite with the holy offspring of Mary. As the first Adam was made after the likeness of God, and the second bears "the express image of his person," may we not infer that in the human being exists a germ of the most transcendant quality; and that, in the future development of its powers the saint is to shoot beyond the attainments of angels and archangels, and of all created beings make the nearest approximation to the Deity? Of all adoring spirits man is probably the only creature who shall for ever recognize his own peculiar attributes in essential connection with the glorious hypostasis. We tread on mysterious ground!

The law, when violated by man in his first estate, demanded his immediate exclusion from all good. But, had the penalty been fully executed, his posterity would have perished in his loins; and the world, which was made for him, had probably been changed into a dismal comet, and thus would have remained for ever the hopeless abode of its two offenders, and the blazing habitation of vaunting demons. The exterminating blow was stayed. The holy Trinity who acted together in the creation of man, still loved him. The second in the adorable three opened upon earth a dispensation of mercy, manifesting himself to succeeding ages as the hope of the church and the Ruler of the world, till in due time he assumed the character of an *infallible Adam*, or that of the *Lord from heaven*, invested with human nature. In this capacity being equally related to heaven and earth, and equally concerned for the dignity of the injured law, and the salvation of the fallen race, he met in his own person the tremendous demands of justice; and,

> "O! what a groan was there?—a groan not his:
> He seized our dreadful right, the load sustain'd,
> And heaved the mountain from a guilty world."

And now he broke asunder the bars of death and rose triumphant, holding the honored law in one hand, and appeased justice in the other. Mercy and justice having met in him, "that he might reconcile the world to God by the blood of the cross," he was seen amid

adoring seraphim approaching the mercy seat in the "holy of holies;" and a voice was heard, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

God dwells upon the earth; not as he dwells in sinless worlds; not in universal clemency, nor in final rewards and punishments; nor yet does he reign in open vision. The light of his countenance is reflected through the appropriate medium of Jesus Christ and him crucified; "for him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." This method of divine goodness was typified under the law, and is realized under the gospel. We perceive its wonderful adaptation to our fallen world, though it opens upon us a field of theology which we are unable to explore. While "angels desire to look into it," and ministers labor to comprehend it, it constitutes a theme of astonishment and admiration both to men and angels. "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The eye which never flowed with the tears of repentance, and never glanced at the depths of Christianity, being wont to the mazes of skepticism, and used to wander and wonder among the constellations, is altogether disqualified for religious investigation. It does not, in fact, perceive why such an "humble portion of the universe as ours should be an object of those high and distinguishing attentions" which the Scriptures avow. Unbelief is the result of depravity, weakness, and wrong associations. Who is sufficient to compare, or duly estimate *worlds* but Him who made them? Who among the sons of men has traced their line of gradation, perceived their moral relations, or scanned the diversity of ends to which they are respectively appointed? To all particulars of this kind the wise man places his "hand upon his mouth, and refuses to answer." I know not why a planet for its greater bulk should be inhabited by creatures of higher perfection—or how the comparative smallness of the earth should operate against the avowed greatness of its design. Among the works of God we often discern in *figures* of smaller magnitude a greater amount of skill, and perceive in them marks of higher design than are found in the *larger*. God is pleased to reveal himself both in nature and providence in a manner unlooked for; and where reason is too feeble to perceive the motive and method of his operation, he often brings forth the most admirable effect.

Why may not earth sustain a more exalted relation in the scale of being than Jupiter, though the latter be fourteen hundred times larger than the former? So it may be; nor in the order of nature can any sufficient reason be found why *our* globe may not as well as *any* be a theatre of the most extraordinary transactions. But, under the light of revelation, though it were a mere province of Jehovah's kingdom, we have indubitable evidence that he has here opened a plan of operations to which the whole universe may look with interest, and receive instruction. This is a world of fallen souls; and it could be redeemed by nothing short of the sacrifice which was once offered on Calvary. Here the subject expands into a boundless prospect. We

shall not enlarge, but merely repeat a remarkable passage which is often quoted from the "Night Thoughts" of Dr. Young:—

> "Knowest thou the importance of a soul immortal?
> Behold this midnight glory. Worlds on worlds!
> Amazing pomp! Redouble this amaze!
> Ten thousand add; and twice ten thousand more;
> Then weigh the *whole*; ONE soul outweighs them *all*,
> And calls the astonishing magnificence
> Of unintelligent creation *poor*."

That God dwells on the earth is strikingly manifest in its physical productions. The laws of nature from age to age remain unaltered. They actuate and control the vegetable and animal kingdoms now, as they did five thousand years ago. They have no absolute being; there can be but one self-existent Cause; this Cause produced them, and it constantly sustains them. The innumerable combinations of which the elementary particles of matter are capable, and the important results of such combinations as are seen in minerals, plants, trees, and animals, speak the superintendence of God, and astonish us with his infinite skill and goodness. The inspired writers neither teach the absence of God, nor attach a self-subsisting energy to his works. They speak of him as "upholding all things by the word of his power," and as ever present and active in the productions of nature. God out of the whirlwind thus interrogates his servant Job, "Who hath divided the water-course for the overflowing of waters, or a way for the lightning of thunder, to cause it to rain on the earth?" "Who provideth for the raven his food?" "Who hath sent out the wild ass free, whose house I have made the wilderness?" "Gavest thou the goodly wings unto the peacock? or wings and feathers unto the ostrich?" And thus the Psalmist:—"He sendeth the springs into the valleys which run among the hills"—"They give drink to the beasts of the field; and the wild asses quench their thirst. Sing unto the Lord with thanksgiving; sing praises upon the harp unto our God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry." "He openeth his hand and satisfieth the desire of every living thing," &c.

The skepticism which calls in question God's regard for the minutiæ, and confines his attention to the prominent, reflects the highest dishonor upon his character. It sets him at variance with himself, by supposing him to have created many things which are beneath his dignity to govern. Heedless of the vital connections existing between the smaller and the larger works of nature, it disowns the sentiment that

> "All are but parts of one stupendous whole;"

and gives us no data by which we may acquire any satisfaction respecting the divine government. This species of skepticism over minds which are more remarkable for astronomical enthusiasm than for rational investigation has prevailed in some instances to an alarming extent. Christian writers have therefore deemed it providential, that, at about the time when the telescope was invented, "which teaches us to see a system in every star," the microscope was formed,

which shows us a "world in every atom." The presence of God in nature comports with his excellence; "and his tender mercies which are spread over all his works" throw a supreme loveliness about him, and afford the highest satisfaction to his worshipers. To excite our confidence in his all-disposing hand, our Saviour says, "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" It is God's sunshine and showers that give life and animation. 'Tis he that mantles the fields and forests with verdure, makes the elements productive, and supplies the wants of every creature; he paints the flowers of summer, and ripens the fruits of autumn. "He giveth snow like wool, and scattereth the hoar-frost like ashes. He sendeth out his word and melteth them: he causeth his winds to blow, and the waters flow:"—

> "He warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent."

God dwells among men in a wise and wonderful providence; he exercises a particular and universal supervision over all the world, in which respect, though "righteousness and judgment are the habitation of his throne, clouds and darkness are round about him." It would be the extreme of weakness for a creature just sprung from nonentity, for short-lived man just waked into consciousness, to attempt the apprehension of such a profound and extensive government. If sin has occasioned all the disorder which we see around us—and if it require infinite skill to counteract it, and to dispose of a world of depraved moral agents, it is of course impossible for a limited capacity to comprehend such an administration; and as it is not in our power to grasp the whole, so neither are we able to trace all the direct and relative bearings of a part. Even God's own people are not permitted to discern the tenderness of his love in all the events that befall them. They are assured that all things shall work together for their good; but the method of their acceptance with God would not permit them, were their capacities adequate, to see the wonderful process by which all things so eventuate; nor does it allow them to be anxious about matters of this kind. Under the government of Christ we are destined to walk by faith, and not by sight; and it is certain *death* to live otherwise than by faith in the divine promises. God never reveals himself unto salvation when sought only by the power of reason. Nature and providence declare his existence; reason assents to his sovereignty; but it is a penitential faith in our Lord Jesus Christ which makes God familiar to our thoughts, and brings us under the light of his countenance. In this way we become acquainted with him, and in no other can we retain the enjoyment of him. We must live in the constant exercise of faith. This will keep us humble in prosperity, patient in adversity, and perfect us in all the graces of the Holy Spirit. Is it not enough for us to know that the very hairs of our heads are numbered; and that He, in whom we have believed, and with whom we have intrusted our present and everlasting interests, is Emanuel, *God with us*, and is able to keep us unto everlasting life?

His language to all that trust in him is, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may verily forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands!" "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

God dwells in his house of worship, and with his people when assembled in it. He took possession of the temple with visible signs and wonders; but that his presence should there abide was held under a conditional promise. The promise runs thus: "I have chosen and sanctified this house that my name may be there for ever. If my people humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin"—"mine eyes shall be open, and mine ears shall attend unto the prayer that is made in this place. But if ye turn away, and forsake my statutes—then will I pluck you up—and this house, which I have sanctified for my name, will I cast out of my sight." The house of worship, though desirable as to form, and elegant in its execution, is far less pleasing to God than is the humble soul who resorts thither for worship. Yes, though he calls the heaven his throne, and the earth his footstool, neither these, nor any other material habitation are answerable to his excellence, nor are they half so pleasing to him as the "contrite spirit that trembles at his word."

God alone can hallow the place of his worship; and this he does when, in answer to prayer, he displays therein his saving grace among his people. The house remains dear to him only on account of the holy and effectual services which, from time to time, are performed in it. Here the holy Scriptures, like the ark of the covenant in the temple, find a proper and abiding residence; and in this sacred volume stand, in a thousand important connections, the significant appellations of its glorious Author. Among these is one assumed by himself as most expressive of his nature. To Moses on Mount Horeb he thus proclaimed and defined it: "The Lord! The Lord God! merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and will by no means clear the guilty," &c. In the gospel sanctuary are set forth the divine character and the mediatorial reign of Christ—the elect are trained for immortality—the light of eternity dawns upon the soul, and "the knowledge of the glory of God appears in the face of Jesus." "And how dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Here God dwells in his ordinances, and makes them effectual. He lives in the public ministry, in the eucharistic feast, in holy baptism, and in sacred song. As the church under the law was favored with his special presence, so is she under the gospel. Jehovah shrouds not his throne in thick darkness. He leaves not his people to grope after him in the mere works of nature, or to apprehend him solely in the letter of the Scriptures. No; glory to his ever blessed name, whenever his real worshipers appear in his sanctuary, he is himself among them! "We are not strangers and foreigners; for he hath

made us to sit together in heavenly places in Christ Jesus." The Spirit's influence on some occasions resembles a reviving breeze; on others, the rushing of a mighty wind; and sometimes he is like a pillar of fire in our midst. "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." "The Lord of hosts is with us; the God of Jacob is our refuge." Amen.

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THE DUTY OF THE CHURCH TO THE WORLD;

A MISSIONARY SERMON.

BY REV. F. REED, OF THE N. Y. CONFERENCE.

"Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you," 2 Cor. x, 15, 16.

THE Christian philanthropist, in casting his eye over the eight hundred millions of human beings who inhabit the earth, will have his attention arrested more by the circumstances which distinguish their *moral* condition, than by any facts, however striking, which mark their *political* or *physical* state. For however important, in the estimation of casual and worldly-minded observers, may be the mere circumstances of their momentary existence; and however the difference which in these respects exists among different portions of the human family may be regarded as the most important that can exist; yet, if we look upon men as moral beings, and subject to those influences which affect their moral character and future destiny, we shall lose sight of their mere earthly condition as undeserving a moment's thought. Their existence rises to an importance which no language can describe, and no human thought can estimate. The history of each is fraught with an interest which we may seek in vain amid the records of empires. Hence, in the judgment of our Saviour, it would profit a man nothing to gain the whole world, if the loss of his soul were to be the price paid for it. And hence, too, the atonement which was made for its recovery, though infinite in value, was not considered too dear a ransom. God has thus put the seal of his own estimation upon the priceless worth of every human soul. And in order that the purposes of infinite mercy might be fully answered, and man recovered from that loss and ruin which had been occasioned by sin, our blessed Lord commanded his apostles to proclaim the tidings of redemption to the ends of the earth, and urge, by all the considerations which the importance of their message furnished, the acceptance of salvation upon every human being.

If such then be the interest which the welfare of men has excited in the bosom of the Deity—and if their salvation is so important as to have called forth such astonishing displays of divine power and benevolence; and if, especially, it was the will and command of the Saviour that his gospel should be preached to all nations, why has that gospel, after the lapse of eighteen centuries, accomplished com-

paratively so little? Why are there yet six hundred millions of our perishing fellow-sinners as unenlightened and unevangelized as if the publication of the gospel had never been commanded or intended? Is it true that "all have sinned, and come short of the glory of God," and that the moral condition of the world is as deplorable as the Scriptures set forth? Has Christ commanded "that repentance and remission of sins should be preached in his name among all nations?" and do the church know that this was the *intention* of the Saviour, and that the responsibility of executing this command rests upon his ministers and people in all successive generations until his design shall be accomplished? Wherefore is it, then, that ignorance and sin still hold their empire over three-fourths of the human race, and are allowed to immolate their twenty millions annually, and sweep them beyond the reach of Christian sympathy?

That the gospel has not yet answered its ultimate design, and the command of Christ been fully complied with, no one can seriously doubt. And as we cannot suppose, without the grossest impiety, that the Divine Redeemer has either changed in his purpose, or failed in any of his appropriate work, the painful conviction is forced upon us that the agents to whom he has committed the execution of his gracious design have come short of their duty. While the Saviour was yet upon earth he trained his apostles under his own immediate eye to that service in which he designed to employ his chosen instruments in all future ages, for the establishment of his kingdom among men. All who are called to the same work, and share with them the honor of publishing the tidings of mercy, necessarily assume their responsibility. For though the circumstances of a call to the work of the ministry are different now from those which distinguished the call of the apostles, yet it is essentially the same. It proceeds from the same paramount authority, is accompanied by the same gracious promise, and involves the same fearful responsibility. The true ministers of Christ in all ages, not less than the apostles themselves, are his ambassadors to the world. To them, in a measure, are committed the endless destinies of unnumbered millions of redeemed sinners. As moral agents their instrumentality is of course voluntary; and Christ has reserved to himself the prerogative of calling them to a final account, and of determining whether or not they have been faithful to their trust. So far then as the Lord Jesus has condescended to commit this work to the hands of fallible men, there is manifestly a contingency connected with it; and those who serve him with fidelity he will honor, while in the skirts of the unfaithful will be found the blood of souls, and the guilt of frustrating the grace of the Redeemer. Thus if God choose to suspend his merciful purposes upon the voluntary agency of man, it will be seen that a failure cannot be attributed to any defect in the divine economy, but solely to human guilt.

But the ministry is not a distinct and independent organization. It is identical with the church in all its acts and influence. One cannot exist without the other. For though each has its respective and appropriate duties, yet are they *one*—one in their visibility, their spirituality, and their influence. As the ministry and the church have each their peculiar obligations, so neither can perform the duties of the other; though the remissness of one will necessarily hinder the work

which requires their united agency. Here, then, is to be found the true reason why the world is not evangelized. The church and its ministers have not done their duty. They have kept the bread of life from famishing millions; and many, very many, we fear, will for ever perish through their apathy and neglect. If concerted and efficient action is necessary as a part of the gospel economy—if the purpose of God to extend the benefits of the gospel to all the world is only in view of the united agency of the church and the ministry—then is our duty plain, and our responsibility such as should awaken us to immediate, united, and vigorous effort. There must be repentance for the past, and fidelity for the future. Prayer must be more spiritual and earnest—faith more lively and active—Christian benevolence more generous and ample. Then will the fire upon God's altar burn with a holier and livelier flame; its consecrated ministers will increase in numbers and devotion; and "the law will go forth from Zion, and the word of the Lord from Jerusalem."

Our Lord has commanded that the gospel should be preached "to every creature;" and in order to this, that his servants should "go into all the world." The ministry and the church conjointly are solemnly pledged to the fulfilment of this command. Each minister of Christ, and each member of the church, has a personal interest involved in it. By the neglect of this obligation we not only incur the guilt of not doing what has been imperatively enjoined upon us, and which we have pledged ourselves to perform, but we thereby hinder others in their work, and break that unity of effort which God has ordained as the instrument of the world's conversion.

Such is the view taken by the apostle Paul. His eye was fixed upon "the regions beyond" Corinth, including the southern and western portions of peninsular Greece, where the gospel had not yet been preached. To that field he felt that he was called, and thither he purposed to extend his ministry, aided by the efficient co-operation of the church. "The apostle supposes that the Corinthians were equally bound with him to the duty of enlarging the sphere of evangelical labor; and that they had only a claim upon the exclusive enjoyment of the Christian ministry until they had acquired a certain maturity in religious knowledge and experience, till their 'faith was increased.' We collect from this, that as soon as a church is established in the faith, it is to become co-operative in its exertions to spread the kingdom of Christ. As soon as its own lamp is trimmed, it is to be held forth to direct the steps of others. This is not only the privilege, but the duty of every church; and it is a duty incumbent on you. Of this there can be no question. You have been long established as a Christian society; you agree in the belief of the vital doctrines of Christianity; you have a regular ministry; and you have no right to monopolize these advantages. If there are men who are panting to launch into 'the regions beyond,' they have a right to hope by you 'to be enlarged according to their rule abundantly;' and you are bound to realize their hopes and desires." Such dependence did the apostle place upon the vigorous, active faith of the church, that he scarcely allowed himself to reckon upon much success without it; and seemed to consider his call to farther effort in a measure suspended until that was secured.

The doctrine taught in the text, and which it is our intention to enforce by a few plain considerations, is that *the co-operation of the church and the ministry is essential to the evangelization of the world.*

In the plan of human redemption the wisdom and goodness of God are manifested, not only by the condescension of Christ in his vicarious sacrifice, but by those *means* through which the saving benefits of the atonement are secured to men. That the atonement would be all sufficient for the work of salvation, without the intervention of outward, secondary means, if such were the pleasure of God, there can be no doubt. Yet, as he has adopted them into his economy, and made them necessary to the great work, it is sufficient proof that the system would not be perfect without them. The more unlikely the means are in themselves to produce the effect intended, the more apparent is that divine power which alone renders them efficient. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." "We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us." This condescension of God in the employment of means so unlikely in themselves to bring about the salvation of men, has imposed upon his people a most solemn obligation. *They are his chosen instruments for the work.* His church is the visible and acknowledged agent of his mercy; and the ministry of her consecrated sons the power she is to employ. Her duty is her highest honor, and her fidelity the salvation of an unbelieving world. It is not the isolated and independent efforts of her individual members that will accomplish the work she has in hand. Her great strength lies in the *union* and *concerted action* of her various members and talents.

The evangelization of the world is an enterprise in which all should feel an equal interest. The same considerations which awaken an interest and zeal in the mind of a devoted minister of Christ will suggest themselves to every true Christian, and produce in a degree precisely the same effect. It is not the conviction that we are called to the labors of the public ministry which alone inspires an affectionate concern for the salvation of others. This interest has a prior existence in the soul, and is the fruit of regenerating grace. For though a call to the public work of preaching will always be accompanied by enlarged and heightened feelings of benevolence, yet such feelings, to a certain extent, are essentially co-existent with Christian experience.

The church has a deep interest in the *honor of God*, which is so intimately connected with the universal spread of the gospel.

The honor of God is a consideration which, more than any thing else, enlists the feelings and inspires the ambition of the Christian. For this he cheerfully foregoes his own private interests, and merges his feelings, his hopes, and all the purposes of life, in the supreme will and pleasure of his heavenly Father. He is pledged by the very conditions and spirit of that gospel which has brought him into spiritual

liberty to advance the glory and extend the kingdom of the Redeemer. In this his highest and holiest feelings are enlisted. His prayers, his example, his time, and substance are all given; and given, too, not only because duty binds him to it, but because his interest and happiness are involved in it. The honor of God is his crown of rejoicing; and every conquest of truth and righteousness, as it promotes the divine glory, awakens the purest joy in his bosom. The conversion of a sinner, as it strikingly displays the power and goodness of God, is more grateful to his feelings than the acquisition of an earthly empire. In the establishment and universal triumph of the kingdom of Christ, in which the Redeemer will sway the sceptre of his grace over all nations, every living member of the church must feel the liveliest interest. Can you detach his feelings from a cause which lies so near his heart? Can you persuade him to withhold an influence which he may give toward its advancement? To do it, you must change the elements of his character; you must turn the whole tide of his affections in an opposite direction, and wean him from all that is holy and excellent in the hope of heavenly glory. Sooner will he cease to be a child of God than cease to pray, and put forth his efforts for the salvation of men. If such feelings and sentiments, then, are common to all the true members of Christ's church—if the essential principles of their character prompt them to take so deep an interest in the spiritual recovery of sinners—can we suppose that they are to remain as idle spectators while the triumphs of the cross are advancing, and millions yet remain to be saved? Do the public heralds of mercy alone enjoy the honor of being employed as instruments in this work? By no means. It is the duty and high privilege of all, ministers and people, to be coworkers with God in hastening on the universal and glorious reign of grace upon the earth.

The church, identified as it is in all its feelings and interests with the glory of the Lord Jesus Christ, cannot look upon the fearful power of the prince of darkness over the heathen world, and the wretchedness and ruin which sin has everywhere occasioned, without earnestly desiring that the gospel may win back a revolted race to that allegiance which it owes to the King of heaven, and secure to all the purchased benefits of the infinite atonement. Nor will the church fail to imbody those desires in zealous and well-directed efforts for a result so happy and glorious. One principal object of divine revelation is to assert and maintain the absolute and rightful supremacy of Jehovah; his just claim to the universal love and obedience of his intelligent creatures; and the paramount obligation of all to glorify him with all their powers. Such especially is the prominent doctrine of the New Testament; and to carry out these principles, and give them influence and prevalence in all the world, was one principal object in the establishment of the Christian ministry; and it becomes an obligation binding upon the church in all ages to see that direction be given to this end. Thus the prosperity of the church at large, and the spiritual interests of each individual, are closely connected with the honor of God in the universal triumph of the gospel. God's glory cannot be desired, without desiring the salvation of the heathen world.

The church must feel an interest in the evangelization of the world,

in view of the immediate and ultimate benefits which the gospel secures to all who receive it.

Christians realize this in their own blessed experience, and in the glorious prospect of the future which opens up to the eye of faith. The influence of the gospel is seen in all the circumstances of their social and domestic life; in the elevation of intellectual and moral character; in the numerous facilities to the acquisition of knowledge and happiness; and in the certainty it gives to future existence, and the fitness it imparts to enjoy it in all the perfection of a holy and blissful immortality. In the contemplation of these glorious results in the possession of the present and the hope of the future, the Christian regards himself but one among innumerable millions for whom the gospel has provided such an amplitude of grace. Inspired with that benevolence which constitutes the very essence of the gospel, he looks out upon the miseries and wants of the world with an eye of compassionate affection, and longs, with all the fervidness of sanctified philanthropy, to see all men happy in the smiles of a reconciled God, and in those qualifications for a heavenly inheritance which Christianity alone bestows.

That religion must be as false as the visions of the Arabian impostor, and cold as the icebergs of the frigid zones, which can look upon the wretched and perishing millions who are "without God and without hope in the world," calmly congratulate itself with the belief that the heathen are happy and safe in their ignorance and idolatry, and consent that the gospel should shine only upon one-fourth of the human family, and three-fourths remain in the darkness of spiritual death. It has been asserted—though without the shadow of proof—that the heathen will be saved without the gospel; and therefore to send it to them would not only be useless, but positively unkind; forasmuch as by increasing their spiritual advantages we should add to their accountability, and thereby create a danger which does not now exist. This is false reasoning; for it not only stands opposed to the testimony of the Bible, but the very position it assumes is its own refutation. It assumes that the heathen will be saved. Now, if they are saved at all, we must admit that they are saved as moral, accountable beings; and as such, they may abuse their moral powers, and bring upon themselves all the consequences of guilt. Far be it from us to assert that all who die in pagan lands, without the light of revealed religion, must necessarily be excluded from the provisions of infinite mercy. This would, indeed, be limiting the Holy One of Israel, and shutting within the narrow precincts of human wisdom that saving grace which is the gift of God alone. But though we allow that their salvation is within the limits of possibility, and that some through the riches of grace in Christ Jesus may "flee the wrath to come, and lay hold on eternal life"—not as machines, but as active agents according to their light; yet, by all we have to guide us in our knowledge of their mysterious destiny, we can come to no other conclusion than that the great mass of the heathen world are going in "the broad way that leadeth to destruction." Allowing, as we surely must, that some may be, and are saved, yet it is not according to the principles of Christian philanthropy to see them attempt to pass over this narrow bridge of *bare possibility*, and not endeavor to make it broader and

more sure. Because the twinkling of the distant star may serve barely to break the deep gloom of midnight, and perchance direct the steps of the bewildered traveler, while thousands less wary fall into unseen dangers and perish, shall we shut out the light of the sun, and say it shall not be given to illuminate the path of the wanderers, and guide them to a happy destiny? A cold-hearted and selfish philosophy may say this; but it is not the language of Christianity—the offspring of Heaven's own benevolence, as wide and deep as the immensity of human guilt.

These, then, are the facts which it behooves the church deeply to consider. The heathen are in a state of guilt and spiritual death, and are liable to divine wrath. Few, very few will probably be saved without the light of the gospel. They possess essentially the same intellectual and moral powers that others do, and are equally capable of being benefited by religious instruction. The preaching of the gospel is the great and efficient instrumentality which God has ordained for the conversion and salvation of the world. *Therefore* the church should feel the liveliest interest in the diffusion and influence of gospel truth by means of the Christian ministry. Imperative duty is binding upon all to give of the abundance which they possess, to supply the lack of those who need.

Toward the accomplishment of so desirable a result as the subjection of the entire world to the benign influence of Christianity, every Christian must look with the most intense and pleasing anticipation. His confidence in the excellence and power of the gospel, in the benevolent regard of God to the whole world, and in the certainty of those promises which have respect to the final and complete triumph of the cause of Christ, gives such reality to his hope as causes him to lose sight of those difficulties which so readily discourage the speculative and cold-hearted formalist. His conviction of duty, and the universal and warm benevolence which animates his bosom, will not allow him to remain an idle spectator of the advancing triumphs of the Redeemer's kingdom. If he cannot enter the field himself, he can at least give an influence which will facilitate the entrance of others. His prayers, his counsel, and a portion of his earthly substance, may accompany and sustain them in the enterprise; and in this labor of love he will have the satisfaction of knowing that he is acting in concert with the Saviour himself, whose Spirit shall animate, and whose power shall sustain him in the work; and who has promised that his "labor shall not be in vain in the Lord."

The interest felt in the conversion of the world should be common to the whole church, forasmuch as all Christians would participate in the joy occasioned by such an event.

The conversion of one sinner is cause of joy to the angels, and doubtless to all holy beings in the universe who are made acquainted with the fact. Connected with the joy of *Christians*, however, there are some considerations which probably cannot be appreciated by angels. The child of God remembers that he was once a child of wrath. Having tasted the bitterness of sin, he knows by *personal experience* the blessedness of redeeming grace. As he deprecates the guilt and misery from which he has been delivered, he desires the salvation of those who are still guilty and miserable; and a measure of that joy

which he felt in his own recovery to the favor of God, he feels in the recovery of others. The first shout of triumph uttered by the redeemed sinner is responded to by the joyful acclamations of the church on earth and the church in heaven. The nearer we approach, and the more intimate we become with those objects and events which give us pleasure, the greater will be the satisfaction we derive from them. The occurrence of a single desirable event, though distant by time or place, occasions a degree of joy. If *several* such events transpire, and especially if they happen within our personal observation, or meet with parallel circumstances in our individual history, the joy will be proportionally increased. But it will be greatly enhanced if they have been brought about through our voluntary and active instrumentality. A portion of our interest is thereby invested in them, and the good they secure becomes in a measure our own. Such precisely is the interest which the church has in the evangelization of the world. No event within the possible range of human history is so much to be desired as this. Its importance no language can describe, and no finite conception fathom. It fills all heaven with an interest as pure and intense as the flame of love which glows in the bosoms of its holy inhabitants. It has won the profound attention and compassionate regard of the Deity himself, and called forth the most amazing displays of his infinite attributes. The glory which God thereby secures to himself is the happiness of all holy beings; and in proportion as this glory is made manifest, the song of praise from the innumerable hosts of angels and redeemed men swells with thrilling accents of joy.

The co-operation of the church is essential to the evangelization of the world, forasmuch as it is to be accomplished in answer to prayer.

The dispositions which the gospel inspires are in perfect harmony with the duties which it commands. The benevolent and earnest *desire* awakened in the heart of the Christian for the salvation of others naturally prompts him to *pray* for it; and prayer, we know, is the great duty of his life. It is identified with his character, his prosperity, and his obligation to God and the world. It is true that God only can effect the work of saving souls; and it is for this very reason that we are required to pray for it; for prayer is founded not only upon command, but upon the promise and sufficiency of Jehovah. The atonement of Christ, ample as it is in the provisions of its mercy and power, could never effect the salvation of sinners, without the efficient agency of the almighty Spirit working in the heart for the reception of saving grace. God, we know, could do this independently of all means except his own unseen energy. He might enlighten the benighted nations of the heathen world without a Bible, without a missionary, without the prayers of his church. But he has not done it; and we have no reason to hope that he will. It is not his way of working; and what he does not choose to do, we may reasonably suppose he cannot consistently do; though, absolutely, nothing is impossible with him. The conversion of the world is his work; and the prayers of his church are among the means he has chosen for its accomplishment. Prayer, though simple in itself, is mighty by its association with the infallible promises of God's word. It makes omnipotence its own, and draws to its aid the influences of an infinite agency. In the duty of prayer, the church possesses a treasure and

wields a power infinitely more important to the world than the accumulated wealth of ages. The eternal happiness of unnumbered millions is to be, in a measure, the result of her efforts. Like Moses in his supplication for rebellious Israel, she may turn aside the avenging sword, and prolong the forbearance of Heaven.

Without prayer all other means would be inefficient. We can have no hope that our efforts, well adapted as they may be in other respects, will ever be successful in this enterprise, unless accompanied by fervent prayer, and a firm reliance upon the efficient agency of the Divine Spirit. Nothing is to be undertaken, nothing expected without it. But with a confident appeal to the God of all grace, we need despair of nothing within the limits of the divine promises; and difficulties which are magnified into mountains when seen through the mist of human philosophy, dwindle into insignificance when illuminated by the rays of heavenly truth. Every blessing we hope for is to be obtained, and every effort we make is to have a favorable issue.

Who is to wield this mighty instrument? Who is to hold the key which unlocks the treasury of infinite riches? In answer to whose prayers is the gospel of reconciliation speedily to run and be glorified among all nations, and a revolted and ruined race be won back to obedience and salvation? To the whole church in unity, and to each member respectively, is this responsible duty committed—to the private Christian, as well as to the public minister of the sanctuary. Ministers, indeed, above all, should be men of prayer. They are heartless who preach without it, and their preaching must be as heartless as they. They need the influence not only of their own prayers, but the prayers of their flocks; and many, we doubt not, have been straitened in their work, and limited in their usefulness, by the neglect of those whose duty it is to sustain the ministry by fervent and unceasing appeals to the throne of grace. If St. Paul, with the advantage of plenary inspiration, needed the prayers of the church in order that through his ministry "the word of the Lord might have free course and be glorified," how much more those who have far less of supernatural endowments! There is too little interest and too little confidence in prayer, because we lose sight of the connection, the certain and infallible connection, between the means and the end. We are too apt to presume upon divine mercy, and blindly hope that it will accomplish all that was intended, independently of subordinate instruments. Let us never forget that it is as much within our province to build up the kingdom of Christ by means of faithful, persevering prayer, as it is within the province of God to build it up by means of the efficient agency of his Holy Spirit. Jehovah has condescended to place himself within hearing of the voice of prayer, and to give or withhold his choicest blessings as his creatures shall utter or restrain the expression of their wants.

It was doubtless in answer to the prayers of the church, united to the faithful labors of the apostles and their associates, that the gospel triumphed so gloriously in the early age of Christianity. Every triumph of truth in Christendom, and every conquest gained in heathen lands over superstition and idolatry, is in answer to prayer. Not a sinner is converted from the error of his ways; not a missionary of the cross goes forth from the church to plant the Christian

standard in pagan lands; and not a trophy is won to the Saviour by missionary effort, but we have a demonstration that God hears and answers prayer. And as the gospel shall spread wider and still wider, till every continent and island shall hear the joyful sound, and become vocal with the hosannahs of Zion, we shall behold in all this the fruit of Christian enterprise, and the benefits secured to the world in answer to Christian prayer. For though other means concur to hasten the day when "the earth shall be full of the knowledge of the Lord," yet they would be utterly inefficient without prayer. It is this that gives spirit and life to the entire system of Christian effort. "It brings down strength into the racer, and he seizes the prize. It fills the sails of the vessel which carries the heavenly freight. It fans the flame which consumes the stubble, and enlightens the world." What is the duty of all conjointly is the duty of each separately. It is in vain to expect that others will or can perform what is required of us; or that the faithfulness of one class of Christians will supersede the obligations of another. The ministry can no more perform those duties which are especially binding on the church than the church can perform the peculiar duties of the ministry. And as prayer would fail to secure its entire purpose without preaching, so preaching would lose its interest and effect without prayer.

The missionary in his distant field of labor, amid toils and difficulties unknown in Christian lands, especially needs the sympathies and prayers of his Christian brethren at home. Within the range of his moral vision is presented a wide and cheerless waste, with nothing to awaken hope in the heart of benevolence except the unfailing promise of the ever-present and almighty Redeemer. Dangers beset his path, and discouragements obstruct his efforts. He feels most impressively how unavailing must be the wisest arrangements and the most strenuous exertions to check the flood of ungodliness, unless that God who repulses the proud waves of the ocean shall utter the voice of his authority, and make bare his almighty arm. Who is more likely than the missionary to feel his dependence upon almighty grace, and appreciate the value of prayer? Who has stronger claims upon the sympathies and supplications of the whole church? On no part of the system of Christian enterprise is so much reliance to be placed as on faithful prayer to the Source of all good. It infallibly secures the only influence which can give success to missionary effort. No discouragement can destroy its energy—no obstacle can prevent its ultimate triumph. Nor does distance weaken its force, or retard the promised answer. As quick as thought can ascend to the throne of grace, and as certain as the divine infallibility, the answer to prayer can wing its way to the distant field of missionary labor; and, like the dew of Hermon, fall upon the parched and barren soil, causing it to produce a rich harvest of fruit, to reward the tears and labors of the spiritual husbandman.

And when the church shall fully come up to her duty, and from every part of Christendom send forth one universal and unceasing cry to the Lord of the harvest, we may confidently expect, not only that many more laborers will enter into the field, but that such success will crown their labors as has not been witnessed since the apostolic age. Band after band of devoted missionaries will go out from the church,

sustained and encouraged by the prayers of the faithful; and "one sacred sweep of benevolence beyond another will be presented, till the circumference of the globe itself is at last comprehended," and all nations made to exult in the triumphant reign of the Prince of peace.

The relation which the church sustains to the great work of evangelizing the world is manifest by the influence it has in forming the character of its ministry.

Nothing can be more important to the successful prosecution of the missionary enterprise than the *suitable qualification* of those who are employed as special agents in this work. We may multiply men to the greatest desirable extent; we may send out a sufficient number to occupy the entire length and breadth of the heathen world; yet what will it avail unless they are truly imbued with the spirit of Christ, and possess the peculiar and essential qualifications of ambassadors of Heaven? They may have the advantages of physical and mental endowments—all indeed that may be necessary for the mere labors and privations of a missionary life: they may possess such acquirements as will enable them to call to their aid the auxiliaries of language and science; and have skill to confound every opposer of the Christian faith, and show the absurdity of heathen superstitions: they may be thoroughly versed in all the doctrines and institutions of Christianity, and go so far as even to win men to the profession of faith in Christ, and gather them into visible church-fellowship;—they may possess all these advantages, and proceed thus far in building up the outworks of Zion, without essentially advancing the spiritual interests of the Redeemer's kingdom, or promoting the final welfare of souls. Christian ministers—especially Christian missionaries—should be men of deep and ardent piety, who regard the honor of God and the salvation of souls as objects of paramount importance; who act from a deep conviction of responsibility to the great Head of the church and to their fellow-men; who will cheerfully sacrifice their all for the sake of Christ, and count it their highest honor to be employed anywhere and in any manner, so that they may win souls to the obedience and salvation of the gospel. Men, "full of faith and of the Holy Ghost," will go forth with zeal and confidence, employing the weapons of their holy warfare with such success as will prove their mission to be of divine appointment.

To secure these qualifications to the ministry is of the highest importance both to the church and to the world; and it is manifestly a question of no common interest, by what means the personal holiness and zeal of ministers may be so elevated and confirmed as to secure the greatest possible usefulness. To God, indeed, it primarily belongs to fit them for their work. He it is who calls them to the field, and furnishes them with all necessary spiritual endowments; yet it is equally true that in this, as well as in other things, God works by *means*, and that *his people are his chosen agents*. To them, under his own special direction, he has committed the training of the heralds of mercy. They are to supply the requisite number from among themselves; and by the influence of prayer, and counsel, and holy example, fit them for the sacred calling. In the fruits of sanctified affections they are so to exhibit the reality and power of vital godliness as shall prompt those who feel that a dispensation of the gospel is committed

unto them to aspire for the highest spiritual attainments, and those eminent qualities of mind and manner which become the ministers of Jesus Christ. The church has more to do in giving a distinct and particular character to the ministry than most Christians imagine. It is true to a certain extent that the church will follow in the footsteps of her acknowledged leaders, and ministers are very likely to fashion the character of their people after the model of their own. This, however, is mostly true only in reference to ministers who have passed the period when character receives the impress of its peculiar and distinctive features, and have obtained gradually, and by confirmed habits, a controlling influence in the church. The prominent characteristics of nearly every minister have had their origin in the circumstances of simple church membership, when the training of mind and morals was mostly directed by the general examples of professing Christians. If we would elevate the character and increase the moral power of the ministry for the spiritual good of the world—if especially we would give to the succeeding generation of ministers a character more primitive and apostolic, and more likely to hasten on the evangelization of all nations, and supply the wants of the world with missionaries in sufficient numbers and of suitable qualifications—we must begin within the ranks of the church, and awaken a stronger and more elevated tone of piety among her members. They must be persuaded to take higher ground in Christian enterprise, and propose to themselves a wider range of active benevolence. They must learn to receive the gospel plainly and simply as it is, uncorrupted by the glosses and accommodations of false philosophy. They must sacredly regard it as the only standard of experimental and practical piety, and obtain a more deep and abiding conviction of their indispensable obligation to the world. Far more is to be done by every Christian than merely to save his own soul. Each one is a "steward of the grace of God," and is to employ his talents for the good of others, and the interests of the Redeemer's kingdom.

It is made the duty of the church to "pray to the Lord of the harvest that he would send forth more laborers into the harvest." This duty, however, if rightly performed, must be the result of a benevolent and lively interest in the spiritual welfare of the world. We must look at the wants of the world; at its guilty and degraded condition; at the appropriate and efficacious remedy provided in the gospel for the moral maladies of mankind. We must be sensible how important it is that this remedy should be applied as speedily as possible, forasmuch as the millions who now throng the road to death will soon have passed beyond the reach of hope, and any delay on our part may result in the ruin of thousands who otherwise might be saved. What an overwhelming consideration! How fearful the destiny which awaits the countless multitudes thronging the dark way to the world of spirits! Awful indeed must be *our* accountability if their destiny of wo shall finally be charged to our neglect! Our individual interest, as well as theirs, should prompt us to the use of such means as God has placed within our reach for their recovery to the hope and possession of eternal life. Christian charity will not allow us to slumber. The fountain of our benevolence would become corrupted by a baneful selfishness, poisoning our own life springs, if we were to restrain from

others the waters of salvation. Every feeling of a regenerated heart shrinks from the thought, and urges itself to the work of faith and labor of love. Awakened to the true sympathy and zeal of the gospel, and to the full conviction that God works by human instrumentality, we shall be incited to earnest and unceasing prayer that holy and faithful men may be thrust into the field, and the proclamation of mercy be made to the ends of the earth. We shall endeavor to impress upon each other the great duty of caring for the souls of the heathen; and especially shall we be forward to encourage young men of suitable piety, and other requisite qualifications, to listen to the loud cry of perishing millions—and, if God call them to the work, to give them the aid of that influence with which our talents and means may furnish us.

When the church shall fully attain to this high eminence; when her motto, "*Holiness to the Lord,*" shall be clear and legible upon all her members as it was upon the mitre of the Jewish high priest; and when she shall exhibit those traits of character which justify the sacredness and dignity of her profession, then only may we expect that any thing like a full supply of evangelical ministers will be furnished for the world. In this state of things, it will seldom be found necessary to urge upon those whom God shall commission to the work the importance of doing their duty. Considerations of worldly policy, pecuniary emolument, or the worthless applauses of the unstable multitude, will have no weight either with the church or with candidates for the sacred office. Motives which govern an unholy ambition are, at any time, base and incongruous in the highest degree, and can scarcely exist except where a degenerated and vitiated taste has smothered the warmth of vital piety. Let the church be pure and ardent in her love, and holy and zealous in her examples, and unworthy motives will be known only to be detested and repelled. The sons of the prophets, nurtured in such a school and trained for the missionary enterprise under the influence of such holy principles, will burn with desire to cast themselves and all they have upon the sacred altar, and esteem it their highest honor to toil and suffer, though it may be in the ends of the earth, so they may be instrumental in extending the triumphs of the cross. Not a call will be made for laborers but many will cheerfully offer themselves for the work; not a door will be opened for usefulness but numbers will be found waiting to enter; and thousands, as they engage in the holy calling, will cheer them by the voice of encouragement, and sustain their efforts by that "fervent and effectual prayer" which God has promised shall never be unavailing.

The active co-operation of the church in the work of spreading the gospel is essential to its prosperity.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Such was the solemn injunction of our blessed Lord to his apostles and first disciples. The duty thus required of them is equally binding upon his ministers and people in all succeeding ages. The light which illuminates and cheers their pathway is to be held up for the benefit and comfort of others, and made to shed its influence upon the darkness and misery of the world around. No one has a right to hide the

lamp of grace under the measure of a selfish monopoly; no one, indeed, can do it without extinguishing the light within him, and losing himself in darkness more terrible than that of the heathen. In becoming the disciples of Christ we utterly renounce all feelings and interests of a selfish character; we invest every thing we have in his cause; we resign ourselves to his government, and identify our hopes and purposes with the prosperity of his kingdom and the salvation of a guilty world. A religion based upon less elevated ground than this —which shuts itself within the narrow limits of the heart's own selfishness, and moves only at the promptings of personal regard—is not the religion of the Bible; it is not the religion of the compassionate Jesus, who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich." The spirit which animated him in the work of redemption he inspires in all who are made partakers of his grace. He engages them in a cheerful co-operation with himself, and makes them sharers in his joyful triumphs.

Nothing can be more certain than that the true prosperity of the church is closely connected with her duty. No longer than she retains the spirit of the gospel, her love to the Saviour, her zeal for his glory, her interest in the advancement of his kingdom, and the recovery of souls from sin and death;—no longer than this can she retain the character of a living, spiritual church, and claim the honor of the presence of Christ in her midst. Just in proportion as the tone of benevolent feeling is elevated and enlarged, and liberal plans are devised for the expression of Christian sympathy, the spiritual state of the heart will be improved, brotherly love increased, and the church rise in her character and influence; and just in proportion as the people of God lose their interest in objects of Christian benevolence, they will languish and fall short in their personal piety, and recede from the essential principles of their holy profession. The whole history of the church is in proof of this. Its zealous and active co-operation with Christ and his ministers for the furtherance of the gospel has ever been the measure of its spiritual prosperity. As it has become lax in the one, it has declined in the other; and the days of its brightest glory have been seasons of the greatest self-denial and most enlarged benevolence.

It is a solemn fact, which it becomes all well to consider, that, if they do no *good* in the world, they do *evil;* and the amount of evil is according to the means they possess of doing good. It is not in the power of any one, connected as he is with human society by a thousand sensitive cords, to render himself neutral: he is constantly sending out an influence which takes hold upon the character and destiny of others; and every talent he possesses, whether well improved or otherwise, while it tends to his own welfare or ruin, affects more or less the interests of those around him. It is selfishness—that selfishness which the gospel condemns—that disposes us to care only for ourselves, and throw off all concern for our fellow-creatures; and it is undeniable that an indifference to the wants of others is an evidence that we are wanting in true piety. That hand which withholds from others is itself made poor, while he who scattereth abroad is made rich. "The liberal man deviseth liberal things, and by liberal things he shall stand."

The church is required to co-operate in the missionary cause by free and liberal contributions of pecuniary aid.

The leading and distinguishing trait in the character of the gospel is *benevolence*. The highest and most perfect form in which it was ever exhibited to the world was the great work of redemption, by the incarnation and sacrifice of the Son of God. "God so loved the world" is the only reason which our Saviour assigned for that amazing display of infinite mercy. Nothing on the part of man, either in the circumstances of his guilt, or the agency he has in his own salvation, in the least detracts from the gratuity. It is benevolence, free and unmerited, from beginning to end, and teaches to all its subjects the duty of cherishing and extending the same mercy of which they have been made the partakers. The gospel, in the benevolence of its nature and influence, has a duplicate in every regenerated soul. To the exact extent of that power by which it is felt in the hearts of men, it produces its own likeness; and thenceforth, in the lives of its redeemed subjects, there is an imitation of the example of the Lord Jesus, who said, "It is more blessed to give than to receive;" and who, in exemplification of his heavenly maxim, "went about doing good." Benevolence is the atmosphere in which the Christian breathes—the medium of his spirituality. Selfishness is the choke-damp of all religious feelings; and sooner than any thing else extinguishes the flame of piety, and alienates all hope from the promised reward in heaven. Benevolence, however, where there are objects within the scope of Christian charity, can never remain inactive. Like the element light, it lives only as it is in motion, and leaves that heart dead which it cannot excite to deeds of generous sympathy. It becomes the ruling passion of the mind, kindly enlisting into its service the entire energies of soul and body, and exacting tribute of those means and opportunities for the good of others which selfishness monopolizes for its miserly cravings.

The great object of Christian benevolence is a world that lieth in wickedness. Like the man who fell among thieves, and was wounded, and left half dead, it has been given to the care of the church, with this solemn injunction from the Saviour, "Take care of him; and whatsoever thou spendest more when I come again I will repay thee." How can the church acquit itself before its great Head and Lord except in obedience to his command? and except in the cultivation of those principles which constitute both the ground-work and spirit of Christianity? The example of Christ—especially his example of active and untiring benevolence—is our pattern. And is it saying too much, that he who is wanting in Christian benevolence, according to his capacity and means, *is not a follower of Christ?* In what does he imitate the divine Saviour, and wherein does he walk in his footsteps, if he be destitute of those feelings and principles which it was the highest glory of the Son of God to exhibit and carry out in all their practical influence? Look at the early history of the church. The rapid progress and complete triumph of evangelical principles astonished, confounded, and finally silenced the world. Within forty years after the apostles received their full commission, and unfurled the banner of the cross in the holy city, societies were formed in every province of the Roman empire; and Jewish bigotry, heathen philo-

sophy, and pagan superstition, trembled and fell before the mighty influence of truth and holiness. That the Holy Spirit was the efficient and all-powerful agent in this work, we cannot doubt. Nor can we doubt that the apostles were eminently faithful as ministers of the word, and that they preached with wisdom and power "which not all their adversaries were able to gainsay or resist." But we are not to suppose that private Christians contemplated all this with apathy and cold indifference. Much, very much depended upon their influence and efforts for the extended and permanent success of the ministry. The apostles were sustained by the great body of believers. Such means as were necessary to carry out the designs of the public ministry, and supply the immediate wants of those who devoted their all to the work, were readily and amply furnished, even though it might be at the expense of many private comforts.

While therefore the church cannot but feel its obligation to lift up the unceasing prayer that "knowledge may be increased, and many run to and fro" to carry the word of life to the ignorant and destitute portions of the earth, let none suppose that this can be effected without appropriate action on the part of the church itself—without the expenditure of strength, and talents, and money. Bibles are to be multiplied, instruction is to be communicated, ambassadors to the heathen are to be supported in their work; and this cannot be done without pecuniary aid. For what more important purpose has God given to his people an abundance of earthly goods? And if these things may be rendered subservient to the eternal interests of souls redeemed by the precious blood of Christ, who that has wherewith to give can conscientiously and innocently refuse, and clench with the hand of covetousness what righteously belongs to others? Hoarded wealth is a curse to its possessor, generating and sending forth, li e a stagnant pool, the miasma of disease and death. It was given that it might flow forth in living streams, purifying its own fountain, and fertilizing all within its influence. It thus becomes a double blessing; it blesses both the giver and the receiver. There is wealth enough in the church, over and above all that is needful for the wants of those who possess it, to supply the entire heathen world with Bibles and Christian teachers, within at least as short a time as was occupied by the first ministers of Christ in carrying their doctrines into all the Roman empire. And it cannot be doubted, that if the church possessed a disposition to give, equal to its ability, God would raise up ministers in sufficient numbers to answer every call, and meet the expectations of the most enlarged benevolence.

Let every Christian, then, calmly and prayerfully inquire what is his individual duty to Christ and to the world. Have you considered the condition and wants of the perishing millions around you? Have you given yourselves to earnest prayer that God would speedily enlighten and save them? Have you appropriated a reasonable portion of your earthly gains to sustain the missionary enterprise? *Have you done all you were able to do?* Till you can truly answer these questions in the affirmative, you cannot conclude that you have fully discharged your duty.

From the (London) Wesleyan Methodist Magazine.

ON THE "UNINTERRUPTED SUCCESSION."*

A Sermon.

BY DR. WHITBY.

"If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless," Matt. xii, 7.

THE words here cited by our blessed Lord are the words of the prophet Hosea, (chap. vi, 6,) where, by the words "sacrifice" and "burnt offerings," all other rites and ceremonies of positive institution are to be comprised; they being all of the same nature, good and requisite to be observed, because commanded, but not commanded by reason of any antecedent goodness in them.

By the word "mercy," we are to understand all acts of kindness, charity, and mercy, which are performed for the good, either of men's souls, as in the case of Christ's conversing with publicans and sinners to call them to repentance, (Matt. ix, 13,) or of their bodies, as in the case of the disciples mentioned here.

It is farther observed by some, that sacrifices and burnt offerings being of positive institution, it could not properly be said that God *would not have* sacrifices; and so the words must be interpreted in the comparative sense—*I had rather have*,—or, *I value* mercy more than sacrifice. But both the words, and the instances to which our Lord applies them, plead for the negative in this sense, that *when both cannot be performed, God would have the one done, though by doing the act of mercy, that of sacrifice must be omitted.* Thus, in the first case, Christ plainly condemns the traditions of the Pharisees, concerning the unlawfulness of conversing with publicans and sinners, that he might minister to their conversion; and in the second, he pronounces the disciples guiltless, in neglecting to observe the rest required on the sabbath, that they might satisfy their hunger: by this sufficiently declaring that God would dispense with his own *ritual* precepts when the observance of them did obstruct an act of charity and mercy. Hence, therefore, I observe, that an *outward ritual observation* and *ceremonial institution* ought to give way to acts of charity and mercy; and may be lawfully neglected when otherwise an act of charity to the bodies or souls of men must be omitted.

Our Saviour's second instance to confirm this doctrine is taken from the case of David and his companions eating the show bread. Our Lord plainly owns that it was neither lawful for David nor those that were with him to eat of this bread, it being expressly appropriated to the priest; and yet our Lord allows the eating this bread by them when they were hungry. Whence I observe, that an act even appropriated to the priesthood may yet, in cases of necessity and

* As so much has been said on this subject of late, we have thought our readers would be glad to see the not commonly known argument of the learned author of the following sermon. At the close, we may, perhaps, add a few observations in a note, applying the principles of the esteemed commentator to the circumstances of the present day.—EDIT.

charity, be done by laymen, or men not consecrated to their office according to God's holy institution; but either wanting in something requisite by God's express command to their consecration, or to the exercise of that office; or else exercising it without any divine commission at all, and against the rules prescribed by God himself, and practiced from the beginning, through many ages.

This will be evident from divers considerations relating to the office of the Jewish high priest, upon the exercise of whose office alone, on the great day of expiation, depended the remission of the sins of the whole nation, and the consulting the mind of God in difficult cases by the oracle of the Urim. And there was as great necessity of his being consecrated to this office, according to God's primitive institution, as can be supposed in any other case of like nature. And yet it is certain, that after their return from the captivity, the chief thing requisite to the consecration of a high priest, according to the law of God, was wanting: for by the express letter of that law he was to be consecrated to that office by pouring the holy oil upon his head, Lev. viii, 10–12; xxi, 10. But it is confessed by all the Jews that, after their return from the captivity, this holy oil was wanting; and so this very rite, by which the high priest was sanctified and set apart for his office, must be always wanting from that time so long as the office itself lasted.

The like defect is observable in the consecration of the ordinary priests to their office. For upon them the blood of the sacrifice and the anointing oil were to be sprinkled, Exod. xxix, 21. And this practice continued without interruption from the first institution till the captivity. And then the want of the anointing oil hindered the consecration according to the original appointment. And yet no man doubts the performance of their office acceptably, notwithstanding these unavoidable deficiencies. Why, therefore, in like cases of unavoidable defect, may not others perform the work of gospel ministers?

The high priest, being consecrated to his office, continued in it during life; this being the continual practice from Aaron till after the captivity; none being ever removed from it, except Abiathar, for a crime considered worthy of death. Hence Josephus informs us, that none who had once received this office was deposed from it till Antiochus Epiphanes violated the law, by deposing Joshua, and placing his brother in his room. Then Aristobulus translated the office from Hyrcanus, his elder brother, to himself. And again Herod removed Ananelus, and placed Aristobulus, a young man, in his stead. And from the time of Ananelus to the destruction of the temple by Vespasian, "no regard," says Mr. Selden, "was had either to the right of succession, or the continuance in the office; but high priests were both appointed and removed at the will and discretion of the Roman president, or of the ethnarch appointed by the Romans to govern the nation."

Now, according to our modern Cyprianical divinity, (of which we have not the least intimation from Christ or his apostles,) all these were mere usurpers, and not one of them high priest, but a schismatical intruder; and the sacerdotal orders who owned them as high priests were inevitably partakers with them in their schism. None of

the sacrifices for expiation, offered by such persons, could procure any remission. And all the people that communicated with them, and offered sacrifices by them, were likewise in communion with them in their schism. So that the true Jewish church must have ceased, unless we can find out some who disowned such high priests, refused to communicate with them, and were themselves able to supply the defect under which the others labored.

And yet it is certain that the pious Jews made no exceptions against these unavoidably irregular high priests; and also that God himself did own them in the chief exercise of their office on the great day of expiation. For whereas, by the law, it was death for any but the high priest to enter the holy of holies, or for even him to do it oftener than was allowed; though all these deficient priests annually broke the law when, being only schismatical priests, they appeared before God, yet he never executed any judgment on them, or gave any indication of his non-acceptance of their service. Moreover, the Scriptures of the New Testament mention them as high priests; and neither our Lord nor any of his apostles ever reprove them for this violation of the law; but contrariwise, our Lord, being adjured by the high priest, breaks off his silence, and answers to the demand made on him; and St. Paul owns Ananias to be the ruler of God's people. And even of Caiaphas, it is said, that, being high priest that year, he prophesied that Jesus should die for that nation. If, therefore, notwithstanding all these violations of the law, all the religious exercises of the nation were performed as before, without any sign of God's disapprobation of them, or any declaration of our Lord against the authority of these officiators, or concerning the invalidity of their office in order to the ends for which it was appointed, because it was not in their power to help these irregularities; surely the like necessity among Christians must excuse the like defect of a like outward rite in the admission of persons to the holy functions required to be performed under the gospel institution, and cannot be supposed to annul the function.

I proceed to instances of persons who performed sacred offices without any divine institution, even such as regularly could be performed by the high priest only. Thus, though we read nothing in the law of the appointment or consecration of any suffragan or secondary priest to officiate on the great day of expiation instead of the high priest, yet is it certain, and owned by the Jews, that in case of the pollution of the high priest by any accident which rendered him incapable of attending to his office personally, a suffragan or secondary priest was appointed for the occasion. Thus we read in Josephus of one Joseph, son of Alcymus, officiating in this way in the place of Matthias. Now, seeing this suffragan was neither appointed by God, nor had he any consecration to this office, he had no more right to officiate than any other inferior priest. Hence it seems evidently to follow, that in cases of necessity an inferior priest may perform the office peculiar to one of a superior order.

Another instance we find in the synagogue worship, where were the *chief ruler of the synagogue*, the *angel of the congregation*, and the *deacons:* and all these were fixed ministers, invested into their offices by imposition of hands for the sake of order.

And yet it is observable that none of these had, or could have, any

divine appointment to their ministry, because, as Dr. Prideaux has fully proved, there were no synagogues till after the return from the captivity. And though the *angel of the congregation* was ordained to his office, yet often others were extraordinarily admitted to it, provided that they were by age, gravity, skill, and piety of life, qualified for it. Now, as it is commonly, and, as I think, truly said, that our three orders in the Christian church were taken from the pattern of the synagogue, what necessity is there for such a divine appointment of them as the succession implies, any more than for the ministers of the synagogue? And why may not others in extraordinary cases of necessity be admitted to perform their offices, provided they be by age, gravity, skill, and piety of life, qualified for it?

It farther is observable concerning sacrifices, that God, being a pure Spirit, could not require sacrifices on his own account. "Will I eat the flesh of bulls," he saith, "or drink the blood of goats?" Canst thou be so absurd as to imagine that I can either need such things, or be delighted with them? Their peace offerings were designed to acknowledge the goodness of the Lord toward them, and the blessings he had conferred upon them; and they were only pleasing to him when they came from a heart truly grateful, inflamed with love unto the author of them, and making suitable returns of duty to him. When they offered a sacrifice for sin, they were to lay their hands upon it, and confess their sins over it. And without this the sacrifice procured no remission. And so the Psalmist adds of their sacrifices of praise, that they were likewise to "pay their vows to the Most High."

Hence it is well observed by Dr. Pocock, that these sacrifices and ritual observances were only personally acceptable as connected with some good thing in the worshiper, which they pointed out or represented. And when this was wanting, the outward rite or ceremony obtained no acceptance with God, the worshiper received no blessing from him.

It may deserve to be observed, that our Church, in her twenty-fifth article, declares, even concerning the holy sacrament, that it is not the *opus operatum*, the work simply as wrought, that produces any "wholesome effect or operation;" but that this is enjoyed "by such only as worthily receive the same." Now this seems to obtain with greater strength in all ritual performances; that it is not the mere *opus operatum*, or the outward performance of the rite, but only the pious disposition of the person performing or receiving it, that connects it with the grace of God, and gives it any spiritual "effect or operation." And this, indeed, seems to have been one great corruption of religion, and a perverting of one of the chief designs and purposes of it, (which was to render men truly holy and virtuous, and thereby to fit them for communion with God who is unchangeably holy,) that men have advanced ritual observances and outward performances into the same rank with sincere obedience to the law of Christ, and conformity to the divine nature in all its imitable perfections.

Though it be certain that Christ sent his apostles to baptize all nations, yet it is not certain that he empowered either them or their successors to delegate this power to deacons. The ancients were so far from believing this, that they expressly forbade all deacons to

baptize; and introduce this as a prohibition laid upon them on this very account, that baptism was an office belonging to the priesthood. "A deacon," say the apostolical constitutions, "doth not baptize or offer." And again, "It is not lawful for a deacon to offer sacrifice, or to baptize." And again, "We permit only a presbyter to teach, to offer, and to baptize." The baptism therefore of deacons, which is now commonly in use in our Church, can only be of human institution. It was permitted only in the third century; from which time till the Reformation even the baptism of laymen, in cases of necessity, was allowed; and if any thing be wanting to that baptism, we have like reason to believe it will be supplied by the Lord. "We permit none of the clergy to baptize," say the apostolical constitutions, "but only bishops and presbyters." Now, if the Church may permit *deacons* to execute the office of a *presbyter* in cases of necessity, why may she not permit a *presbyter* to execute the office of a *bishop* in like cases?

Now this discourse may be improved:—

First, To vindicate the ordinations of our first reformers in France, Germany, and the Low Countries, and elsewhere; they lying under an absolute necessity of being ordained by presbyters, or by popish bishops, whose forms of ordination they could not possibly submit to without owning the chiefest superstitions and usurpations of the Church of Rome, and without swearing obedience to the pope in words inconsistent with, and prejudicial to the obedience they owed to those powers whom God had set over them.* For, if in a case of necessity a secondary priest, not ordained to that office, might do the office peculiar by God's law to the high priest; if David and his company, in a case of necessity, might eat the show bread, which by God's law was

* Ego N—, ab hac horâ fidelis et obediens ero Domino N—, papæ, et successoribus suis; consilium quod mihi tradituri sunt, ad eorum damnum nemini pandam; papatum et regalia sancti Petri adjutor eis ero ad retinendum, et defendam contra omnem hominem; jura, honores, privilegia, et auctoritatem papæ, conservare, defendere, et promovere curabo; non ero in consilio, facto, vel tractatu in quibus contra papam aliqua sinistra vel prejudicialia personarum, juris, et potestatis ejus machinentur; et si talia a quibuscunque tractari novero, impediam pro posse, et quantò citius novero, significabo domino papæ; mandata apostolica tota viribus observabo, et faciam ab aliis observari; hæreticos, et rebelles domino papæ persequar et impugnabo; vocatus ad synodum, veniam.—*Pontifical. Rom. in Consecration. elect. ad Episcop.*, p. 57, *Edit. Rom.* 1611.

We subjoin a translation, that every reader may judge for himself who is actually and supremely the sovereign of the Romanist bishops:—

"I, N—, from this hour will be faithful and obedient to my Lord N—, pope, and to his successors; the counsel that they shall deliver to me I will reveal to no one to their damage; I will be their helper in retaining the papacy and royalties of St. Peter, and I will defend them against every man. I will be careful to preserve, defend, and promote the rights, honors, privileges, and authority of the pope; I will not be [a party] in any counsel, deed, or treaty, in which may be devised any thing sinister against the pope, or prejudicial to his person, rights, or power; and if I shall know any such thing to be under discussion by any parties soever, I will hinder it as far as I am able; and as soon as I know it, I will signify it to my lord the pope. The apostolic mandates I will observe with all my powers, and I will cause them to be observed by others; heretics and rebels against my lord the pope [*persequar et impugnabo*] I will persecute and attack; being called to a synod, I will come."

to be eaten by the priest only; if a deacon in like cases might do the office of a presbyter; if the baptism even of laymen, in cases of necessity, was allowed, from the third century to the Reformation, and so the exercise of that office regularly belonging to the clergy alone; why might not presbyters, under the like necessity, be allowed to exercise the office of a bishop? If, as St. Paul informs us, Timothy received spiritual gifts by the imposition of the hands of the presbytery, as well as by the imposition of his own hands; and if the rule in these cases of necessity was that, if any thing was wanting, God would supply it; why may we not suppose that God would do so in the case to which we are referring? "The grace of God," saith the Greek liturgy, "which perfects the feeble, and heals the weak, promotes this man to be a priest." And what cause have we to imagine that in cases of necessity he will suspend his grace for want of a merely ritual observation.

Second. Hence also doth it follow that no ritual defect in the consecration of a person to a sacred office, though it be of divine institution, can render the performances of the officiator in these cases null and ineffectual. For though the high priest, after the captivity, neither was, nor could be, consecrated by the holy oil appointed for that purpose, neither was for a long time suffered to continue for term of life, as by God's institution he was to do, and as he did, in fact, till some time after the captivity, yet did not these two defects disable him from the performance of his duty in an acceptable manner. And though the priests after the captivity were not consecrated according to God's primitive institution, yet they performed the office of the priesthood acceptably, so that by their oblations of the sin offerings they made an atonement for the people's sins. And, which is more remarkable, though the remission of the sins of the whole Jewish nation depended on the sacrifice offered on the great day of expiation; and the pardon of particular offenders depended on the oblation of a sacrifice for sin; and the apostle saith expressly, "And without shedding of blood is no remission;" yet doubtless those pious persons who died in the captivity, or while the temple lay in ashes, obtained forgiveness, without any sacrifice offered according to the prescript of the law of Moses.

Third. I infer that no form of external regimen is so essential to Christianity, but that the church may subsist without it. For, if the church of Judea could subsist without a high priest for four or seven years: if both high priests and priests might regularly succeed without due consecration according to the law of Moses, as must have been the case during the captivity, and when the temple, the only place where sacrifices could be offered, was destroyed,—why may not the church of Christ subsist without the regimen of bishops? And if the high priest of the Jews could continue a legitimate high priest, though he neither had the holy oil poured upon his head, nor the breastplate in which the oracle was placed, which he was always to wear when he went into the holy place—why may not presbyters, in like cases of necessity, be validly ordained by the presbytery?

Fourth. Hence I conclude that a regular and uninterrupted succession of bishops cannot be necessary to the being of a Christian church. For as the church of Judah continued during the captivity without high priest or priest that could officiate; and after the capti-

vity, without that oil with which both of them were to be consecrated; and those high priests were, after they came under the power of the Roman emperors, never continued for term of life as their original institution did require, but during pleasure, and so the office was generally exercised by usurpers or intruders; nor did Christ ever blame them upon this account, because the Jews were not accessory to this abuse and usurpation, nor was it in their power to help it: so was it in the Christian church; the regular succession of bishops being discontinued, (1.) By simoniacal ordinations, which by the rules of the church are mere nullities, and yet were commonly practiced and complained of for many ages. (2.) When the popes were for a long time *apostatici, magis quam apostolici*, apostates, rather than apostles; and such as, in the judgment of Baronius, no man could allow to be lawful priests. (3.) And when about forty years they had either two or three popes together, all exercising the office of ordaining bishops, Gregory XII., Benedict XIII., and John XXIII., two of which must be usurpers. All which are just exceptions and prejudices against the claim of a regular, uninterrupted succession; seeing that a nullity in him that ordains must make a nullity in them that are ordained, and so on successively. Yet since the clergy of the following ages were not accessory to these irregularities and usurpations, nor was it in their power to help them, they cannot hinder the validity of their ordination according to the primitive institution, by prayer and imposition of hands. Were such succession owned to be necessary, then uncertainty upon it would rob men of all spiritual comfort.

But our blessed Lord hath said, "He that believeth in me shall never perish, but have everlasting life. He shall enter the kingdom of God who doeth the will of my Father which is in heaven." St. Paul prays that grace may be with all them that love our Lord Jesus in sincerity, and promiseth glory, honor, and immortality to all them "who, by patient continuance in well-doing, seek for it." He declares, that godliness hath promise of the life that now is, and of that which is to come. And St. John pronounces them blessed that do the commandments of God. Now, I inquire, Is the same external regimen of the church necessary to faith in Christ, to the doing of the will of God, to the keeping of his commandments, to patient continuance in well-doing, and to godliness? Will not faith, obedience, and godliness, be the same under one regimen as under another; and must they not therefore, by the mercy of God, entitle us to the same promised spiritual blessings? Cannot these things be performed as truly when a regular succession is interrupted (as it still may be by the wickedness of men) as when it is not so? Why, then, do men presume to make the salvation of Christians, uprightly endeavoring to perform their duty, to depend on any particular external regimen? Or what more absolute necessity is there for the continuance of a regular uninterrupted succession of bishops for the preservation of the Christian church than there was for the continuance of a regular uninterrupted succession of high priests for the preservation of the being of the Jewish church?

[To this sermon the learned author subjoined an "Appendix, proving that there can be no assurance of a regular uninterrupted succession," &c.]

For the Methodist Magazine and Quarterly Review.

SABBATH SCHOOLS.

BY REV. D. SMITH, OF THE NEW-YORK CONFERENCE.

To present a brief notice of the claims and wants of the sabbath-school institution is the object of this article; and it may be proper to remark here that it is written with special reference to our own church.

ITS CLAIMS.

I. *The sabbath-school institution claims patronage and support as an efficient auxiliary in the cause of popular education.*

One of the peculiar features of the present age is a vast and daily augmenting increase of popular power. Whether this is for good or for evil depends on the solution of another question—whether we are to have a corresponding increase of intelligence and virtue. Every enlightened patriot understands this, and knows to a certainty that a few ambitious demagogues need only a newspaper press and the ballot box to overturn any popular government where the people are left in ignorance and vice. It was on this principle that our sagacious forefathers labored so untiringly to provide for popular education. Colleges, academies, and common schools entered largely into their calculations, and were subjects of their legislative deliberations and enactments. Foreseeing the increase of popular power, that profound statesman Lord Brougham has been for years endeavoring to prepare his countrymen for its exercise, by concerting and carrying out measures for the "diffusion of useful knowledge."

In the United States much has been done for the general diffusion of knowledge. But, after all our school funds, school agents, appropriations of land, and legislative enactments, statistics collected with care, and official reports, show that the cause of education is in any other than a flattering condition. In the state of Ohio, which is far before some of the other states, and may be taken as a sample of the average condition of the Union, there were in 1837 of suitable age to attend school nearly twenty-eight thousand more out of school than in. From this data we should be conducted to the astounding conclusion, that not one half of the children in the United States regularly attend school at all, either public or private; a conclusion this not very flattering to our hopes as a free people.

With such facts before us, it is very obvious that whatever agency we can command for the diffusion of useful knowledge should be seized with avidity, and employed with energy. That sabbath schools, viewed simply as an auxiliary in this work, form a most important agency, there can be no doubt. Is it the business of education to awaken and invigorate the intellect, to exercise the memory and judgment, excite a relish for reading and improvement, and introduce the juvenile mind to an acquaintance with history, biography, and first principles? Where can you find any one instrumentality better adapted to such a work than sabbath schools? Look at the number of teachers employed, the amount of time improved, the school

rooms provided, and the number of books prepared. For the interest of the subjects, the adaptation of the style, the number and variety of the books, the world may be challenged to present an amount of juvenile literature which shall vie with that prepared by the sabbath-school societies. We claim then for sabbath-school operations the countenance and patronage of every individual who pretends to feel the least interest in the general diffusion of knowledge among the peo le.

II. *Sabbath schools claim patronage and support on account of the elevated position which they occupy in the cause of education.*

While they accomplish much for the intellect, they rise higher in their aims, contemplating the child or youth as a being who stands in certain important relations to the moral Governor of the universe and to his fellow-beings. They occupy the high ground of *moral instruction;* their object being to cultivate and discipline the affections and motives, and to instill those principles, and form those habits, which, under the divine blessing, shall bring out a noble and useful character. Here they exert a corrective influence upon an error into which the cause of popular education has fallen. I refer to the fact, that the intellect has been the chief object of culture in our schools and seminaries of learning, while the moral powers have been greatly neglected, as though a youth needed little else than a knowledge of language and mathematics to form him for all the duties and relations of life. In these institutions it has been quite too much forgotten that the moral powers possess tremendous energies; and when left to themselves, undisciplined and untamed, captivate the intellect and convert it into an instrument of the most mischievous character.

The whole course of sabbath-school instruction is in direct opposition to this error. Its appeals are to the conscience. It draws its motives in favor of truth, justice, charity, and every moral principle, from the highest and weightiest sources—from immortality, God, and heaven. It essays to form a virtuous character in this world by motives brought from one which is eternal.

Again: sabbath schools exert a *corrective* influence upon another error of the times; an error which grows out of a perversion of the principles of our free government. I allude to the sentiment so rife with many, that "right and wrong originate with us, the sovereign people; that we have a right to do as we please; that there is no law above us:" or, in the current phraseology, "The will of the people is supreme law." Now the direct and constant tendency of sabbath-school instruction is to lead the mind to *a higher source* for the origin of right and wrong. Its whole course is based upon the government of God. The mind is taught to bring every action to his tribunal for adjudgment, and to weigh even motives in his balance. Here right and wrong appear in their own immutable character, subject to no fluctuations to suit the vagaries of popular fancy, or the caprices of degenerate times. Here are principles, and the *only* principles which can form a safe and desirable state of society. In accordance with these sentiments, the father of his country penned the following passage, in his farewell address; a passage worthy of being inscribed on the heart of every youth and every citizen of the United States:—"Of all the dispositions and habits which lead to political prosperity

religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, WHERE IS THE SECURITY FOR PROPERTY, FOR REPUTATION, FOR LIFE, IF THE SENSE OF RELIGIOUS OBLIGATION DESERT THE OATHS WHICH ARE THE INSTRUMENTS OF INVESTIGATION IN COURTS OF JUSTICE? AND LET US WITH CAUTION INDULGE THE SUPPOSITION, THAT MORALITY CAN BE MAINTAINED WITHOUT RELIGION! Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government. The rule extends indeed with more or less force to every species of free government. Who, then, that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?"

The foregoing observations commend themselves to the mere man of the world as well as to the Christian. But there are others, which, while they claim the approbation of every believer in Christianity, can be only fully appreciated by those who are Christians in the proper sense of that term. To such we make a more earnest appeal in behalf of these *schools of Christian instruction—these nurseries of piety.*

Here we scarcely know where to begin. Shall we invite attention *to the immense field which the God of providence is opening before the Christian church of this nation?* Look at the extent of our domain as it spreads out from Maine to Georgia, and stretches across this whole continent from the Atlantic to the Pacific Ocean. Look at the tide of emigration as it rolls its gigantic waves westward along a frontier of thousands of miles in extent. Look at the myriads of children and youth who are at this moment calling for moral and religious training.

But consider another fact. The average increase of our population has heretofore been about thirty-four per cent. for every ten years. Allowing only thirty per cent, for each ten years of the coming century, we may look forward to the year 1940 as the period when our country shall number 321,000,000 of human beings. Yes; there are doubtless children now in our sabbath schools who may live to see the towns, cities, villages, and hamlets of this nation crowded with the immense population of THREE HUNDRED AND TWENTY-ONE MILLIONS! For the moral and religious training of these, with all the myriads who shall enter and pass off the stage between this time and that, the church is now called to combine and arrange the moral elements. Add to this, that our moral and religious influence is not to be confined within the limits of our own territory. Already our missionaries are carrying it into Asia, Africa, the isles of the sea, and the southern parts of this continent. Thousands of our sabbath-school books already go into the British provinces on the north, Texas and other parts on the south, and to Africa, and the isles. If we are to act a conspicuous part in the regeneration of the dark portions of the

earth, then will the demand for sabbath-school books increase yearly, and teachers, and missionaries, whom the sabbath schools are to assist in training, will be called to go out by hundreds into these wide-spread fields.

As a numerous and rapidly increasing denomination in the United States, and as one that acts with at least as much unity as any other, we are called upon to arouse and come up with energy to perform our part in this great work.

Again: look at a fact of still greater magnitude. *Sunday schools are called to act an important part in securing the eternal salvation of these thousands of immortal souls.* Consider the value of a single soul —of the deathless spirit of that child before you. "Yesterday that child was nothing, but when will it cease to be? Never! Immortality is written upon it; and the inscription is indelible, for it was traced by the finger of God. The mind has begun its play; its instincts and its faculties now move, but with incipient life. Even dull, worthless matter is of older date. Ages of history passed before it was said of him, 'A child is born into the world.' History will continue its annals, matter its combinations, the heavens their course; but he shall survive them all. The revolutions of ages shall be forgotten; the high events of life chase each other from the stage; 'the fashion of this world pass away.' Yes; a period may arrive when it shall require an effort of even a perfected memory to recall the events accounted the most important on earth. 'The heavens shall pass away with a great noise,' and leave the spaces they have occupied to silence and to nothing; but the child set in the midst of us 'shall then *be*.' The basis of its existence cannot be shaken; but in those innumerable ages which that existence must fill, never let it be forgotten that it will be a happy spirit before the throne of God, or a hopeless outcast from heaven." What, then, if it depend upon sabbath schools in the smallest degree to stamp the seal of bliss upon that immortality; yea, upon myriads of immortal beings, is an institution employed in such a work to awaken but a feeble portion of interest, or to be left to drag out an inefficient, irregular, and sickly existence? Or is it to awaken the energies of the church, to have its foundations laid broad and deep—to be based on plans matured by the wisest and most efficient counsels—and to be watched over by a vigilant and untiring supervision?

We bespeak attention to another fact. *Sabbath schools are privileged to bestow their labor and sow their seed in the most promising portion of the great moral vineyard.*

Formerly the chief energies of the church were directed toward those advanced in life. It seemed to be a conceded and settled point with the majority, that those below twenty years of age were too young to be pious. The field was left to be sown and overspread with a luxuriant growth of the tares of iniquity before any one thought of sowing the seed of the kingdom. The twig was scarcely touched till it rose to the dimensions of a sturdy oak, and then we began with great zeal our efforts to change its untoward direction, and cure its unsightly deformities. Is it a matter of surprise that our success bore little proportion to our desires? Is it not time to profit by our past failures, and begin with the young ere their sinful habits are formed?

Let us "seize then 'this sweet hour of prime,' the most hopeful and important of human life. A child is yet the creature of imitation; let us hold up then the example of 'whatsoever things are pure, and honest, and lovely, and of good report.' If there be any virtue, any praise, let it be presented to the understanding; let it meet the eye; let it be urged upon the heart. The matter is yet plastic; let a mold be prepared to receive it which bears the character we would wish it permanently to present when it becomes fixed and unyielding."

We have said a field of labor among the young was every way the most promising. Take an illustration from two names of extensive celebrity. In the last century lived the celebrated John Wilmot, earl of Rochester. "He was well bred, modest, and obliging. He had a strange vivacity of thought and vigor of expression. His wit had a subtlety and sublimity that were scarcely imitable. His style was clear and strong. When he used figures they were very lively and original. He loved to write and talk of speculative matters, and did it with so fine a thread that even those who hated the subjects that his fancy run upon, could not but be charmed with his way of treating them. Few men had a bolder flight of fancy, more steadily governed by judgment, than he had." He moved in the highest circles, and, possessed of so many rare endowments, wielded an extensive influence. After these uncommon powers had been employed for years in running a high career of sin, in unsettling the faith of scores of young persons, and inventing subtle and dangerous sophisms and artful witticisms against Christianity, and after alluring many an unsuspecting victim from the paths of innocence, we find this man an humble suppliant for mercy, and finally giving evidence that he has indeed found it. With great effort the good Bishop Burnett succeeded in rendering himself instrumental in plucking this brand from the burning. He would now do something for that religion he has so much abused—for that Saviour he has so long blasphemed; but he cannot. Worn down with disease, and tottering on the brink of the grave, he can only breathe out his fruitless sorrows over the past, and lament his inability to undo even a hundredth part of the evil he has accomplished.

In striking and instructive contrast with such a case is that of the late Dr. Morrison. This eminent individual was found a poor and neglected boy in the streets, and taken up by the sabbath school. Here he was nurtured; here his mental energies were quickened into life, and his morals molded after the Christian model. And now came forth "the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hue of Christian graces." The tide of life was not, as in the former case, ebbing out, but just beginning to flow. There were not barely a few breaths left to be spent in vain regrets, but a life to be devoted to the highest usefulness. The mitred bishop converts a dying infidel; the humble laborer in the Sunday school transforms a poor boy into a translator of the Bible into the language of hundreds of millions of heathen.

Having thus endeavored to present some of the claims of the sabbath-school institution on the support and patronage of the community in general, and on the church in particular, we wish briefly to invite attention to

SOME OF ITS WANTS.

II. *First of all, interest general and deep—interest to pervade every section of the church, is wanted.*

This should begin with the ministry, with many of whom there is still a most sad deficiency in this matter. What an incalculable amount of good might be accomplished if every minister would exert himself in the sabbath-school cause; if every one would consider it, as it is, a most important part of his pastoral duty. In the schools of his church or churches, a pastor ought to know the qualifications of the superintendents and teachers, to understand the organization and conduct of the school, and the character and condition of the library. He should exercise a patriarchal supervision over these schools; be ready to preach or deliver addresses for their advancement; and make it a part of his business to promote their interests in his pastoral visits among his people. If he manifests little or no interest in this cause, it will be almost sure to decline. The teachers will feel his indifference like an iceberg in their vicinity, chilling their energies, and freezing up the little of countenance and support which they before received from others. Those who are zealous in the cause of sabbath schools dread the coming of such a minister among them, and are glad when the time of his departure arrives. On the other hand, a pastor who is really interested in this important department of his work is almost sure to gain the respect and affection of the younger portion of his congregation; and is this, we would ask, a matter of small moment? Let the ministry be united to a man, as they should be in this cause, and sabbath schools will present a new aspect. Instead of so many drooping schools, undisciplined, with small room, without libraries, a meager irregular attendance of teachers and scholars, we shall have those which are vigorous, interesting, and in the full career of successful operation.

More competent and faithful superintendents, teachers, and visitors are wanting.

Though there is, probably, on the whole, a progressive improvement in the competency of those who conduct sabbath schools, and there are many very excellent and well-qualified persons engaged in them, still no person at all acquainted with the true state of affairs can doubt that an improvement in the competency of teachers is much to be desired. Far be it from us to speak, or even think, disrespectfully of these self-denying and useful laborers. They merit not barely our praise, but our gratitude. Yet truth compels the acknowledgment that many of them need higher qualifications. They are young and inexperienced. Their knowledge of the Scriptures is extremely limited and imperfect; and they are deficient in most of the qualifications necessary for stating clearly, explaining readily, and illustrating aptly the subjects of the weekly lessons. Besides, many of those whose age, experience, and general information render them most competent for the work stand entirely aloof from it. How they answer for this to their consciences, or how they will answer for it when the Judge shall say, "Give an account of thy stewardship," we leave them to determine.

To obtain a more competent board of instruction, must be, to some extent, a work of time. As the schools improve, they will themselves furnish better teachers. In the mean time improvement may be

going forward quite rapidly with a little well-directed effort. Let the pastor first of all, as some now do, meet his teachers once a week, and go through the lesson with them. Secondly, let there be associations formed in every town and village of sufficient size, meeting once a month to listen to some lecture or essay prepared expressly for the occasion; and let such speakers and writers be engaged as shall not fail to interest and edify them. Thirdly, let every school furnish itself with such books and periodicals as are designed to improve the teachers, and prepare them for their work.

But, again: *a more extensive Sunday-school library is wanted.* I speak now with special reference to our own church. True, much has been already accomplished. It is but a short period since our library was commenced, and since that time our Book Establishment has been totally consumed by fire. We have notwithstanding about two hundred bound volumes, besides some scores of smaller books for the smallest class of readers. Most of these are very excellent indeed. They are written in a plain, intelligible style. They are Scriptural, deeply imbued with the wisdom from above, and withal they are full of interest. Among them are many biographies; a class of books of which it has been justly observed, that no species of literary composition is equally interesting. Of nearly the whole class we may say, that the characters portrayed were "so conspicuous as to excite admiration—so useful as to demand a tribute of gratitude—and so excellent as to be worthy of imitation." There is another class which leads the young reader back into ages gone by; and "holding the mirror up to nature," shows him the virtues and vices of mankind, and leads him especially to trace the hand of an overruling Providence, blessing, chastising, and governing the nations.

A third class takes him abroad, with the traveler and antiquary, to inspect the world as it is. By making him acquainted with the laws, religion, manners, customs, and social and domestic condition of other nations, he learns to prize his own happy country, and also feels his sympathies awakened for those who "sit in darkness."

A fourth series introduces him into the field of nature, pointing out the wisdom and benevolence of the divine Being in the creation, animate and inanimate. These volumes range through the domestic and other animals, the most curious and useful insects—such as the bee and silk worm; the birds, giving an account of their habits and faculties, and the adaptation of these to their forms and modes of life: then come the riches of the vegetable kingdom, with an enumeration of forest trees, fruit trees, grain, materials for paper, cloth, and cordage; tropical fruits—such as oranges, figs, lemons, spices, ginger, cloves, nutmegs, cinnamon, and many others.

A sixth series, the most important of all, explains and illustrates the Bible. Here are question books; an excellent dictionary; Conversations on the Scriptures, by Watson; a summary of the Evidences of Christianity, by Bishop Porteus; Notes on the Gospels; with a number of lives of patriarchs, prophets, and apostles, in which the history of the individual is made more intelligible and interesting by being arranged in chronological order, and by descriptions of the geography, history, civil jurisprudence, manners, and customs of the times in which he lived.

These various classes of books have been constantly improving in their dress and pictorial illustrations, their maps, &c., and will doubtless be improved still farther.

Other works, it will be admitted, are yet needed. But provision will no doubt be made to supply them in due time, and to meet the demands as they occur.

Let no one suppose that more attention and effort are here claimed for the Sunday-school department than that to which it is fairly entitled. The sales of our books are already extensive, and the demands must regularly increase as others are furnished.

If any thing therefore is to be neglected, or receive a less share of attention, let it not be the department on which *hundreds of thousands of the youth of our land are to depend for many of their first, most durable, and most salutary impressions.*

In conclusion, we say, let all come up to this work. Let our ten or twelve religious journals take more interest in our sabbath schools. Let them proclaim our wants—point out any real defects—notice our Sunday-school publications—and publish occasional essays, &c. Let our writers come forward and contribute to the Sunday-school department, and let the church in general wake up to new interest and diligence in this most pleasing, promising, and important work.

For the Methodist Magazine and Quarterly Review.

ADDRESS,

Delivered at the Commencement of a Methodist Church, in Smithsville, Calvert County, Maryland, July 18, 1839.

BY REV. T. O. SUMMERS.

My Brethren,—It is not an idle ceremony that has convened us this morning. Not to witness a pompous and puerile display have you been summoned to this place. Nothing of this belongs to that pure form of Christianity whose prosperous perpetuation in the world we so earnestly desire to have secured. The beauty and majesty of our holy religion should not be enshrouded in the gaudy drapery of ritual observances: the most simple covering becomes her best; she appears the loveliest and the most enchanting when adorned the least. Her own perfections are her *nonpareil* adornments; and in the exhibition of her intrinsic excellences lies the promotion of her interests. It is not so with imposture. Having no moral beauties to offer to the gaze of reason, she makes her appeal to the senses and the imagination, in order to attract the former, and to captivate the latter; and this end she secures by an array of pompous ceremonies and imposing rites. A single glance at the history and present condition of our world will be sufficient to discover to us her great success in this work; and succeed she ever will while men permit their senses to minister solely to their imaginations, instead of binding both the one and the other to the throne of reason, and making them her vassals.

My brethren, the duty required of us by the Almighty Father is a

reasonable service; and under no circumstances can we indulge in any observances that cannot receive a full justification at the bar of reason. If therefore our services on this occasion shall be marked with great simplicity, and be unattended with pomp and circumstance, let the remarks which have been submitted be considered their apology.

We have assembled this morning to hallow, with appropriate services, the commencement of a temple to be erected for the worship of Almighty God, according to the doctrines and discipline of the Methodist Episcopal Church. And as the institution and maintenance of public worship involve considerable expense both of time and money, it may be well to consider what are the reasons by which we justify ourselves in this undertaking.

All who have any knowledge of God admit the propriety of worshiping him as God, notwithstanding many withhold that worship. This duty grows out of the relations which we sustain to the divine Being, and the blessings we receive from him. Now he is the God of communities as well as of individuals; and in our collective as well as in our individual capacity we receive blessings from his hand. So perverse and vicious is human nature, that, were it not for the influences of divine grace which are continually exerted upon the hearts of men, it would be impossible to perpetuate human society on the earth. The rights of property, person, and character would not be regarded at all. The restraints of human government would be borne away by the violent passions of men; and the anarchy of society would soon pave the way to the anchoritism of solitude. Were it not for the superintending care and arrangements of Providence, it would be impossible for the various operations and enterprises of social life to be conducted to a successful issue. Not only are our agricultural interests promoted by Him who causeth his sun to rise on the evil and on the good, and who sendeth rain upon the just and upon the unjust; but the winds of heaven fill the sail of commerce, and waft "the ships of desire." The inspiration of the Almighty giveth understanding to our artists, and "the Strength of Israel" maketh our operatives "strong to labor." It is He that teacheth our senators wisdom, and our exactors righteousness. Now all these orders and classes of men are necessary to the prosperity and well-being of society. Indeed, they may be considered its essential constituents. And therefore, as society exists by the appointment and providence of God, it is clear that, *in our social capacity*, we sustain a relation to the divine Being involving obligations which cannot be discharged in the absence of public worship. This duty has, therefore, the clearest dictates of reason for its basis.

But the observance of public worship is recommended by its influence on society at large. We use the phrase, "public worship," with some latitude of meaning, embracing the ministry of the word, as well as other religious services which usually receive our attention in the house of God. Now the influence of these exercises is of a most salutary character. Even those who are not brought directly under the action of saving grace are notwithstanding very sensibly affected by the institutions of religion. The weekly monitions of the minister restrain, if not prevent, the vices of the people. Our churches are

the bulwarks of our land. Our pulpits are the *palladium* of our liberties. The ministry of the gospel maintains the supremacy of law, and inculcates that righteousness which exalteth a nation. And there is nothing that can so purify and elevate the social feelings as the social worship of God. The high and the low, the rich and the poor, meet together, and are made to feel that the Lord is the Maker of them *all*. And this feeling disposes to the charities of life, curbs or destroys those vicious passions which are so frequently indulged and developed in the social state, and gives tone and character to the morals of the community.

But true Christians realize a peculiar benefit from the exercises of public worship. When engaged in this sacred employment, the eyes of their understanding are enlightened, and they are made to know the things which are freely given to them of God. The clouds and darkness which gather around their minds, and obscure their moral vision, are dispelled by the light of truth, which shines upon them from the most holy place. In the sanctuary of God their perplexities are removed, and they are relieved of their anxieties. Here their distressing doubts and fears are quelled; here their sorrows are assuaged; here their faith and hope are confirmed and established; here their love is kindled and fanned into a sacred flame; here the tumult of passion is hushed by the voice of peace; and here they are made to rejoice with joy unspeakable and full of glory. Well may the Psalmist exclaim, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts! We shall be satisfied with the goodness of thy house, even of thy holy temple," Psa. lxv, 4. The union of their prayers, and the harmony of their praises, make their communion inexpressibly sweet—especially when, as the disciples of their common Lord, they gather around his board, and partake of the memorials of his dying love.

The public worship of God is furthermore recommended by its affinity to the employment of heaven. True, there is a *specific* difference between the devotions of the church *above*, and those of the church *below*. In the former there are no pulpit performances, no sacramental solemnities, no supplicating groans, no penitential wailings. But these constitute only a *part* of our worship *on earth*; and in all the rest we are identified with the worshiping hosts *in heaven!* Do their devotions bring them nearer the Fountain of excellence, and make them more intimately acquainted with their God? Ours have a kindred influence. Do their exercises sublimate and enrapture the soul? So do ours:—

> "Thee they sing, with glory crown'd;
> We adore the slaughter'd Lamb:
> Lower if our voices sound,
> Our subject is the same!"

This duty, moreover, claims Scriptural recognition and positive divine appointment. Thus, as far back as the patriarchal age, we find this duty attended to by the servants of God. It was not enough that Jacob should have his places of sacred retreat, and secret intercourse with the Most High, he is also divinely instructed to engage in the exercises of social worship. In obedience to the divine oracle

he "said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise and go up to Bethel, [*i. e.*, the house of God,] and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went," Gen. xxxv, 1–3. And after the redemption of his descendants from the Egyptian yoke, the public worship of God was in a more formal manner established among the Israelites; and the promise of God was given to insure attention to its claims: "In all places where I record my name I will come unto thee, and I will bless thee," Exod. xx, 24. And after Solomon had built him a house, in all their distresses and calamities his people thither repaired and verified the benign assurance, "Mine eyes shall be open, and mine ears attend unto the prayer that is made in this place," 2 Chron. vii, 15. And they were accustomed to exhort each other to this duty: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name," Psa. c, 4. They mourned in spirit when they were prevented from attending "the house of God, with the voice of joy and praise, with a multitude that kept holy day;" they longed and fainted for the courts of the Lord, and envied the sparrows and the swallows their near abode to the altars of their God! Psa. xlii, 4; lxxxiv, 2, 3. And O how glad were they when their circumstances were changed, and it was said unto them again, "Let us go into the house of the Lord!" Psa. cxxii, 1. Nor was this duty peculiar to the Old Testament saints. Christ and his apostles were, at every favorable opportunity, in the temple of God; and it would be transcribing a large portion of the New Testament scriptures to adduce the proofs of this assertion. It is a duty which they never neglected, and which they never designed should become obsolete. Hence the great apostle says, "Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching," Heb. x, 24, 25.

It is not necessary, my brethren, to offer any other considerations to show the importance of the public worship of God. But it may be asked, Why erect houses especially for this purpose? I might answer this question briefly, Because the Lord loveth the gates of Zion better than any other place that may be chosen for his worship. But it may be profitable to consider this subject somewhat at large.

We do not deny that the ancient people of God offered their public devotions under the canopy of heaven, or the umbrage of the sacred oak; that our Lord Jesus Christ and his apostles frequently taught the people on the mountains, and in the streets, and by the sea-side, where prayer was wont to be made; and that the first Christian societies assembled for divine service in school-houses or private residences. Acts xix, 9; 1 Cor. xvi, 19. But they seized every opportunity to worship in the temple and in the synagogues, until they had fabrics of their own, consecrated, like Paul's hired house at Rome, exclusively to the service of God. When urged by necessity we imitate the first Christians, and "in every kind of place offer incense unto his name, with a pure offering."

But the more excellent way is to erect a temple to his honor, for

in it we can better attend upon the Lord without distraction. The very furniture of the sacred place suggests pious associations in the mind. There we are secluded from all secular objects and all secular concerns. When in the church we are in the province of heaven; and we can permit our pious feelings to flow smoothly and sweetly through all the services of the sanctuary, without any thing to ruffle them, or to divert them from their course. The genius of devotion seems to preside in the sacred place—or, rather, the invisible *presence* of God is there; for it is none other than the house of God and the gate of heaven! But, howsoever devout may be the thoughts of our minds and the feelings of our hearts, it is extremely difficult to maintain our devotion when the place in which we are conducting our worship is in the wilds of the desert, by the roaring ocean, in the haunts of business, or the scene of domestic duty.

Another advantage derived from the separation of a house exclusively to the worship of God is this:—Here all persons may come without any reserve, and feel perfectly at ease in the occupancy of their seats. There are a great many that cannot feel and act thus in a private house, although for the time being it may be occupied for public worship. Besides, there are exceedingly few private residences that are sufficiently large to accommodate a considerable congregation. Sometimes, moreover, there are grudges and animosities among neighbors which preclude all intercourse. These, I grant, are inexcusable; but they are not so much in the way of persons attending the church, "where they may hear words whereby they may be saved" from these as well as all other evils. The church is common property. Every one recognizes an interest in it, especially among us where the free-seat system obtains. A stranger from any part of the globe may consider himself perfectly at home in a Methodist church.

Again: by the consecration of a house to the worship of Almighty God permanency is secured to the religion of the place where such a house is located. Of course we speak in a general sense. How frequently in the history of Methodism has it been the case that when her ministers have extended their operations to a particular town or neighborhood, a gracious work of God has speedily followed; a society has been formed; their meetings have been continued in a private house, until after a while, by reason of death, removal, or expulsion, they find no place for the soles of their feet. They consequently forsake the assembling of themselves together, and the interests of religion become entirely prostrated in that place. All this may have been prevented by the erection of a church. In it the minister of religion may attend to all its sacred services mauger the changes and vicissitudes of society. Whatsoever declensions may take place, there is a hope of reform while facilities are afforded for the use of the means of grace. The church is a hospital, where the sick, the convalescent, and the relapsed may be brought—be privileged with the attentions of the spiritual physician, and be restored to perfect soundness. It is a kind of *nucleus*, around which the piety of the neighborhood instinctively gathers. A healthful influence emanates from the holy place; and a feeling of solemnity comes over the mind of the careless and most profane when shaded beneath the sacred roof. The passing stranger turns aside for a moment to indulge his religious feelings

within the peaceful inclosure; and by the most agreeable associations every one is made to feel perfectly secure while within the precincts of the hallowed fane. We need not enlarge on this subject. I dare affirm, that there are none here this morning who do not approbate our course, as it is one which is now pursued by all classes of Christians.

If, however, there are any who think that *we* have no right to multiply our *schismatical temples and conventicles*, let such be assured that we are not concerned at the delicate terms which their charity may suggest when speaking of our operations in this particular; nor shall we cease to erect houses to the honor of our God while he condescends to consecrate them by his presence. No, verily; they may expect that we shall fabricate our schismatical temples in an increasing ratio, so long as we can see inscribed upon each of them, "JEHOVAH SHAMMAH," (the Lord is there!) We have scarcely ever erected a place of worship but it has been presently and constantly filled with a multitude of willing worshipers; and that too frequently when other churches have been almost deserted. Nor have we erected our temples to little purpose; for in them thousands have been translated from the kingdom of darkness into the kingdom of God's dear Son, and in them also have they been trained up for the church above. O how has God honored the houses which we have erected for his worship! and it would be the foulest ingratitude in us not to multiply them. Yes, my brethren, when our houses of prayer are deserted, and but few come to our solemn feasts; when the showers of heavenly grace shall cease to descend upon the little hills of our Zion; when the *Shechinah* of the divine presence shall be removed from our sanctuaries, the celestial fire be quenched upon our altars, and the lamp of God shall be extinguished in our temples—then, and not till then, will we forego such interesting exercises as those in which we are now engaged.

The present occasion, my brethren, justifies the indulgence of the most joyous feelings of the heart. First, on account of the interesting associations which are suggested to our minds. Who can witness the laying of the corner-stone of a church without recurring to that divine declaration, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone; a sure foundation: and he that believeth on him shall not be confounded," Isa. xxviii, 16; 1 Pet. ii, 6. Thousands have built thereon, nor have they built in vain. On it *we* build, and the spiritaal fabric is ascending higher and still higher; and soon the head-stone will be brought forth with shoutings, Grace, grace unto it! He who, in spite of envious and opposing scribes and priests, laid in Zion the foundation-stone, will guard the sacred edifice until it is complete. The rain may descend, the floods may come, the winds may blow, and beat upon this house; but it shall not fall, because it is built upon THE ROCK. Infidels may endeavor to undermine the foundations of this building; hypocrites may seek to incorporate corruptible materials into its superstructure; unskillful and unfaithful workmen may attempt to daub it with untempered mortar; but the word has gone forth from the mouth of the Eternal, and shall not return unto him void, "Upon this rock will I build my church, and the gates of hell shall not prevail against it."

You may indulge your joyous feelings from another consideration. This occasion affords every one of you an opportunity to do something toward establishing the worship of God in this place. You all rejoice in seeing the cause of the Redeemer advanced—and you all feel glad that a house is about to be erected in which the ark of God might rest—and you look forward, with peculiar interest, to the time when this house shall be completed and dedicated to the Lord; and if a kind Providence should spare your lives, you contemplate taking part in the dedication services. Surely you do not intend to offer to the Lord your God that which cost you nothing; and you cannot but reflect, that, although this house is to be built for the glory of God, it is not for *his* benefit, but for *yours*. He dwelleth in the high and holy place, and needeth not for himself temples made with hands. If the Lord hath chosen Zion, and desired it for his habitation: if he hath said, This is my rest for ever; here will I dwell, for I have desired it; it is only that he might abundantly bless her provision, and satisfy her poor with bread—that he might clothe her priests with salvation, and cause her saints to shout aloud for joy. Psa. cxxxii, 13–16. By the erection of this temple you, as it were, lay the Deity under obligation to confer unspeakable advantages upon you. So that what is an act of piety is in very deed one of self-interest; and in the highest sense you may realize the truth of our Lord's assertion, "It is more blessed to give than to receive." Methinks the joyous feelings of your hearts will constrain you to cast your offerings so liberally into the Lord's treasury that, when this house shall be consecrated, it shall be emphatically and exclusively, THE HOUSE OF THE LORD!

REVIEW.

For the Methodist Magazine and Quarterly Review.

INCIDENTS OF TRAVEL IN EGYPT, ARABIA PETREA, &c.

BY REV. R. W. ALLEN, OF THE N. E. CONFERENCE.

Incidents of Travel in Egypt, Arabia Petrea, and the Holy Land. By an American. With a map and engravings. Eighth edition, with additions. In two volumes. New-York: Harper & Brothers, 82 Cliff-street, 1838.

As to books of "Travels," we have many. The press teems with productions of this character. So numerous have they become, that they have almost literally covered the land. In this department, it may be said truly, "to the making of books there is no end." It is sometimes said that men cannot sufficiently bring themselves into public notice until they make a tour into a foreign land, and publish the result of their researches. On the character of this remark we shall not decide. As to the motives of different travelers we have nothing to say. They must answer to a competent and righteous tribunal. It is, however, apparent to all, that the idea that a man has traveled in a distant and foreign land, and has told things as they actually came under his own observation—whether the things related

be true or false, worthy public attention or not—is altogether sufficient to excite a general interest in the public mind in reference to his work. This might have led some to seek for notoriety, or something else, rather than the public good, by becoming a foreign traveler. This remark, we apprehend, can apply only to a few—the large proportion have unquestionably sought the good of mankind.

The eagerness with which such publications are sought, and the greediness with which their contents are devoured, demonstrate the lively interest felt by the generality of readers in the incidents which they narrate. But it is to be seriously regretted that all the books of travels will not justify the eagerness with which they are sought. Of this class, we will only name Mrs. Trollop's, and leave the reader to guess at the rest. Fisk's, Humphrey's, &c., are of real utility, and may be read with interest and great profit. Such works are excellent and valuable, and should find a place, if practicable, in the library of every family. But, passing such publications, as most of them have received merited attention by able reviewers, we wish to call the reader's attention to those travelers who, by much labor, toil, and sacrifice, have explored the land of God's "ancient people;" a land still endeared to every intelligent Christian by a thousand associations.

What a profoundly interesting chapter is added to the history of man by the various incidents and facts collected by modern travelers in a country still held enchantingly sacred as being the residence of God's peculiar and highly favored people, and as having been most singularly honored with the most important revelations of God to man. This rich collection of facts is doubly valuable when we consider that it greatly illustrates and confirms the truth of the sacred volume. In reference to this, it should be sought and obtained. Whatever illustrates, and serves to enable us the better to understand the word of God, demands our highest attention. Every oriental traveler has, whether designedly or not, furnished a mass of demonstration that the writings of the prophets were from God; nor is it the least effectual way of removing skepticism on this subject to give an extensive circulation to the writings of such travelers.

It should be remembered, that the Bible is throughout an oriental book. "It was all penned, with the exception, perhaps, of a few of the epistles, *in Asia*. It was conceived and published under an oriental sky, by an oriental people, amid oriental habits and customs. It depicts oriental scenery; draws its illustrations from oriental customs; and speaks of people that were entirely unlike our own in habits and in laws. To illustrate it, therefore, it is obvious that we should have an intimate knowledge of the habits and the customs of the east." Says Prof. Bush, "In order to appreciate fully the truth of its descriptions, and the accuracy, force, and beauty of its various allusions, it is indispensable that the reader, as far as possible, separate himself from his ordinary associations, and put himself by a kind of mental transmutation into the very circumstances of the writers. He must set himself down in the midst of oriental scenery—gaze upon the sun, sky, mountains, and rivers of Asia—go forth with the nomade tribes of the desert—follow their flocks—travel with their caravans—rest in their tents—lodge in their khans—load and unload their ca-

mels—drink at their watering places—repose during the heat of the day under their palms—cultivate the fields with their own rude implements—gather in, or glean, after their harvest—beat out and ventilate their grain, in their open thrashing-floors—dress in their *costumes*—note their proverbial or idiomatic forms of speech—and listen to the strain of song or story, with which they beguile the vacant hours." But in what way can we so effectually obtain so intimate knowledge of the customs and habits of the east as by perusing the writings of modern travelers. Here we seem to be introduced amid the very habits, customs, scenery, and tribes of ancient times. Thus we are materially assisted in understanding the numerous allusions and descriptions of the sacred volume. The more knowledge we have of the customs of the age in which the Bible was written; of the speech and intercourse of the people; of their religious ceremonies and rites; of their manners and habits; of the places and localities that are often mentioned and referred to—the better prepared we shall be to understand its meaning. Who can doubt but that very valuable light has been thrown upon the word of God, by the modern elucidations and descriptions of the customs and rites of the people of the east?

But it may be objected, that such have been the changes in the customs and habits of the people of the east since the patriarchal times, that but very little light can be thrown on the subject by the researches of modern travelers. If there should be such an objector, he must labor under a great mistake. Travelers have universally testified of the uniform and permanent character of the usages and customs of the east. They are not so liable to change as in Europe or America. To a great extent, their habits of life; their manner of conversation, living, and dress; their manner of cultivating the soil, of building towns and villages, and their course of warfare, remain the same as in the days of the patriarchs. Says the intelligent traveler in the east, Sir John Chardin, "It is not in Asia as it is in Europe, where there are frequent changes, more or less, in the form of things, as the habits, buildings, gardens, and the like. In the east they are constant in all things. The habits are at this day in the same manner as in the preceding ages; so that one may reasonably believe, that in that part of the world the exterior forms of things, as in their manners and customs, are the same now as they were two thousand years since, except in such changes as have been introduced by religion, which are nevertheless very inconsiderable." Says another eastern traveler, Morier, "The manners of the east, amid all the changes of government and religion, are still the same: they are living impressions from an original mold; and at every step some object, some idiom, some dress, or some custom of common life, reminds the traveler of ancient times; and confirms, above all, the beauties, the accuracy, and the propriety of the language of the Bible." Thus have the habits, customs, manner of intercourse, modes of living, style of building, &c., of the patriarchal times, been handed down through successive ages to the present day. Consequently the present state of things in the east, as it respects customs, habits, &c., as exhibited by modern travelers, is a living demonstration of the truth of the sacred volume.

Among the great list of oriental travelers, whose writings contain almost boundless sources of elucidation of the sacred Scriptures, we

will mention the names of Chardin, Pococke, Pitts, Maundrell, Shaw, Volney, Russell, Clarke, Chateaubriand, Porter, Buckingham, Burckhardt, Morier, Laborde, and an American, the author of a work, the title of which stands at the head of this article. It is of the work of the last named author we wish here particularly to speak, though we may occasionally refer to other writers for a more full elucidation of several points which may be introduced.

The popularity of the work may be inferred from the fact, that the eighth edition now lies before us. Only about two years have elapsed since the first edition was published. It is one of those recent publications which is sought for, and perused with great interest. Those who have secured the gratification attendant upon a careful examination of these volumes of travels will not, we presume, wonder at the rapidity with which they passed through the several editions. Those who have not secured this gratification will, we hope, do it without delay. The fact, that the author traveled through one of the most interesting portions of the earth, and that a part of his route was *entirely new*, through the land of Edom, is sufficient to recommend it to the attention of all.

It may, perhaps, be questioned by some whether any thing new can be said respecting a country explored by so many distinguished travelers, who have published to the world the result of their researches. But, claiming nothing new for the author where he has followed others in his travels, still the work is full of interest. Every thing that relates, by way of authentic description, to a country replete with so many hallowed associations as is that of the residence of the ancient Jews, cannot be void of interest or utility. Farther, many of the writings of oriental travelers are beyond the reach of most readers. Take the work of Laborde, for instance. One copy, as it is not published in this country, would cost not less than eighty dollars. Again: most modern travelers in the east have been foreigners, hence their writings would not be perused with that interest as the production of our own countryman. Here is not only a work more recent than any other of the kind, but one by an American.

The author has not gone so much into detail as it regards the ruins of ancient cities as have other eastern travelers; but, to use his own language in the preface, "he has presented things as they struck his mind, without perplexing himself with any deep speculations upon the rise and fall of empires. His object has been principally, as the title of the book imports, to give a narrative of the every-day incidents that occur to a traveler in the east; and to present to his countrymen, in the midst of the hurry, and bustle, and life, and energy, and daily-developing strength and resources of the new, a picture of widely different scenes, that are now passing in the faded and worn-out kingdoms of the old world."

We do not purpose in this review to follow the author through his entire journeyings, as it will be perceived that he traveled somewhat extensively in Egypt; but, recommending the whole work to the careful perusal of the reader, we wish here more particularly to direct his attention to that part which refers to Arabia Petræa and the Holy Land. After visiting Egypt, the author pursues his way to the land of Edom, and from thence to Jerusalem. Edom, a land once opulent

and inhabited, but now utterly desolate, is often referred to in the prophecies; and in consequence of the exact fulfilment of the prophecies respecting this country, it has, in some measure, attracted the attention of the civilized world.

Edom, a province of Arabia, derived its name from Esau, who was also called Edom, and who was the son of Isaac, and the twin brother of Jacob, being the elder of the two. Esau settled in this country in the mountains of Seir, which had been occupied by the Horites; but they were removed by the children of Esau, who took possession of the country, and made it their own, Deut. ii, 12. His descendants afterward became quite numerous, and extended themselves throughout Arabia Petræa, and south of Palestine, between the Dead Sea and the Mediterranean. During the Babylonish captivity they seized the south of Judah, and advanced to Hebron. This tract of Judea which they inhabited was called subsequently Idumea; a name given by the Greeks to the land of Edom, which name it retained in the time of our Saviour, Mark iii, 8. This land was divided into two parts. One part was called East Edom, of which Bozrah was the capital; the other was called South Edom, of which Petra, or Jectael was capital. The Edomites, the posterity of Esau, had kings long before the Jews. They were first governed by dukes or princes, and afterward by kings, Gen. xxxvi, 31. They continued independent until the time of David, who subdued them, in completion of Isaac's prophecy that Jacob should rule Esau, Gen. xxvii, 29, 30. They bore this subjection with great impatience; and at the end of Solomon's reign, Hadad, the Edomite, who had been carried into Egypt during his childhood, returned into his own country, where he procured himself to be acknowledged king, 1 Kings xi, 22. It is probable, however, that he reigned only in East Edom; for Edom south of Judea continued subject to the kings of Judah till the reign of Jehoram, son of Jehoshaphat, against whom it rebelled, 2 Chron. xxi, 8.

Jehoram attacked Edom, but did not subdue it. Amaziah, king of Judah, took Petra, killed a thousand men, and compelled ten thousand more to leap from the rock upon which stood the city of Petra, 2 Chron. xxv, 11, 12. These conquests were only temporary. Uzziah took Elath on the Red Sea, 2 Kings xiv, 22; but Rezin, king of Syria, retook it. It is generally supposed that Esarhaddon, king of Syria, ravaged this country, Isa. xxi, 11–17; xxxiv, 6. Holofernes subdued it, as well as other nations around Judea, Judith iii, 14. When Nebuchadnezzar besieged Jerusalem, the Edomites or Idumeans joined him, and encouraged him to raze the very foundations of that city. This cruelty did not long continue unpunished. Five years after the taking of Jerusalem Nebuchadnezzar humbled all the states around Judea, particularly Idumea. John Hyrcanus entirely conquered the Idumeans, whom he obliged to receive circumcision and the law. They continued subject to the kings of Judea till the destruction of Jerusalem by the Romans. They even came to assist that city when besieged, and entered it in order to defend it. However, they did not continue there until it was taken, but returned loaded with booty into Idumea. The Idumeans soon ceased to be a separate people in their own land, for they mingled with the other descendants of Ishmael; and those of them in Judea became, under John Hyrcanus, converts

to the Jewish faith. See *Biblical Repository*, vol. iii., pp. 247–270; and *Keith on the Evidence of Prophecy*.

Before we proceed to notice several extracts from our author, and others who have traveled in the east, respecting the present condition and situation of Petra, or in Hebrew *Sela*, which signifies *a rock*, once the magnificent capital of Idumea, we will invite attention to some of the numerous and striking prophecies respecting this city, or the now desolate land of Edom. Thus we shall more clearly see that the present condition of the country as given by modern travelers is a remarkable attestation of the accuracy of the fulfilment of numerous prophecies respecting it:—

"My sword shall come down upon Idumea, and upon the people of my curse, to judgment. From generation to generation it shall lie waste, none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom; but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls. Seek ye out of the book of the Lord and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his Spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein," Isa. xxxiv, 5, 10–17. "I have sworn by myself, saith the Lord, that Bozrah" (the strong and fortified city) "shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. Lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighboring cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it," Jer. xlix, 13–18. "Thus saith the Lord God, I will stretch out mine hand upon Edom, and I will cut off man and beast from it, and I will make it desolate from Teman." "I laid the mountains of Esau and his heritage waste for the dragons of the wilderness. Whereas Edom saith, we are impoverished, but we will return and build the desolate places: thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness," Mal. i, 3, 4.

With what surprising accuracy have the above prophecies been fulfilled! How utterly desolate is the entire land of Idumea! "Edom shall be a desolation." Volney, though an infidel, has undesignedly furnished striking proof of the fulfilment of numerous prophecies respecting this land. He says, "This country has not been visited by any traveler, but it merits such attention; for, from the report of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to

Maan and Karak, on the road of the pilgrims, there are to the south-east of the lake Asphaltites, (Dead Sea,) within three days' journey, upward of thirty ruined towns absolutely deserted. The Arabs, in general, avoid them on account of the enormous scorpions with which they swarm. We cannot be surprised at these traces of ancient population, when we recollect that this was the country of the Nabotheans, the most powerful of the Arabs, and of the Idumeans, who, at the time of the destruction of Jerusalem, were almost as numerous as the Jews. Besides the advantages of being under a tolerably good government, these districts enjoyed a considerable share of the commerce of Arabia and India, which increased their industry and population. We know that, as far back as the time of Solomon, the cities of Astioum, Gaber, (Esion Gaber,) and Ailah, (Eloth,) were highly frequented marts. The Idumeans, from whom the Jews only took their ports at intervals, must have found in them a great source of wealth and population." See *Volney's Travels*, vol. ii, p. 344, &c.

Keith, in commenting on the above extract, says:—"Evidence which must have been undesigned, which cannot be suspected of partiality, and which no illustration can strengthen, and no ingenuity pervert, is thus borne to the truth of the most wonderful prophecies. That the Idumeans were a populous and powerful nation, at a long time after the delivery of the prophecies; that they possessed a tolerably good government, even in the estimation of Volney; that Idumea contained many cities; that these cities are absolutely deserted, and that their ruins swarm with scorpions; that it was a commercial nation, and possessed highly frequented marts; that it forms a shorter route than the ordinary one to India; and yet that it had not been visited by any traveler, are facts stated or proved by Volney."

We might quote from other travelers were it necessary. Chardin, Shaw, Burckhardt, Seetzen, Morier, Laborde, and others, in their descriptions of the present state of Idumea, have clearly demonstrated the accurate fulfilment of prophecies concerning it. But we will present the reader with one or two extracts touching this point from our author. After having entered the land cursed by the Almighty, he says, "I had now crossed the borders of Edom. Standing near the shore of the Elanitic branch of the Red Sea, the doomed and accursed land lay before me, the theatre of awful visitations and of more awful fulfilment; given to Esau as being of the fatness of the earth, but now a barren waste, a picture of death, an eternal monument of the wrath of an offended God, and a fearful witness to the truth of the words spoken by his prophets. 'For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment.' 'From generation to generation it shall lie waste,' &c.

"I read in the sacred book prophecy upon prophecy, and curse upon curse, against the land on which I stood. I was about to journey through this land, and to see with my own eyes whether the Almighty had stayed his uplifted arm, or whether his sword had indeed come down 'upon Idumea, and the people of his curse, to judgment.' I have before referred to Keith on the Prophecies, where, in illustrating the fulfilment of the predictions against Idumea, 'none shall pass through it for ever and ever;' after referring to a singular fact, that

the great caravan routes existing in the days of David and Solomon, and under the Roman empire, are now completely broken up, and that the great hadzi routes to Mecca from Damascus and Cairo lie along the borders of Idumea, barely touching and not passing through it, he proves by abundant references that to this day no traveler has ever passed through the land.'

"The Bedouins, who roam over the land of Idumea, have been described by travelers as the worst of their race. 'The Arabs about Akaba,' says Pococke, 'are a very bad people and notorious robbers, and are at war with all the others.' Mr. Joliffe alludes to it as one of the wildest and most dangerous divisions of Arabia; and Burckhardt says, 'that for the first time he had ever felt fear during his travels in the desert, and his route was the most dangerous he had ever traveled;' that he had 'nothing with him that could attract the notice or excite the cupidity of the Bedouins,' and was 'even stripped of some rags that covered his wounded ankles. Messrs. Legh and Banks, and captains Irby and Mangles, were told that the Arabs of Wady Moussa, the tribe that formed my escort, were a most savage and treacherous race, and that they would use their Franks' blood for a medicine;' and they learned on the spot that 'upward of thirty pilgrims from Barbary had been murdered at Petra the preceding year by the men of Wady Moussa;' and they speak of the opposition and obstruction from the Bedouins as resembling the case of the Israelites under Moses when Edom refused to give them passage through his country. None of these had passed through it; and unless the two Englishmen and Italian before referred to succeeded in their attempt, when I pitched my tent on the borders of Edom, no traveler had ever done so. The ignorance and mystery that hung over it, added to the interest with which I looked to the land of barrenness and desolation stretched out before me; and I would have regarded all the difficulties and dangers of the road merely as materials for a not unpleasant excitement, if I had only felt a confidence in my physical strength to carry me through." Again: says he, "On the left were the mountains of Judea, and on the right those of Seir, the portion given to Esau as an inheritance; and among them, buried from the eyes of strangers, the approach to it known only to the wandering Bedouins, was the ancient capital of his kingdom, the excavated city of Petra, the cursed and blighted Edom, of the Edomites. The land of Idumea lay before me, in barrenness and desolation; no trees grew in the valley, and no verdure on the mountain tops. All was bare, dreary, and desolate." The farther descriptions which the author gives of this doomed and blighted land show the truth of the prophecies of God's word concerning it.

But it is to Petra we wish more particularly to direct the reader's attention. The author seems to have had this ancient capital particularly in view in visiting Idumea. It seems also to have been the main object of Laborde, from whose writings we shall make some extracts, to visit this ancient city. In the utter desolation of this once magnificent capital, as given by the author, we shall see too the fullest demonstration of the truth of the sacred prophecies.

The author thus notices the situation of the city, his manner of entrance, &c.:—"And this was the city at whose door I now stood.

In a few words, this ancient and extraordinary city is situated within a natural amphitheatre of two or three miles in circumference, encompassed on all sides by rugged mountains five or six hundred feet in height. The whole of this area is now a waste of ruins, dwelling-houses, palaces, temples, and triumphal arches, all prostrate together in undistinguishable confusion. The sides of the mountains are cut smooth in a perpendicular direction, and filled with long and continued ranges of dwelling-houses, temples, and tombs, excavated with vast labor out of the solid rock; and while their summits present nature in her wildest and most savage form, their bases are adorned with all the beauty of architecture and art, with columns, and porticoes, and pediments, and ranges of corridors, enduring as the mountains out of which they are hewn, and fresh as if the work of a generation scarcely yet gone by.

"Nothing can be finer than the immense rocky rampart which incloses the city. Strong, firm, and immovable as nature itself, it seems to deride the walls of cities and the puny fortifications of skilful engineers. The only access is by clambering over this wall of stone, practicable only in one place, or by an entrance the most extraordinary that nature, in her wildest freaks, has ever framed. The loftiest portals ever raised by the hands of man, the proudest monuments of architectural skill and daring, sink into insignificance by the comparison. It is, perhaps, the most wonderful object in the world, except the ruins of the city to which it forms the entrance. Unfortunately, I did not enter at this door, but by clambering over the mountains at the other end; and when I stood upon the summit of the mountain, though I looked down upon the vast area filled with ruined buildings and heaps of rubbish, and saw the mountain sides cut away so as to form a level surface, and presenting long ranges of doors in successive tiers or stories, the dwelling and burial places of a people long since passed away; and though immediately before me was the excavated front of a large and beautiful temple, I was disappointed." Vol. ii, pp. 51, 52.

This disappointment arose from the fact that the place of entrance was not such as had been described by other travelers. He was frequently told by his guide that there was no other place of entrance, which he afterward found to be untrue, as he sought for and found it. He was also disappointed in being permitted to enter the city without meeting with opposition from the wandering Arabs. Burckhardt was accosted by a large company of Bedouins, upon his entry, who suffered him to remain but a very short time. Messrs. Legh, Banks, Irby, and Mangles were opposed by hundreds of Bedouins, who absolutely declared "that they should not enter their territory, nor drink of their waters," and "that they would shoot them like dogs if they attempted it." Our author expected to have met with something of the like opposition, but he says, "At the entrance of the city there was not a creature to dispute our passage; its portals were wide open, and we passed along the stream down into the area, and still no man came to oppose us. We moved to the extreme end area; and, when in the act of dismounting at the foot of the rock on which stood the temple that had constantly faced us, we saw one solitary Arab, straggling along without any apparent object, a mere wanderer among the

ruins; and it is a not uninteresting fact, that this poor Bedouin was the only living being we saw in the desolate city of Petra."

The entrance to the city is thus described by Laborde:—

"We arrived from the south, and ascended by the ravine, which presents itself near the border or margin below. By advancing a little in that direction, we commanded a view of the whole city, covered with ruins, and of its superb inclosure of rocks, pierced with myriads of tombs, which form a series of wondrous ornaments all round. Astonished by these countless excavations, I dismounted from my dromedary, and sketched a tomb, which seemed to me to combine in itself two characters, each of which may be found separately in those by which it is surrounded, the upper part being in the Syriaco-Egyptian style, the lower part decorated in the Græco-Roman fashion.—To the right of this monument, and at a short distance from it, are found two tombs entirely detached from the rock of which they originally formed a part. Behind that which terminates in a point there is a sculptured stone in the form of a fan, and which appears, though at some distance, to be an ornament belonging to the first, for I could discover no other to which it could appertain. These monuments are more particularly connected with the mode of excavation in use among the Indians.

"Still proceeding along the bottom of the ravine toward the north, we observed on the left an uninterrupted line of elevated rocks, the numerous excavations in which, wrought in a variety of styles, continued at every step to excite our astonishment. On quitting the ravine, which turns on the left into the mountain, we ascended by a gentle acclivity; when we arrived at the top, we discovered another series of magnificent monuments, but, at the same time, in a condition nearly resembling the mass of ruins which cover the ground beneath." *Journey through Arabia Petræa*, pp. 152–155.

Our author thus describes this ravine leading to Petra, which he found after he had entered the city and which he explored to some extent:

"For about two miles it lies between high and precipitous ranges of rocks, from five hundred to a thousand feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them; the summits are wild and broken, in some places overhanging the opposite sides, casting the darkness of night upon the narrow defile, then receding and forming an opening above, through which a strong ray of light is thrown down, illuminating with the blaze of day the frightful chasm below. Wild fig-trees, oleanders, and ivy were growing out of the rocky sides of the cliffs hundreds of feet above our heads; the eagle was screaming above us; all along were the open doors of tombs, forming the great Necropolis of the city; and at the extreme end was a large open space, with a powerful body of light thrown down upon it, and exhibiting in one full view the facade of a beautiful temple, hewn out of the rock, with rows of Corinthian columns and ornaments, standing out fresh and clear as if but yesterday from the hands of the sculptor."

This temple, one of the most remarkable objects relating to antiquity, and which is called the Khasne, or "Treasury of Pharaoh," is thus described:—

"The whole temple, its columns, ornaments, porticoes, and porches, are cut from and form a part of the solid rock; and this rock, at the foot of which the temple stands like a mere point, towers several hundred feet above its face, cut smooth to the very summit, and the top remaining wild and misshapen as nature made it. The whole area before the temple is perhaps an acre in extent, inclosed on all sides except at the narrow entrance, and an opening to the left of the temple, which leads into the area of the city by a pass through perpendicular rocks five or six hundred feet in height.

"It is not my design to enter into the details of the many monuments in this extraordinary city; but, to give a general idea of the character of all the excavations, I cannot do better than go within the temple. Ascending several broad steps, we entered under a colonnade of four Corinthian columns, about thirty-five feet high, into a large chamber of some fifty feet square and twenty-five feet high. The outside of the temple is richly ornamented, but the interior is perfectly plain, there being no ornament of any kind upon the walls or ceiling; on each of the three sides is a small chamber for the reception of the dead; and on the back wall of the innermost chamber I saw the names of Messrs. Legh, Banks, Irby, and Mangles, the four English travelers who with so much difficulty had effected their entrance to the city, of Messieurs Laborde and Linant, and the two Englishmen and Italian of whom I have before spoken; and two or three others, which, from the character of the writing, I supposed to be the names of attendants upon some of these gentlemen. These were the only names recorded in the temple; and, besides Burckhardt, no other traveler had ever reached it. I was the first American who had ever been there. Many of my countrymen, probably, as was the case with me, have never known the existence of such a city; and, independently of all personal considerations, I confess that I felt what, I trust, was not an inexcusable pride, in writing upon the innermost wall of the temple the name of an American citizen; and under it, and flourishing on its own account in temples, and tombs, and all the most conspicuous places in Petrea, is the illustrious name of Paulo Nuozzo, dragoman," Pp. 55, 56.

It will be seen by the above extract that Laborde visited this magnificent edifice. The following is a part of what he says respecting it:

"This monument is sculptured out of an enormous and compact block of freestone, slightly tinged with oxyd of iron. Its preservation is due to the protection which adjacent rocks and upper vault afford it against the winds and rains. The statues and the bases of the columns alone exhibit signs of deterioration, caused by humidity, which corrodes the parts that are most in relief or are nearest to the earth. It is to this influence we are to attribute the fall of one of the columns, which was attached to the pediment; it would have drawn with it the whole monument if it had been built, and not hollowed out from the rock. Hence, only a void has been occasioned, which does not impair the general effect. The prostrate fragments were rather useful to us in their fallen state, inasmuch as they enabled us by the dimensions of the shaft and capital to ascertain the probable height of the column, which we could not otherwise have fixed with precision.

"On beholding so splendid a front, we expected that the interior would correspond to it in every respect; but we were disappointed.

Some steps lead to a chamber, the door of which is seen under the peristyle: although regularly chiseled and in good proportion, the walls are rough, the doors have no framework; the whole, in fact, seems to have been abandoned as soon as it was executed. There are two lateral chambers, one of which, to the left, is irregularly formed; the other presents two hollows, which appear to have been intended for two coffins, perhaps those of the founders of the monument, which were placed provisionally in this little rock, until the more magnificent receptacle which they had in their vanity intended for themselves should be completed."—*Journey through Arabia Petræa*, pp. 166–172.

The author next describes the ruins of a vast theatre cut out of the rock:—

"Leaving the temple and the open area on which it fronts, and following the stream, we entered another defile much broader than the first, on each side of which were ranges of tombs with sculptured doors and columns, and on the left, in the bosom of the mountain, hewn out of a solid rock, is a large theatre, circular in form, the pillars in front fallen, and containing thirty-three rows of seats, capable of containing more than three thousand persons. Above the corridor was a range of doors opening to the chambers in the rocks, the seats of the princes and wealthiest inhabitants of Petra, and not unlike a row of private boxes in a modern theatre.

"The whole theatre is at this day in such a state of preservation, that if the tenants of the tombs around could once more rise into life, they might take their old places on its seats, and listen to the declamation of their favorite player. To me the stillness of a ruined city is nowhere so impressive as when sitting on the steps of the theatre, once thronged with the gay and pleasure-seeking, but now given up to solitude and desolation. Day after day these seats had been filled, and the now silent rocks had echoed to the applauding shout of thousands; and little could an ancient Edomite imagine that a solitary stranger, from a then unknown world, would one day be wandering among the ruins of this proud and wonderful city, meditating upon the fate of a race that has for ages passed away. Where are ye, inhabitants of this desolate city? ye who once sat on the seats of this theatre, the young, the high-born, the beautiful, and the brave; who once rejoiced in your riches and power, and lived as if there was no grave? Where are ye now? Even the very tombs, whose open doors are stretching away in long ranges before the eyes of the wondering traveler, cannot reveal the mystery of your doom: your dry bones are gone; the robber has invaded your graves, and your very ashes have been swept away to make room for the wandering Arab of the desert.

"But we need not stop at the days when a gay population were crowding to this theatre. In the earliest of recorded time, long before this theatre was built, and long before the tragic muse was known, a great city stood here:—when Esau, having sold his birthright for a mess of pottage, came to his portion among the mountains of Seir; and Edom, growing in power and strength, became presumptuous and haughty, until in her pride, when Israel prayed a passage through her country, Edom said unto Israel, 'Thou shalt not pass by me, lest I come out against thee with the sword.'

"Amid all the terrible denunciations against the land of Idumea,

'her cities, and the inhabitants thereof,' this proud city among the rocks, doubtless for its extraordinary sins, was always marked as a subject of extraordinary vengeance. 'I have sworn by myself, saith the Lord, that Bozrah (the strong and fortified city) shall become a desolation, a reproach, and a waste, and a curse, and all the cities thereof shall be a perpetual waste. Lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rocks, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord,' Jer. xlix, 13, 15, 16. 'They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing; and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be a habitation for dragons, and a court for owls,' Isa. xxxiv, 14, 15.

"I would that the skeptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities of the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him." Pp. 56–58.

We might with great pleasure pursue our author farther, but our limits forbid. 'An American' spent but a short time in the ruins of the city, and in the country adjacent. After visiting Mount Hor, he pursued his way through Idumea, where no other traveler had been, to Jerusalem.

The book, the outlines of which we have but faintly exhibited, is among that numerous class which may be employed in confirming and illustrating the truth of the Holy Scriptures. The reader can but be profited by its perusal.

Eastford, Conn., Sept., 1839.

For the Methodist Magazine and Quarterly Review.

REVIEW OF COMBE ON HEALTH.

BY REV. DANIEL SMITH.

The Principles of Physiology applied to the Preservation of Health and the Improvement of Physical and Mental Education. By Andrew Combe, M. D., Fellow of the Royal College of Physicians of Edinburgh. New-York, Harper and Brothers. 12mo., pp. 291.

It is but a few days since we were permitted to attend the "annual commencement" of one of our literary institutions. The graduating class was somewhat large, and the young gentlemen acquitted themselves with much credit. While listening to the addresses, many of which, for vigor and neatness of style and correctness of sentiment, would have done honor to persons of any age or profession, we could

but look upon them with pleasing anticipations. These young gentlemen were going out to act their part in society with minds disciplined to study and research, and a thorough foundation for improvement already laid, deeply imbued also, as they seemed to be, with the sentiment of responsibility to society for the exertion of an elevated moral influence.

Were we indulging in visions of fancy in looking upon their prospective career as bright with promise? If these are chimeras they are such as we love to indulge in. But amid our pleasing wanderings into the future, there was one fact which cast a shadow over our sunny landscape; we saw or think we saw abundant proof that the *physical education* of these young gentlemen had received less attention than that bestowed upon their mental training. There is no mistake in saying the contrast between the fathers occupying the platform and the graduating sons was striking, and quite against the latter. With but a few exceptions their forms were not fully developed, and were too small and slender; the cheeks too sunken; the muscles wanted the graceful swell, and the skin freshness and color. If this should fall into the hands or meet the eye of any of the graduates who should be able to give the scene of our observations "a local habitation and a name," we address ourselves to them, and say again there is no mistake in this matter. You must lay aside your studies for a while, young gentlemen, and go into the hay field a few hours each day, or employ yourself in riding on horseback, holding the plough, angling along some of the dancing brooks where you spent your boyhood, or some other out-door open air occupation. Do not be alarmed at this advice; we are not of the school who "*forestal and resist dyspepsia*" by dealing out our bread by Troy weight. We use no grains or pennyweights preparatory to taking our beefsteak. We are not of the school of croakers who think the ancients were all giants, and look upon the moderns as all pigmies, and who perpetually inquire, "Why were the former times better than these?" Neither are these remarks made under the impression that the neglect of physical education is confined to the college* in question, or indeed to colleges at all. It is an evil extending through our boarding schools, and to an alarming extent through the entire ranks of our studious youth and professional men, and even most of the families of our wealthy citizens. Its effects are seen in the pale visages, sunken eyes, and fleshless limbs, in the multitudes of dyspeptics and shivering valetudinarians that meet you at every corner. It is indeed an alarming evil, laying aside from the field of active usefulness scores of our best informed and most refined youths of both sexes, turning our families into hospitals, and threatening to transmit to coming generations feeble constitutions and hereditary pain and suffering. Though the fact is so apparent and the evil so alarming as to have already elicited no inconsiderable share of interest, still little is done toward furnishing a remedy. Those who have good constitutions will not believe themselves in danger until they have thrown them away; and the invalids cannot submit to the slow process of

* A gentleman present on the occasion alluded to, observed that having recently attended the commencement of one of our oldest institutions, he thought the comparison as to healthful appearance quite in favor of this.

recruiting their health by a regular system of exercise. Instead of following the prescriptions of nature they summon to their aid the whole host of *pill venders and homopatheans*, until the little of health which their sedentary habits had left is consumed by "*Hygean pills*," or some other "*universal restorative*."

Now the only method of avoiding this premature feebleness, and the only defence against the host of armed quacks, is *an early and general diffusion of the primary principles of physiology*. We must become acquainted with ourselves and act on the principle of *prevention* rather than *cure*. Our young people must study the laws of their physical natures, and learn better than to be daily transgressing them through the whole course of their educational career. To aid them in such an acquisition, and serve as a brief but comprehensive manual of health, the work whose title page stands at the head of this article is invaluable. It ought to find a place in every family, and be not only read but studied by every student. Were those who have charge of our seminaries of learning to make the contents of this little volume one of the first studies of those placed under their care, and insist on its instructions being put in practice, they might render them a greater service than to furnish them with the whole course of their instruction without fee or reward. The study moreover is one of the most instructive and delightful in the whole range of the sciences. Material nature with all its variety, beauty, and harmony, its wonderful and complicate machinery, does not furnish any thing so "fearfully and wonderfully made" as the body of man. What is geology with its strata and fossil remains, or geometry with its right angles and triangles, compared with the science of physiology? What science can give more clear, definite, and happy illustrations of the wisdom and benevolence of the Creator than are found here? And why should this be a study either entirely neglected or put into a corner among the minor objects of pursuit?

Well and truly has it been said that while "modern education conducts the student round the universe, bids him scale the heights of nature and drop his fathom line amid the deep soundings of her abyss, compassing the vast, and analyzing the minute, it never conducts him over the boundary of that world of living wonders which constitutes him *man*, and is at once the abode of his mind, the instrument of its action, and the subject of its sway. Why, we ask, shall every thing else be studied while the human frame is passed over as a noteless, forgotten thing—that master-piece of divine mechanism pronounced by its Author 'wonderfully made' and curiously wrought—a temple fitted up by God and gloriously garnished for the residence of an immortal inhabitant bearing his own image, and a candidate for a building of God eternal in the heavens?

But we return to our book. After a judicious preface and an introduction containing some appropriate and mournful facts in illustration of the evils of ignorance on so important a subject, our author proceeds to consider, first—

The skin and its uses.

Under this head he thus proceeds:—"To understand the important purposes of the true skin, we must distinguish between its constituent parts, and consider it in virtue of each of them. First, as an exhalant

of waste matter from the system; secondly, as a joint regulator of the heat of the body; thirdly, as an agent of absorption; and, fourthly, as the seat of sensation and touch.

"Besides performing the mechanical office of a shield to the parts beneath, the skin is admirably fitted, by the great supply of blood which it receives, for its use as a secreting and excreting organ. The whole animal system is in a state of constant decay and renovation; and while the stomach and alimentary canal take in new materials, the skin forms one of the principal outlets or channels by which the old, altered, or useless particles are eliminated from the body. Every one knows that the skin perspires, and that checked perspiration is a powerful cause of disease and of death; but few have any just notion of the real extent and influence of this exhalation, such as we shall attempt to exhibit it. When the body is overheated by exercise in warm weather, a copious sweat soon breaks out, which, by carrying off the superfluous heat, produces an agreeable feeling of coolness and refreshment. This is the higher and more obvious degree of the function of exhalation; but, in the ordinary state, the skin is constantly giving out a large quantity of waste materials by what is called *insensible* perspiration, a process which is of great importance to the preservation of health, and which is called insensible, because the exhalation, being in the form of vapor, and carried off by the surrounding air, is invisible to the eye; but its presence may often be made manifest even to sight by the near approach of a dry cool mirror, on the surface of which it will soon be condensed so as to become visible.

"Many attempts have been made to estimate accurately the amount of exhalation carried off through the skin. The celebrated Lavoisier and M. Seguin entered this field of inquiry with great success, and were the first to distinguish between the cutaneous and pulmonary exhalations; M. Seguin shut himself up in a bag of glazed taffetas which was tied over his head and provided with a hole, the edges of which were glued to his lips, so that the pulmonary exhalations might be thrown outward, and the cutaneous alone be retained in the bag. He first weighed himself and the bag in a very nice balance at the beginning of the experiment; then at the end of it, when he had become lighter in proportion to the quantity of exhalation thrown out by the breathing; and lastly he weighed himself out of the bag, to ascertain how much weight he had lost in all; by subtracting the loss occasioned by the lungs, the remainder of course exhibited the amount carried off by the skin. He attended minutely also to the collateral circumstances of diet, temperature, &c, and allowance being made for these, the results at which he arrived were the following:—

"The *largest* quantity of insensible perspiration from the lungs and skin together amounted to thirty-two grains per minute, three ounces and a quarter per hour, or five pounds per day. The *smallest* quantity observed amounted to one pound eleven and a half ounces per day, of which the skin furnished about twenty ounces. The medium was from the skin *thirty-three ounces* per day.

"What we have considered relates only to the *insensible* perspiration. That which is caused by great heat or severe exercise is evolved in much greater quantity; and by accumulation at the surface, it becomes visible, and forms sweat. In this way, a robust man may lose

two or three pounds' weight in the course of one hour's severe exertion; and if this be suddenly checked, the consequences in certain states of the system are often of the most serious description. When the surface of the body is chilled by cold, the blood-vessels of the skin become contracted in their diameter, and hinder the free entrance of the red particles of the blood, which are therefore of necessity collected and retained in greater quantity in the internal organs, where the heat varies very little. The skin consequently becomes pale, and its papillæ contract, forming by their erection what is called the goose's skin. In this state it becomes less fit for its uses; the sense of touch can no longer nicely discriminate the qualities of bodies, and a cut or bruise may be received with comparatively little pain. From the oppression of too much blood, the internal organs, on the other hand, work heavily: the mental faculties are weakened, sleepiness is induced, respiration is oppressed, the circulation languishes, and digestion ceases; and if the cold be very intense, the vital functions are at last extinguished without pain, and without a struggle. This is a picture of the extremes; but the same causes which in an aggravated form occasion death, produce, when applied in a minor degree, effects equally certain, although not equally marked or speedy in their appearance.

"Taking even the lowest estimate of Lavoisier, we find the skin endowed with the important charge of removing from the system about *twenty ounces* of waste matter every twenty-four hours; and when we consider that the quantity not only is great, but is sent forth in so divided a state as to be invisible to the eye, and that the whole of it is given out by the very minute ramifications of the blood-vessels of the skin, we perceive at once why these are so extremely numerous that a pin's point cannot touch any spot without piercing them; and we see an ample reason why checked perspiration should prove so detrimental to health,—because for every twenty-four hours during which such a state continues we must either have twenty ounces of useless and hurtful matter accumulating in the body, or have some of the other organs of excretion grievously overtasked, which obviously cannot happen without disturbing their regularity and well-being. People know the fact, and wonder that it should be so, that cold applied to the skin, or continued exposure in a cold day, often produces a bowel complaint, a severe cold in the chest, or inflammation of some internal organ; but were they taught, as they ought to be, the structure and uses of their own bodies, they would rather wonder that it did not always produce one of these effects.

"The function next to be noticed, viz., *absorption*, is, in some measure, the opposite of the last. By its instrumentality, substances placed in contact with the skin are taken up and carried into the general circulation, either to be appropriated to some new purpose, or to be subsequently thrown out of the body.

"The process of absorption is carried on by vessels fitted for the purpose, which are thence named *absorbent vessels*, or simply *absorbents*. In the skin they are so exceedingly small and numerous, that when injected with mercury the surface is said by Dr. Gordon to resemble a sheet of silver. In health they are of too small a size to admit the red particles of the blood, and hence, from

their contents being nearly transparent, they are sometimes named *lymphatics*.

"When the perspiration is brought to the surface of the skin, and confined there either by *injudicious clothing* or by *want of cleanliness*, there is much reason to suppose that its residual parts *are again absorbed, and act on the system as a poison* of greater or less power, according to its quantity and degree of concentration, thereby producing fever, inflammation, and even death itself; for it is established by observation, that concentrated animal effluvia form a very energetic poison. The fatal consequences which have repeatedly followed the use of a close water-proof dress by sportsmen and others, and the heat and uneasy restlessness which speedily ensue where proper ventilation is thus prevented, seem explicable only on some such principle."

Our author next proceeds to consider the skin as an instrument of sensation. We have only room for the following extract under this head:—

"Invalids and literary men often suffer severely from excess of action in the brain, and deficiency of activity in the nerves of the skin and remoter organs. The nervous stimulus, which is essential to digestion and to the health and warmth of the skin, cannot be provided when the brain is too exclusively exercised in thinking or feeling; and for want of this stimulus, the tone of the digestive and cutaneous organs is greatly reduced,—the surface of the body becomes cold, shrunk, and uncomfortable, and the individual subject to annoyance and painful sensations from trifles which formerly gave pleasure. Bad digestion and deficient warmth of surface are thus proverbially complained of among literary and sedentary persons, and can be removed only by exciting the nervous and vascular functions of the skin, and diminishing those of the brain."

The following observations of our author on dress, bathing, and wet and cold feet, are worthy of the most serious attention:—

"The insensible perspiration being composed of a large quantity of water, which passes off in the form of vapor and is not seen, and of various salts and animal matter, a portion of which remains adherent to the skin, the removal of this residue by washing becomes an indispensable condition of health, the observance of which, particularly in early life, when waste and nutrition are both very active, prevents the appearance of cutaneous and other diseases common in infancy. Not only, therefore, is daily washing of the body required at that age, but a frequent change of clothing is essential, and every thing in the shape of dress ought to be loose and easy, both to allow free circulation through the vessels, and to permit the insensible perspiration to have a free exit, instead of being confined to and absorbed by the clothes, and held in contact with the skin, as often happens, till it gives rise to irritation.

"In youth, the skin is still delicate in texture and the seat of extensive exhalation and acute sensation, but it is at the same time more vigorous in constitution than it was in infancy; and the several animal functions being now more equally balanced, it is less susceptible of disorder from external causes, and can endure with impunity changes of temperature which, either at an earlier or more advanced age, would have proved highly injurious. The activity and restless energy

of youth keep up a free and equal circulation even in the remotest parts of the body, and this free circulation in its turn maintains an equality of temperature in them all. *Cold* bathing and lighter clothing may now be resorted to with a rational prospect of advantage; *but when, from a weak constitution or unusual susceptibility, the skin is not endowed with sufficient vitality to originate the necessary reaction, which alone renders these safe and proper,—when they produce an abiding sense of chillness, however slight in degree,—we may rest assured that mischief will inevitably follow at a greater or shorter distance of time.* Many young persons of both sexes are in the habit of going about in winter and in cold weather with a dress light and airy enough for a northern summer, and they think it manly and becoming to do so; but those who are not very strongly constituted suffer a severe penalty for their folly. The necessary effect of deficient circulation and vitality in the skin is to throw a disproportionate mass of blood inward; and when this condition exists, insufficient clothing perpetuates the evil, until internal disease is generated, and health irrecoverably lost. Insufficient clothing not only exposes the wearer to all the risk of sudden changes of temperature, but it is still more dangerous (because in a degree less marked, and therefore less apt to excite attention till the evil be incurred) in that form which, while it is warm enough to guard the body against extreme cold, is inadequate to preserve the skin at its natural heat. Many youths, particularly females and those whose occupations are sedentary, pass days, and weeks, and months without ever experiencing the pleasing glow and warmth of a healthy skin, and are habitually complaining of chillness of the surface, cold feet, and other symptoms of deficient cutaneous circulation. Their suffering, unfortunately, does not stop here, for the unequal distribution of the blood oppresses the internal organs, and too often, by insensible degrees, lays the foundation of tubercles in the lungs, and other maladies, which show themselves only when arrived at an incurable stage. Young persons of a consumptive habit will generally be found to complain of this increased sensibility to cold, even before they become subject to those slight catarrhal attacks which are so often the immediate precursors, or rather the first stages, of pulmonary consumption. All who value health, and have common sense and resolution, will therefore take warning from signs like these, and never rest till equilibrium of action be restored. For this purpose, warm clothing, exercise in the open air, sponging with vinegar and water, the warm bath, regular friction with a flesh-brush or hair-glove, and great cleanliness, are excellently adapted.

"But while sufficiency of clothing is attended to, excessive wrapping up must be as carefully avoided. Great differences in the power of generating heat and resisting cold exist in different individuals, and it would be absurd to apply the same rules to those who never feel cold as to those who are peculiarly sensitive. The former might be benefited by cold bathing and degrees of exposure which would be fatal to the latter. The rule is, therefore, not to dress in an invariable way in all cases, but to put on clothing in kind and quantity *sufficient to the individual case to protect the body effectually from an abiding sensation of cold, however slight.* Warmth, however, ought not to be sought for in clothing alone. The Creator has made exercise essential as a means;

and if we neglect this, and seek it in clothing alone, it is at the risk or rather certainty of weakening the body, relaxing the surface, and rendering the system extremely susceptible of injury from the slightest accidental exposures, or variations of temperature and moisture. Many good constitutions are thus ruined, and many nervous and pulmonary complaints brought on, to imbitter existence, and to reduce the sufferer to the level of a hot-house plant.

"Female dress errs in one important particular, even when well suited in material and in quantity. From the tightness with which it is made to fit on the upper part of the body, not only is the insensible perspiration injudiciously and hurtfully confined, but that free play between the dress and the skin which is so beneficial in gently stimulating the latter by friction on every movement of the body is altogether prevented, and the action of the cutaneous nerves and vessels, and consequently the heat generated, rendered lower in degree than would result from the same dress worn more loosely. Every part and every function are thus linked so closely with the rest, that we can neither act wrong as regards one organ without all suffering, nor act right without all sharing in the benefit.

"We can now appreciate the manner in which wet and cold feet are so prolific of internal disease, and the cruelty of fitting up schools and similar places without making adequate provision for the welfare of their young occupants. The circumstance in which wet and cold feet are most apt to cause disease is where the person remains inactive, and where, consequently, there is nothing to counterbalance the unequal flow of blood which then takes place toward the internal parts: for it is well known that a person in ordinary health may walk about or work in the open air with wet feet for hours together without injury, provided he put on dry stockings and shoes immediately on coming home. It is therefore not the mere state of wetness that causes the evil, but the check to perspiration and the unequal distribution of blood to which the accompanying coldness gives rise. Wet and damp are more unwholesome when applied to the feet than when they affect other parts, chiefly because they receive a large supply of blood to carry on a high degree of perspiration, and because their distance from the heart or centre of circulation diminishes the force with which this is carried on, and thus leaves them more susceptible of injury from external causes. They are also more exposed in situation than other parts of the skin; but cold or wet applied anywhere, as to the side for instance, either by a current of air or by rain, is well known to be pernicious.

"The advantages of wearing flannel next the skin are easily explicable on the above principles. Being a bad conductor of heat, flannel prevents that of the animal economy from being quickly dissipated, and protects the body in a considerable degree from the injurious influence of sudden external changes. From its presenting a rough and uneven though soft surface to the skin, every movement of the body in labor or in exercise gives, by the consequent friction, a gentle stimulus to the cutaneous vessels and nerves, which assists their action, and maintains their functions in health; and being at the same time of a loose and porous texture, flannel is capable of absorbing the cutaneous exhalations to a larger extent than any other material in

common use. In some very delicate constitutions, it proves even too irritating to the skin; but, in such cases, fine fleecy hosiery will in general be easily borne, and will greatly conduce to the preservation of health. Many are in the custom of waiting till winter has fairly set in before beginning to wear flannel. This is a great error in a variable climate like ours, especially when the constitution is not robust. It is during the sudden changes from heat to cold, which are so common in autumn, before the frame has got inured to the reduction of temperature, that protection is most wanted, and flannel is most useful.

"The exhalation from the skin being so constant and extensive, its bad effects, when confined, suggest another rule of conduct, viz., that of frequently changing and airing the clothes, so as to free them from every impurity. It is an excellent plan, for instance, to wear two sets of flannels, each being worn and aired by turns, on alternate days.

"When the saline and animal elements left by the perspiration are not duly removed by washing or bathing, they at last obstruct the pores and irritate the skin. And it is apparently for this reason that, in the eastern and warmer countries, where perspiration is very copious, ablution and bathing have assumed the rank and importance of religious observances. Those who are in the habit of using the flesh-brush daily are at first surprised at the quantity of white dry scurf which it brings off; and those who take a warm bath for half an hour at long intervals cannot fail to have noticed the great amount of impurities which it removed, and the grateful feeling of comfort which its use imparts. The warm, tepid, cold, or shower bath, as a means of preserving health, ought to be in as common use as a change of apparel, for it is equally a measure of necessary cleanliness. Many, no doubt, neglect this, and enjoy health notwithstanding; but many, very many, suffer from its omission; and even the former would be benefited by employing it. The perception of this truth is gradually extending, and baths are now to be found in fifty places for one in which they could be obtained twenty years ago. Even yet, however, we are far behind our continental neighbors in this respect. They justly consider the bath as a necessary of life, while we still regard it as a luxury.

"But when the constitution is not sufficiently vigorous to secure reaction after the cold bath, as indicated by a warm glow over the surface, its use inevitably does harm. Numbers are in this condition, but there are few indeed who do not derive evident advantage from the regular use of the tepid bath."

After recommending friction in addition to the use of the bath, our author thus proceeds:—

"Few of those who have steadiness enough to keep up the action of the skin by the above means, and to avoid strong exciting causes, will ever suffer from colds, sore throats, or similar complaints; while, as a means of restoring health, they are often incalculably serviceable. If one-tenth of the persevering attention and labor bestowed to so much purpose in rubbing down and currying the skins of horses were bestowed by the human race in keeping themselves in good condition, and a little attention were paid to diet and clothing,—colds, nervous diseases, and stomach complaints would cease to form so large an item in the catalogue of human miseries."

Our extracts have been confined chiefly to the first part of the volume before us, and to a small number of the subjects treated by our author. Did our limits allow, we should be pleased to present the reader with farther specimens of the good sense and sound philosophy which pervade the entire volume. But enough have been given already, as we would humbly hope, to induce those who may not have seen it, to purchase and peruse it without delay.

For the Methodist Magazine and Quarterly Review.

REVIEW OF DR. MACKNIGHT'S DOCTRINE OF THE RESURRECTION.

CHRISTIANITY presents an unrivaled claim upon the most solemn attention, and the universal suffrage of mankind. While this claim has been rejected by some, it has been acknowledged by more, and that by men who neither would nor could knowingly deceive themselves or others on a question where so much is involved in the point at issue, both to themselves and others, that greater interests and consequences more momentous are not conceivable. And it must be conceded that this suffrage has been given to Christianity, or revealed religion, by men the best qualified to decide upon the merits of its claims to divine originality, and the adequacy and validity of the several classes of argument on which such divine originality has been predicated. Not designing to institute an inquiry into the nature and cogency of the internal, external, and collateral branches of evidence usually adduced in support of Christianity—this ground having been so frequently and so amply occupied by master spirits of the past and present ages, and that, too, to the complete satisfaction of the honest inquirer after truth; it may, notwithstanding, be worthy of remark, that two important considerations urge themselves upon our attention connected with the paramount claims of Christianity to divine origin; especially, standing as they do on grounds mostly if not altogether independent of those arguments or sources of argument by which the truth of this immensely important question has been decided.

The first consideration referred to is, that Christianity is the *last* system of religion that can be proposed to the understanding, the faith, and the hopes of man. What can be conceived, what can be invented, which has not in some form, at some time, and by some mind or by kindred minds, been proposed to the acceptance of mankind? Heathenism, Judaism, Mohammedanism, atheism, and the various forms of infidelity, are identified with the world's history. To these may be added a corrupt Christianity, made up, like the eclectic philosophy, of detachments from most other systems, constituting a mixed system, in which, viewing it as a whole, it is not easy to determine whether heterogeneousness or homogeneousness, consistency or discordancy, has the preponderance. And yet, passing strange as it may appear, its advocates not only claim apostolicity, but infallibility and immutability in its favor! Little therefore remains to be done in the formation of new systems of religion in future, but to revive or remodel the old, or to take separate detachments from several and form them

into new, living combinations. Or else we must fall back at once to the well-authenticated Scriptural system, holding it pure and unincumbered as it originally came from the hands of its divine Author.

The *perfection* of this system constitutes the second consideration referred to. With adequate knowledge of the system, as far as the human understanding is capable of judging relative to its perfection, it will be manifest on a moment's reflection. What, then, is necessarily involved in the perfection of a system of revealed religion, using the term perfection in its ordinary acceptation? Must it not at least maintain on the one hand, the purity, veracity, holiness, honor, and benevolence, in a word, all the perfections of the peerless character of its supreme Author, making him—

> "God, o'er all consummate, absolute,
> Full orbed, in his whole round of rays complete:
> Not setting at odds Heaven's jarring attributes,
> And with one excellence, another wound."

And on the other hand it must adequately provide for all the wants and necessities, moral, intellectual, and physical, present and eternal, embracing all that can possibly be comprised in the present relations, state of guilt and destitution, the future hopes and interests of beings possessed of attributes and endowments such as those which belong to man. If it secure and maintain all these important objects, its perfection cannot for a moment be called in question. But could it be shown that any principle, doctrine, or precept, essential to the actual condition, character, and relations of the race of intelligences for whom it is specially designed, is defective, entirely wanting, or superfluous, its perfection, symmetry, and beauty would be manifestly impaired. It must not only take man as he *is*, a moral, intellectual, responsible, though fallen being; but it must account for his fall into his present enthralled condition, instruct us how he became surrounded by his embarrassing circumstances, and how he became possessed of such a morally depraved character, as well as provide for the recovery of his forfeited character, and the attainment of future and eternal felicity. And moreover, it is essential to the perfection of such religious system that it not only admit and presuppose a state of final retribution, but provide it alike for those who, after all that has been or shall be done for them, may be the subjects of ultimate guilt and condemnation, as for those who shall be the subjects of eternal rewards. Viewed in this light, the essential elements of the system may be compressed into a very narrow compass, and its cardinal doctrines be reduced to a comparatively brief summary; while at the same time these elemental principles and cardinal doctrines will admit of varied and almost endless combinations. But in tracing out these principles, and in applying these doctrines, we cannot be too cautious not to overstep the clearly defined precincts laid down in the "lively oracles," which were given us as the criterion of our faith, the rule of our conduct, and the foundation of our future hopes.

Among these cardinal doctrines, forming as it were so many links in the golden chain of revealed truth, the doctrine of the *general resurrection* is one of the most important, connected equally with the foregoing and the succeeding. And while this doctrine holds a dis-

tinguished prominence among other kindred Scriptural doctrines, no one is farther removed from the misguided, humanly invented systems of religion, which have sprung up in the heathen world. It is most emphatically a doctrine purely of divine revelation. It is found nowhere out of that system. It was never incorporated into any of the systems of heathen mythology, morality, or religion; hence it was never employed, in theory or practice, to inspire their hopes or to alarm their fears. It furnished them with no incentive to virtue or preventive to vice. With common consent, therefore, it has been left to Christianity to "bring life and immortality to light." The nearest approach to any thing having the least resemblance to this sublime doctrine, if indeed as an approximation it should be regarded, is the Pythagorean doctrine of metempsychosis or transmigration of souls. According to this doctrine, it is true, the soul is again reimbodied after death; but never in the same body in which it before resided. That tenement of the soul when it once fell and was dissolved was to be rebuilt no more for ever. Death held a universal and unresisted dominion over the dead of every species; and that dominion was eternal. The conception that our vile, disorganized bodies shall ever be raised and refashioned "like Christ's glorious body," as Christianity triumphantly teaches, occupies a height and a sublimity to which the unassisted human understanding, faith, and hopes never could attain. And if the soul were again reimbodied according to the Pythagorean doctrine, for purposes of reward or punishment, both were gross and sensual, not pure, spiritual, and eternal, like those held forth in the Scriptural doctrine of the resurrection and subsequent retribution.

Begging the reader's pardon for having detained him so long in these preliminary remarks, let us hasten to the special object of this article.

There is an important question involved in the doctrine of the general resurrection, viewed in connection with final retribution, pertaining to the quality or nature of the future bodies of the wicked. This question, it is believed, was first started and advocated in modern times by Dr. James Macknight, who was a profound scholar, and an eminent Scotch divine of the last century. His peculiar views are found in his work on the apostolical epistles, in his notes on 1 Thess. iv, 16. The peculiar doctrine of this truly eminent divine, when reduced to a simple question, amounts to this:—*Will the bodies of the wicked in the resurrection possess the same nature or qualities as those of the righteous? And will those who shall be found alive in that day "be changed" as well as the righteous?* The learned doctor takes the negative on both these questions. On the contrary, the affirmative is maintained, we believe, by divines and Christians generally. The questions on which this commentator has joined issue, it must be acceded are of vast importance to every believer in Christianity, as well as every public teacher of religion. And, moreover, they are those which cannot be settled by mere human reasoning, authority, or speculation, however discriminating, commanding, or sagacious—the appeal must ultimately be made "to the law and to the testimony." And if any speak not according to these, it is because "there is no light in them."

The reader shall hear Dr. M. in his own words, and then he will

be prepared to bring the doctrine in question to the infallible criterion of divine revelation, and determine its correctness for himself. The doctor says:—

"In this passage, the apostle teaches that the dead in Christ shall be raised before the living are changed: for we are told expressly, ver. 15, that 'the living who remain at the coming of Christ shall not anticipate them who are asleep in Jesus.' He teaches likewise, if I am not mistaken, that the dead in Christ shall be raised before any of the wicked are raised; and that they shall arise with glorious, immortal, and incorruptible bodies; while the wicked shall be raised with bodies mortal and corruptible, like those in which they died; consequently, that no change is to be made in the bodies of the wicked who are found alive at the coming of Christ. At least these things seem to be taught, 1 Cor. xv, 22: 'As by Adam all die, so also by Christ all shall be made alive. But every man in his own proper band.' The righteous all in one band, the wicked in another. And ver. 48, 'As the earthy man Adam was, such also the earthy or wicked man shall be.' At the resurrection they shall be earthy and mortal like Adam, so I translate and interpret the passage, on account of what is affirmed in the following verse 49: 'And as the heavenly man Christ is, such also the heavenly man (the righteous) shall be at the resurrection.' They shall be heavenly and immortal, like Christ, ver. 49, 'For as we heavenly men have borne the image of the earthy man, we shall also bear the image of the heavenly;' which I think implies that the earthy men, the wicked, are not to bear the image of the heavenly. See 1 Cor. xv, 48, note.

"But, because to many, who cannot lay aside their early prejudices, it may appear an opinion not sufficiently supported by the texts I have quoted, that the wicked shall be raised from the dead with fleshly, mortal, corruptible bodies, like those in which they died; and that no change is to pass on the bodies of such of them as are found alive on the earth at Christ's coming, farther proofs, perhaps, will be thought necessary to establish these points. I, therefore, lay before the reader the following considerations for that purpose, and hope they will be attended to by him with due candor:—

"1. It is nowhere said in Scripture, nor insinuated, that the wicked shall be raised with glorious, immortal, and incorruptible bodies. On the contrary, all the passages in which incorruptible and immortal bodies are promised, or spoken of, evidently relate to the righteous alone. Thus, when the apostle Paul, speaking of Christ, says, Phil. iii, 21, 'Who will refashion our humbled body, that it may become of form like his glorious body,' it is the body of those only 'whose conversation is in heaven,' ver. 20, which shall be thus refashioned. In like manner, what is written of the resurrection of the dead, and of the glory, spirituality, and incorruptibility of their bodies, and of the changing of the living, 1 Cor. xv, 42–44, is not to be understood of the wicked, but of 'them who are Christ's at his coming,' ver. 23, and who are to 'inherit the kingdom of God,' ver. 50, as indeed the whole of the reasoning in that chapter likewise clearly evinces. Farther, though there shall be a resurrection both of the just and the unjust, only 'they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and

ever,' Dan. xii, 3. So likewise our Lord tells us, Matt. xiii, 43, 'Then shall the righteous shine forth as the sun, in the kingdom of their Father.' And, to name no more passages, in this discourse to the Thessalonians, the apostle speaks of none but of 'the dead in Christ,' ver. 14, 16, and of them who are to be 'for ever with the Lord,' ver. 17. See 1 Cor. xv, 18, note. But if the Scripture hath nowhere said, or insinuated, that the wicked are to be raised with spiritual, immortal, and incorruptible bodies, what reason has any man to think that they shall obtain bodies of that kind? In a matter of fact of this magnitude, and which depends entirely on revelation, to go one step farther than the Scriptures—either by direct affirmation or by necessary inference—warrant us to go, is certainly presumption.

"2. There are in Scripture sentiments and expressions, which, by just construction, imply that the wicked shall not, at the coming of Christ, obtain glorious, immortal, and incorruptible bodies. For example, our Lord's words, Luke xx, 36, 'And are the children of God, being children of the resurrection,' plainly imply, that they who are not the children of God are not the children of the resurrection in the same manner that the children of God are. So also, 'the glory to be revealed in us,' being termed, Rom. viii, 19, 'the manifestation of the sons of God,' the expression certainly implies, that that glory is not to be revealed in them who are not the sons of God. And to teach us what that glory is, by which the sons of God are to be distinguished from the wicked, deliverance from the bondage of corruption is called, Rom. viii, 21, 'the freedom of the glory of the children of God;' and the redemption of the body from the bondage of corruption is styled, ver. 23, 'the adoption,' or method by which sonship to God is constituted. Allowing, then, that the manifestation of the sons of God, at the resurrection, will be accomplished by the redemption of their body from corruption, and by the glory that is then to be revealed on them, it implies, that while the righteous on that occasion shall be showed to be the sons of God, by obtaining glorious, incorruptible, and immortal bodies, the wicked, at the resurrection, by appearing in fleshly, corruptible, mortal bodies, like those in which they died, shall be showed not to be the sons of God. The truth is, to suppose that the wicked shall arise with the same kind of body as the righteous, is to suppose that they are 'the children of the resurrection,' equally with the sons of God, contrary to our Lord's assertion. Nay, it is to suppose, that there shall be no manifestation or discrimination of the sons of God at the resurrection, contrary to the doctrine of the apostle Paul.

"Here a thought of great importance occurs. May not the manifestation of the sons of God, by the glory to be revealed in their body, imply, that the discrimination of the righteous from the wicked, at the general judgment, is to be made, not by any formal inquiry into the character and actions of each individual, which would render the day of judgment much longer than the whole duration of the world many times repeated; but by the kind of body in which they shall appear. So that the true character of every man being thus clearly manifested by the power of the Judge, under the direction of his omniscience, the whole process of the judgment will be completed at once, by the sentences which he will pronounce on men, according to their true characters thus manifested.

"3. To prove that the righteous, whom he calls, 1 Cor. xv, 48, 'heavenly men,' shall obtain heavenly, that is, incorruptible and immortal bodies, St. Paul says, ver. 50, 'This I affirm, brethren,' namely, that we shall bear the image of the heavenly man, 'because flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.' But if the righteous are to obtain incorruptible bodies, that they may be capable of inheriting the kingdom of God, as I think is plainly intimated in this passage, we may conclude that the wicked, none of whom shall ever inherit the kingdom of God, are not to obtain such bodies. For why should they be fitted for enjoying a happiness which they are never to possess? Besides, the glorious and immortal body of the righteous, being itself a part of their inheritance as the sons of God, we cannot suppose that the wicked shall obtain that, or any share whatever of the portion which belongs to them.

"4. After the judgment, the righteous are to be caught up in clouds, to join the Lord in the air, in order to their going with him into heaven, 1 Thess. iv, 17. But the wicked, not being caught up, will in all probability remain on the earth. Wherefore, as the earth is to be burned with fire, the wicked left thereon must, after the judgment, perish in the general conflagration. Accordingly, our apostle, speaking of the punishment of the wicked, says expressly, 2 Thess. i, 7, 'The Lord Jesus shall be revealed from heaven with the angels of his power,' ver. 8, 'inflicting punishment with flaming fire on them who know not God, and who obey not the gospel of our Lord Jesus Christ,' ver. 9, 'They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power.' In like manner the apostle John, speaking of the wicked after the judgment, says, Rev. xxi, 8, They shall 'have their portion in the lake which burneth with fire and brimstone, which is the second death.' But if the wicked are to die a second time, by the destruction of their body, in the burning of the earth, which is to take place immediately after the judgment, why should the power of God be exerted in raising them with spiritual, immortal, incorruptible bodies, like those of the sons of God, or in changing such of them as are alive at the coming of Christ, seeing they are so soon to lose their bodies in the general conflagration?

"5. There appears a great propriety in Christ's raising the wicked with fleshly, mortal bodies, like those in which they died. For, as in the present life the wicked make the body the sole object of their care, and place their whole happiness in bodily pleasures, fit it is that they be exposed to shame and contempt, by being brought before the judgment seat of Christ, in that fleshly, corruptible, mortal body, which they so much idolized: fit also, that they be tormented with envy, by beholding the righteous in their immortal bodies, shining as the brightness of the firmament, and ready to go away into the kingdom of their Father. More than this, seeing the wicked, while on earth, placed their affections and cares wholly on their body, and on earthly things; and for the sake of enjoying earthly things, despised heaven and its felicities; what more proper than to punish them, by destroying their body along with the earth, and the things thereon, to which they so closely attached themselves?

"6. The doctrine I am endeavoring to establish is favored by the

Vulgate version of 1 Cor. xv, 51, 'Omnes quidem resurgemus, sed non omnes immutatimur—we shall all indeed arise; but we shall not all be changed;' namely, by receiving immortal and incorruptible bodies. I own this is not the genuine reading of the Greek text; but I produce it here, only to show what opinion some of the ancients entertained of the resurrection body of the wicked."

We have thus given the doctor's views and arguments at large, that the reader may have them before him in one connected view: and certainly they are expressed in a manner so frank, full, and pointed, as to exclude the possibility of being misunderstood. He denies that the finally impenitent will be raised with incorruptible, immortal, spiritual bodies; but on the contrary maintains that their bodies will be "fleshly, mortal, corruptible bodies," in perfect contrast with those of the righteous; and that those who shall be found alive will undergo no "change." These are the questions at issue. We shall review the several considerations urged by the doctor in favor of his doctrine separately, and in the order in which they are given.

In consideration No. 1 the doctor draws an argument in favor of his doctrine from the *silence* of Scripture in support of the contrary. That is, there is no explicit declaration establishing the fact that the future bodies of the wicked will be spiritual, and not material; mortal, and not immortal; fleshly, and not incorruptible. But suppose the same want of explicit testimony exists with regard to the contrary doctrine, what is gained by this argument? The mere silence of Scripture never proved any thing. To say the least, that doctrine must be very dubious which rests upon this foundation. One positive declaration in support of the mortal, fleshly, corruptible bodies of the wicked in the resurrection would infinitely outweigh all the arguments drawn from this source. Nor will it be denied on the contrary that "all the passages in which incorruptible and immortal bodies are promised, or spoken of, evidently relate," in a *proper* and *qualified* sense, "to the righteous alone." For, allowing the bodies of *all* in the resurrection to be *alike* incorruptible, spiritual, and immortal, it by no means necessarily follows that they must all be alike *glorious;* or bear the same resemblance to Christ's glorious body which is ascribed to the righteous. Why may not this refulgent splendor result from the radiations of their moral character? Why may not the purity and loveliness of their renovated moral natures, being sanctified by the Holy Ghost, throw an immortal and indescribable lustre, and resplendent glory over all the features of their spiritual, immortal, and incorruptible bodies? If the moral character and state of the soul are often so manifestly indicated and so distinctly marked as to be instinctively known and read, in spite of all the specious drapery of hypocrisy thrown over the external features, even in this life, is it unreasonable to suppose that the features will be as distinctly marked, if not infinitely more so, in the bodies of all in the resurrection? More especially as with regard to the righteous it must be believed that their present moral attainments are vastly lower than they can for a moment be supposed to be at or subsequent to the resurrection; and that our present mortal bodies are infinitely more gross and eclipsing to the amiable, moral affections, and qualities of the soul, the external features answering as a much less faithful index to the mind and moral

state of the heart, than in the improved state of future being where all moral and physical imperfections will be for ever done away. And as far as moral character is involved, may not the reverse be true with regard to the wicked? Why, then, may not the cerulean beauty and the dazzling splendor attributed to the righteous by both the prophet Daniel and our Saviour be accounted for on this principle; arising rather from the contrast in their moral characters than the nature or qualities of their future bodies?

To prosecute this inquiry a little farther, with regard to the wicked, who, according to the same authorities, "shall rise to shame and everlasting contempt," and "come forth to the resurrection of condemnation;" why may not they appear in this perfect contrast with the righteous, in consequence of the guilt, remorse, and moral deformity of their characters, and the incorrigible and unrestrained malignity of their depraved hearts? Do not these principles and attributes of moral character portray themselves in their features with marked distinctness of expression in this life; giving as true a portrait and as faithful an index of the internal original, as when all the attributes of the moral character are the most amiable and lovely? To us there is no reason to question it. Therefore, by how much we are led to believe that with the glorified purity, love, joy, and all the fully developed and embodied graces of the Spirit, will be indelibly depicted in every feature, so that every shape and every face shall be "heavenly and divine;" by just so much are we led to believe despair, guilt, rage, &c., will be indelibly engraven on the features of the finally lost. Thus shame and confusion of face will cover them.

However others may view this matter, for ourselves we acknowledge, this accords far better with the whole analogy of the subject, than to suppose the wicked will be raised with "fleshly, mortal, corruptible" bodies, having the same organization as they had before the resurrection. Because, if the bodies of the wicked be fleshly and corruptible, they can hardly be said to be associated with the soul in retributive punishment. They will be consumed, most inevitably, with the material universe, being subject to the laws of matter; consequently, not the whole man, but his *soul*, again disembodied, will be the sole recipient of retributive, and eternal punishment. Now, we again ask, Is this more to be believed, more in accordance with the genius of Christianity as a system, than that the body, which had been associated with the soul in probationary crime, and its instrument in committing sin, will be associated with it in retributive punishment?

Unable to furnish explicit testimony in support of his own doctrine, and assured that the same sort of evidence is wanting in favor of the contrary doctrine, the doctor asks, "What reason has any man to think that the wicked shall obtain bodies of that kind?" Were we to answer that "it is nowhere insinuated in Scripture" that the bodies of the wicked will be "fleshly, mortal," &c., as good an argument would be offered as that by which it is attempted to sustain the opposite doctrine. But we think other and better "reasons" may be produced. And while we are happy to endorse the sentiment which closes this paragraph, that "in a matter of fact of this magnitude, and which depends entirely on revelation, to go one step farther than the

Scriptures, either by direct affirmation or by necessary inference, warrant us to go, is certainly presumption;" it is matter of satisfaction that we can assign a reason for believing the wicked, will "be raised with spiritual, immortal, incorruptible bodies," without subjecting ourselves to the charge of "presumption," on the doctor's own ground. Matt. x, 28, appears to us to be exactly in point; it reads thus:—"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Now, the only thing necessary to determine the meaning and application of this text, is, to ascertain whether reference is made to future and eternal punishment, or not. This may be done by an examination of the original word rendered hell in this text. It is not *αδης*, which occurs eleven times in the New Testament, and is rendered *hell* in every instance except one, in which it is rendered *grave*. According to Dr. George Campbell its proper meaning is the place of departed spirits—the unseen place. But *γεεννα* is the original word rendered *hell* in the text. This word, according to Dr. C., occurs just twelve times in the New Testament, in ten of which there can be no doubt of its literal reference to future punishment; and in the other two instances the reference is figurative, but includes the same idea. Not only is the reference of the text to future, eternal punishment, established by the original word, which conveys no other meaning literally or figuratively, but by the fact that the soul and body can be the united object of "destruction" in no other sense. For if we make the text refer to the grave, the soul is not confined there with the body; or if to the intermediate state, the body is not there associated with the soul. We are therefore driven to the conclusion that reference is made to that "destruction" which awaits the wicked subsequent to the resurrection. Nor could even this include both soul and body, should the bodies of the wicked retain their present "fleshly, mortal, corruptible" texture, and be consumed in the general conflagration of the universe. Because, according to this doctrine, the mortal, corruptible body is never associated with the soul at all in retributive suffering, unless it be in the mere act of the world's destruction or conflagration; which from every indication in Scripture will be limited both as to the duration of the whole time employed in the transaction, and that period comparatively short. And moreover, if we make the text in question refer to this event, it is difficult for us to see how we are to avoid the annihilation of the soul and body with the renovation or consumption of the material fabric of the universe, as the necessary result; because the "destruction" in the text is predicated equally of both. But from its nature, being a simple, immaterial, indecomposable substance, this can never be predicated of the soul: nor indeed of the body, on any known strictly philosophical principles; because, combustion and consumption consist rather in the dissolution and recombination of the elements in the given object, than in their destruction. Hence, for the reason just given, of this the soul is incapable: but the text predicating destruction alike of both body and soul, obviously indicates that to both it has an equal application. Therefore it must be something more than can be limited to the destruction of the material universe. But though annihilation of the soul and body—if such a thing as annihilation can take

place as the result of any agency or power short of omnipotence—may, be a natural deduction from this text when applied to the general conflagration, we are free to acknowledge that the learned and pious divine whose peculiar doctrine is under consideration should be exonerated from the imputation of entertaining such sentiments. Or if he did, it does not appear in his remarks in connection with this subject. In his own mind his peculiar views issue in no such results, however legitimate may be the deduction from his premises. Hence the truth and importance of the axiom he has laid down, that we cannot go one step in matters of fact beyond what the Scriptures warrant, without manifest presumption.

In consideration No. 2 Dr. M. derives an argument from what he regards as "sentiments and expressions," which, by the just construction of Scripture, imply that the wicked shall not obtain, at Christ's coming, glorious, immortal, and incorruptible bodies. And let it here again be observed that the doctor seems to regard the attributes "glorious, immortal, and incorruptible," as necessarily *inseparable:* but we think without sufficient reason, for the considerations already offered. Hence he conceives the righteous will enjoy no advantage over the wicked, provided the future bodies of both are alike immortal and incorruptible; not conceiving it possible that the former may be called the children of God, from their being "children of the resurrection"—a "glorious" resurrection—in a sense far superior to any thing that is true of the wicked, being "heirs to a better inheritance." Overlooking all those considerations which arise from this supposed superior sense in which our Saviour may have designed to be understood, when he called those of a certain character children of the resurrection, the doctor arrives at the conclusion that "to suppose the wicked rise from the dead with the same kind of body as the righteous, is to suppose that they are children of the resurrection, equally with the sons of God," which he thinks is "contrary to our Lord's assertion." But admitting the conclusion is a legitimate deduction from the premises, it does not prove that the premises themselves are true; because both may be false.

We pass over the doctor's application of his doctrine to the process which he intimates may be adopted at the general judgment, where discrimination shall be made between the righteous and the wicked, "by the kind of body in which each shall appear;" by remarking that whether the stronger probability lie against or in favor of this hypothesis, the hypothesis itself is not essential to the argument; it is a mere circumstance which may or may not be connected with the doctor's theory, if that theory prove true. To our own understanding, however, there is a vast preponderance of evidence, from every indication of Scripture, in favor of the conclusion that the process in the transactions of that awfully solemn day will be unspeakably more detailed, critical, and scrutinizing.

In consideration No. 3 an argument is drawn from the declaration of the apostle Paul while proving the general resurrection, that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." One or two considerations will set aside, as we conceive, the argument drawn from this declaration of the apostle. He had just arrayed his Scriptural and rational arguments in support

of a general resurrection; this doctrine being established, he boldly meets an objection, and at once removes a seeming difficulty arising in the mind of the captious objecter, growing out of the fact that some would be found "alive" at that time. This he does by espousing and holding forth the grand "mystery" that "we shall not all sleep" in natural death, but that such as shall remain alive "shall be changed in a moment, in the twinkling of an eye, at the last trump." To meet this objection, and to explain this supposed difficulty, were the grand object of the apostle; and not to show the advantage of the righteous over the wicked in their having spiritual and incorruptible bodies, while those of the latter shall be fleshly and corruptible. Moreover, nothing is gained or lost on either side by admitting, as is generally done, that the apostle in this chapter speaks with exclusive reference to the righteous while describing the attributes of their future bodies. Because, in 1 Corinthians xv, 22, the general resurrection through Christ is predicted of all, on grounds equally as broad as mortality through Adam: this, too, without the least indication of the slightest difference in the essential attributes of their raised bodies. Why then must we suppose the difference contended for will exist, and not that the only difference will consist in the attributes of their moral character? And inasmuch as it was the privilege of all the finally lost to have been saved—for we believe none will finally perish except through their own fault; and if the resurrection of the wicked with immortal, incorruptible bodies,—bodies, from their indestructible nature, fitted to be the tenements of their souls in fire unquenchable; prove an eternal curse rather than a blessing, as with the righteous, the perversion is the same as with other forfeited blessings resulting from the atonement. For doubtless the loss of heaven itself will be infinitely enhanced, and the sinner's remorse eternally aggravated by the consideration that the loss might have been avoided; to do which he was urged by a thousand motives growing out of the atonement and his own eternal felicity.

In consideration No. 4 Dr. M. derives another argument in favor of his scheme from the consideration that it would be a superfluous exercise of omnipotent power to raise the wicked with "spiritual, immortal, and incorruptible bodies," like those of the sons of God, or to change such as may be found alive at Christ's second coming, seeing they are so soon to lose their bodies in the general conflagration; and this, quoting Rev. xxi, 8, is what he conceives is meant by "the second death!" But is death here to be taken literally—that is, are we to regard the destruction of the bodies of the wicked, mortal or immortal, as identical with the second death? Are the "fire and brimstone," material fire and sulphur? Or are they employed by the Holy Ghost to represent the future punishment of the wicked? Who will inform us? For ourselves it has always struck us that the "second death" is to be understood in a moral and spiritual sense, as being not only equivalent to, but identical with, everlasting punishment. And as to what is its real import let others decide for themselves. Once more: if the bodies of the wicked are raised "spiritual, incorruptible, and immortal," how can they be "lost," or perish in the general conflagration? Is not this, at least, inconceivable? How can that which is incorruptible and immortal be consumed or lost?

Certainly this very palpable contradiction must have entirely escaped the doctor's notice, or he would never have advanced the sentiment. Perhaps it may be accounted for from our great liability to be blinded to the defects in our favorite systems of doctrine, when they are once espoused, and we are pledged for their defence.

We now come to the 5th consideration. It amounts to this, that there is a great propriety in Christ's raising the wicked with fleshly, mortal bodies, like those in which they died, that there may be the greater analogy between their mode of sinning in this life and their punishment in the future. This principle, it cannot be denied, sometimes manifests itself in God's moral government in this world, in his mode of administering judicial justice; but whether it will also obtain in the next, in the administration of retributive justice, may perhaps admit of question.

The last consideration consists in a quotation of 1 Cor. xv, 51, from the Vulgate version. But as this rendering does not agree with the genuine Greek text, as the reverend and respected commentator frankly acknowledges; but is produced merely to show the opinion of some of the ancients on this subject, it only proves, if it prove any thing, that Dr. Macknight's peculiar views have been entertained by others before him. Consequently they are sustained by all the support they can derive from antiquity. And in reference to this, it may be worthy of remark, that some most desolating errors, as well as many most evangelical truths, have come down to us from the same source, clothed with the same authority.

Having thus laid before the reader the peculiar views of this celebrated divine on this most important subject, and that in his own words, together with our comments on the separate considerations adduced in favor of his peculiar and somewhat novel opinions, we are happy to submit the whole to his candor and enlightened judgment. And while it must be conceded that truth is preferable to error, for its own sake, on any subject, but more especially when our future and eternal interests are involved in such error, or may be affected thereby; the doctrine in question may perhaps be one of those which have more importance in theory than in practice. But it should ever be remembered that some errors which are perfectly harmless, both in theory and practice, are too often the open door to a pathway which leads to a precipice where, suddenly precipitated, inevitable ruin fills up the dreadful sequel. And as the doctrine involving the question which has been canvassed in the foregoing critique is one of immense importance, and equally so to every man, as will at once be acknowledged by every firm believer in Christianity; let us cleave with invincible tenacity to "the law and to the testimony" as our best and only guide, till the light of that eventful day shall disclose a thousand secrets never yet suggested to the mind of man with regard to its own infinitely momentous realities; while its final decision will irreversibly seal the eternal happiness or misery of a universe of intelligent beings.

S. Comfort.

St. Charles, Mo., Nov. 6, 1839.

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MISSIONARY DISCOURSE.

Delivered before the Black River Conference, at its last session.

BY REV. ELIAS BOWEN, OF THE ONEIDA CONFERENCE.

[We were present when this discourse was delivered, and doubt not that all who heard it agreed with us in opinion that it ought to be published. It presents some points of duty binding upon Christians in a very forcible light, and will, we hope, be generally useful. We invite particular attention to it.—Eds.]

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher!" Rom. x, 14.

The great apostle to the Gentiles may be regarded as the primitive founder, and chief patron, of missionary operations. He was himself a distinguished missionary; exhibiting a perfect model for all his successors to the latest period of time. He has done much for the missionary cause in his Epistle to the Romans; for, besides showing that we are justified by faith and not by our own righteousness, he has for ever settled the point that, on this ground, the Gentile is equally eligible to salvation with the Jew; and, consequently, as proper a subject of religious instruction. But while he declares, "there is no difference between the Jew and the Greek," in regard to the *terms* of salvation, he is equally explicit in stating, that in view of *circumstances*, the Jew has a decided "advantage" over the Gentile, "chiefly," as possessing "the oracles of God:" and then asks, in the language of our text, (referring undoubtedly to the heathen, whom he usually denominates Gentiles,) "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" In these several interrogatory affirmations, the apostle presents a series of important ideas in their consecutive relation to each other; showing, that preaching the gospel is made to depend on being sent; hearing, on preaching; believing on hearing; and calling on God, so as to be "saved," on believing.

The two leading ideas of our text, and those which we intend to consider on this occasion, are, first, that God designs to evangelize the world by means of a gospel ministry; and secondly, that this ministry should be regularly sent.

I. 1. That God designs to evangelize the world by means of a gospel ministry appears from the exquisite adaptation of the *means* to the *end*. The method of converting man by man, if not the only one which could have been devised, is certainly the best; and is altogether

worthy of the adorable counsel in which it originated. The ambassador of Christ, as a *physical* being, addresses himself to our *senses*, the grand inlets of intelligence. We see him with the natural eye; we hear him with the outward ear; we "handle him, and know that he has flesh and bones,"—a circumstance of great importance, as showing that he is not an imaginary, but a real person; not a disembodied spirit, but a mortal man. Consequently, we shall not be too much affected by his appearance among us on the one hand, as if we had seen a vision of angels; nor too little on the other, as if it were a mere optical illusion.

As an *intellectual* being, he addresses himself to our *understanding*; by which means we are enlightened upon the subject of our holy religion, both in regard to its nature and object; being convinced, at the same time, as well of its importance as of its reality by such evidence as we can neither gainsay nor resist. In this way we are made acquainted with the doctrines, duties, and institutions of the gospel as they are revealed in the Holy Scriptures. In a word, "the whole duty of man," and the reasons for it, are clearly unfolded to our minds through the medium of an *intellectual* ministry.

As a *moral* being, he addresses himself to our *hearts* and *consciences*; and hence it is that while we are led to understand "the truth as it is in Jesus," by the ministry of God's holy word, we are made to feel its gracious influence, renewing our nature, and proving "the power of God to our salvation," which is the great object to be gained by the gospel ministry. O! how many have "trembled," like "Felix," or been "almost persuaded to be Christians," like "Agrippa," or "passed from death unto life," like "Onesimus," through the appropriate means of human eloquence. And indeed, when we consider the overwhelming effect produced upon popular assemblies, in matters of small moment, by the oratory of Greece and Rome, we shall not be surprised that a messenger of the Lord Jesus Christ, addressing us on a subject of the last importance, and setting before us life and death as an alternative of our immediate choice,—I say it is not surprising that such a character, addressing us upon such a subject, in such a way, should engage our attention, convince our understanding, and "lead us to" unfeigned "repentance for sin."

It is not to be forgotten that the ambassador of Christ, as a *man*, possessing a physical, intellectual, and moral character, is a *social* being, and capable of mingling with us in the various relations of life, as a father, brother, neighbor, &c., and consequently he is in a condition to exert a powerful influence with us, taking advantage of the confidence we repose in him as *relative* and *friend*, to become the instrument of our salvation.

But after all, the greatest advantage which the gospel minister possesses as a *man*, for evangelizing his fellow-creatures, consists in the *practical* demonstration he is capable of giving of the reality and importance of true religion. In the absence of such capacity he might address the senses, the understanding, and the heart,—he might call in the aid of his intercourse and relationship with mankind,—he might charm with the sweetest eloquence, convince by the soundest argument, and alarm by the most impressive appeals, and yet, no one would "receive his testimony;" all would appear hypothetical, if not

visionary and absurd! But when we see the excellence of religion *exemplified* in "a *man* of *like passions* with *ourselves*," we no longer look upon it as a matter of untried experiment, but are made to realize both its practicability and importance in our own case.

Indeed, the influence of *man* with *man*, and the facilities afforded us on that account for benefiting each other, especially as ministers of the gospel, could not escape the notice of angels; and hence it has been customary with them, whenever they have been sent as "ministering spirits" to any of the human family, to assume *man's* character, appearing "in *bodily shape*," the more effectually to interest and benefit the objects of their ministrations.

If any doubt could possibly remain, however, as to the adaptation of human instrumentality for the restoring of our fallen race to the favor of God, it must be removed by reading the second chapter of St. Paul's Epistle to the Hebrews, particularly from the fourteenth to the last verse, where it will evidently appear, that when the Lord Jesus Christ himself undertook the redemption of our ruined world, he could only execute the Godlike enterprise in the character of *man!*

2. That it is the design of God to evangelize the world by means of a gospel ministry appears from his having instituted such a ministry, and separated them to this very work. In the patriarchal age, every man was the priest of his own family; though even here, some exercised a more public ministry, as Noah, who was "a preacher of righteousness one hundred and twenty years;" and Lot, who faithfully warned the abandoned Sodomites of their approaching destruction. Under the Mosaic dispensation, God raised up a succession of prophets, who, as a general thing, were sent with special messages to individual kings, countries, and cities; as Elijah, Jeremiah, and Jonah. But under the gospel dispensation, after sending out "the twelve," and then "the seventy," whose labors were at first confined to the Jews, our divine Lord established a perpetual ministry, which was to spread itself among all nations, and descend to the latest period of time. It was on this occasion that he gave a general commission, saying, "Go ye into all the world, and preach the gospel to every creature:" or as one evangelist has it, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even to the end of the world."

3. The design of God to evangelize the world by means of a gospel ministry appears also from the success with which he has attended their labors; not merely in the number which have been gathered into the church through their instrumentality, but in the obvious improvement both of their character and condition. It is true, all have not been alike successful, nor have the same instruments been equally successful at all times; still, as a body, the ambassadors of Christ have been extensively useful through every period of their history. The pledge which God had graciously given for the success of his ministering servants, as in Isa lv, 10–13; Psa. cxxvi, 6; Matt. xxviii, 20, &c., has been faithfully redeemed. The Saviour has been eminently with them, according to his promise, as expressed in the following lines:—

"I 'll make your great commission known;
And ye shall prove my gospel true,
By all the works that I have done,
By all the wonders ye shall do."

Among the more successful, to whose individual ministry might be traced the salvation of thousands, we should naturally reckon the prophet Jonah, the apostle Peter, the intrepid Luther, the sweet-tongued Whitefield, and the immortal Wesley. But that others have been useful too, though some of them in a less degree, the vast number of pious souls who have been converted to God through their instrumentality is sufficient evidence. It remains, however, for the "day which shall try every man's work of what sort it is," to determine the amount of "gold, silver, and precious stones" that each one shall have "built upon the [true] foundation;" but then, it shall be seen by the assembled universe, how many souls he shall have as "seals of his ministry," and as "stars in the crown of his rejoicing." O happy day! when preachers and people shall mutually greet each other "at the judgment-seat of Christ," where the faithful pastor shall be heard to say in delivering up his charge, "Here am I, and the children thou hast given me;" and the joyful flock, redeemed through his ministry, to respond, "These are the servants of the most high God, who showed unto us the way of salvation."

II. We shall proceed to show that the gospel ministry are to be regularly sent.

1. They must be sent by *God*; for "no man taketh this honor to himself, but he that is called of God, as was Aaron." That the office of a gospel minister is in the gift of God, (to use a political phrase,) or that God has a right to choose his own ambassadors, none can doubt. Nor is it less clear that he is infinitely more competent to make such choice than any other being. This fact is strikingly exemplified in his choice of David (not to be a spiritual teacher directly, but) to be the successor of King Saul on the Jewish throne. In the estimation of Jesse, David was the least eligible of all his sons to that high distinction; and even the prophet Samuel, who was sent to anoint him, being struck with the personal appearance of Eliab, a tall and comely young man, "said, (within himself,) Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." It was doubtless a very strange thing to Samuel and Jesse that the omniscient Jehovah should select a stripling, a mere shepherd boy, to govern the first nation upon earth. And how naturally does "the wisdom of this world" spurn the idea of employing fishermen, mechanics, and common laborers to evangelize the world! Yet, the event has proved that these alone, (embracing a small proportion of the learned in their number,) would have been likely to succeed in the undertaking.

But while some admit the right and competency of God to choose for himself in this matter, they are still in doubt whether he does not confide the exercise of this right to other hands. It clearly appears, however, from the Scriptures, that every "preacher of righteousness" is called and sent forth by the *immediate* authority of *Heaven*. That

the prophets received their *commission*, and even their *message* in this way, might be shown from many passages of holy writ, of which the following may serve as a specimen:—"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me." Also, when our blessed Lord instituted the Christian ministry, he exercised the same prerogative, for the evangelist says of him, that "he went up into a mountain and called unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." And it is a fundamental rule in the Discipline of our church, that no one shall be allowed to preach the gospel, unless he be "moved thereto by the Holy Ghost," having "an inward and spiritual call to the work."

2. The gospel ministry is required to be sent by the *church* also. This practice is sanctioned, not only by general usage, but likewise by apostolic example. Accordingly it is said of Paul and Barnabas, that "when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed;" and of the church at Antioch, that "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Hence it is that our church inquires, concerning all candidates for the ministry, "Have they grace? Have they gifts? Have they fruit?" feeling herself called upon to send out any one as an ambassador of Christ, whose profession that he is "moved by the Holy Ghost to preach the gospel" is corroborated by these indubitable marks. From all which it is abundantly evident, that the circumstance of being sent of *God* does by no means supersede the necessity of being sent by the *church*, as some suppose; but while the call, the qualification, and the authority to preach, are from God, still, he requires the church to interpose *her* judgment in the case, (according to the proper criterion,) for the purpose of distinguishing between those who are truly called, and such as "run without being sent."

3. The ministers of Jesus Christ, and especially those called *missionaries*, must be sent "with *purse* and *scrip*." It is true, "the twelve" were sent out at one time without these provisions. But this was the age of miracles. The Saviour charged them *afterward*, and their successors in the ministry *for ever*, to take "*purse* and *scrip* for their journey," as the means of a comfortable subsistence. His language is, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, [as the age of miracles was about passing away,] But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." And that the *church* are required to send them out in this way, appears from the following considerations: first, it is a principle which Christ himself has laid down, that "the laborer is *worthy* of his hire." Secondly, the heathen, among whom the missionary labors, *could not possibly* support him, even if they would, on account of that extreme destitution which is the result of their habitual dissipation and sluggishness.

Thirdly, they *would* not give him a support, if they could, such is the attachment they feel for their own superstitions, and their aversion to Christianity. The utmost we can expect at present, is, that they will suffer the Christian missionary to labor among them at the expense of *others*. And fourthly, the missionary cannot support himself, since, as we are all aware, he belongs to that "tribe who have *no inheritance* among their brethren." The plain state of the case is, the ministry are generally *poor*, and it seems to be the design of God that they should for ever be distinguished by this circumstance, first, that they might not be "*entangled* with the affairs of this life," by which means their usefulness must be necessarily *hindered;* and secondly, that the *mutual dependance* of preachers and people might create a *tie* of *mutual affection* and *esteem*. Indeed, Christ himself has set the example, for though he might have appeared in *other* circumstances, yet he *chose* a condition in which "he had not where to lay his head." And he has chosen his ambassadors from a similar condition, not merely for the purposes above indicated, but to afford his people the *peculiar privilege*, the *heartfelt satisfaction*—as it must be to the truly pious—of supporting the instruments of their salvation; and of expressing, in this way, their *estimation* of a gospel with which are identified all their interests, all their joys, and all their hopes.

4. But to present the subject in one view, it is necessary to remark, that the obligation of diffusing Christian knowledge, and of evangelizing the world, devolves upon the *entire church*, embracing *preachers* and *people*. *Some* are appointed to labor, and *others* to support them in their work; the same as in national wars, where a *part* of the citizens are called into the field of battle as soldiers, and the *residue* are justly required by some mode of taxation to support them during the controversy. In fact, the obligation which Christ has laid upon his *ambassadors* to preach the gospel, is only binding when taken in connection with that which he has laid upon his *people* to support them in their calling. And as any one, who should enlist as a soldier in his country's cause, and fight her battles at the manifest hazard of his life, would have a right to expect both his rations and his pay, so the Christian ministry who serve in the war that is going on between the church of Christ and the powers of darkness, giving their whole time and talents to promote the Redeemer's kingdom, are entitled to their support for a similar reason. Accordingly St. Paul says in reference to this very point, "No man goeth a warfare at any time at his own charges;" and it is clear enough to my mind, that our Lord in denominating his church "the salt of the earth," and likewise "a city on a hill," intended to be understood, that her "light" was to shine out upon the world, and her "savor" to be diffused abroad, not merely by her personal example, but also through the medium of *a public ministry* supported by *her own hand*.

Finally, you perceive it has not been my object to inflame the mind, or to excite the passions by a fervid declamation; this I leave to others whose eloquence is better adapted to such an undertaking: but I have endeavored to convince the *understanding*, that you may give, not from the impulse of *feeling*, but from the convictions of *duty*. Then, indeed, will you become, what you should be, the *permanent*

friends and patrons of the missionary cause; and, in that character, you will not merely cast into its treasury on this occasion, "as the Lord hath prospered you," but you will *continue* to sustain its operations, as well by *stated* subscriptions as by *occasional* contributions, until the grand design of God to *evangelize the world* by means of a *gospel ministry* shall be carried into *full execution*.

Cazenovia, N. Y., Oct. 29, 1839.

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CONSTITUTION OF THE ATMOSPHERE.

Wisdom and Benevolence of Deity exhibited in the Constitution of the Atmosphere; an Introductory Lecture to the Course on Chemistry in the Wesleyan University, for the year 1839–40. By JOHN JOHNSTON, A. M., Professor of Natural Science.

IN accordance with custom in years past, I have prepared a lecture for to-day on a subject not immediately connected with subsequent parts of the course.

The primary object of the scientific student is, of course, to make himself acquainted with the facts and principles of science, but it is often interesting to turn a little aside and examine the important relations a particular branch of human knowledge sustains to other branches. It would be considered unpardonable at the present day for a person making any pretension to science to be unacquainted with the geography of his country, a knowledge of which, however, would avail him but little was he entirely ignorant of the countries adjoining his own. And as a knowledge of the geography of a country implies some acquaintance with the territories immediately adjoining in every direction, so also to obtain a knowledge of any particular branch of science we must push our investigations a little into the regions beyond, and learn something of the relations it sustains to other branches with which it may be connected. Nor is it any the less important or interesting because we are thus sometimes led to

"Look through nature up to nature's God,"

and contemplate in the material things of earth the abundant evidence of the Eternal, and of his infinite wisdom and goodness.

If it be true that the whole system of material nature has originated, and is constantly upheld, by a Being of infinite wisdom, benevolence, and power, we may of course expect to find, in the investigation of its obvious or more recondite laws, some indications of these attributes. And it is a matter of delightful contemplation to the pious student of nature to meet on every hand with so rich a profusion of evidences of this character. It is true, we have given us by the pen of inspiration ample evidence of the existence, and infinitely exalted character of Deity, in lines so legible that "he that runs may read;" but it is delightful, notwithstanding, to know that, whether we turn our attention to those mighty orbs, which with unerring certainty wheel their stated course around the "central throne," or to the minute insect of a day, or the leaf that flutters in the breeze, and contemplate their relations to the great Creator and his created intelligences, we every-

where find corroborating testimony to the same great truths! So the mathematician, though he has demonstrated a proposition by strict definition of terms, and sure process of ratiocination, is still pleased to discover other and independent methods of demonstrating the same truth.

I invite your attention more particularly this afternoon, young gentlemen, while I attempt to illustrate the wisdom and benevolence of Deity, as exhibited in the constitution of atmospheric air.

The atmosphere, as is well known, is an extremely elastic fluid, generally considered invisible, entirely surrounding the earth, and extending above its surface to the height of about forty-five miles. It is a material substance, and composed of particles so exceedingly minute, that they penetrate the smallest cavities in all bodies. Its weight* or pressure upon the surface of the earth is about fifteen pounds to every square inch, and is equal to that of a sea of mercury extending over the whole earth, (supposing it free from all inequalities of surface,) about thirty inches deep, or a sea of water thirty-three feet deep. The volume any particular quantity occupies is found to depend upon the temperature and pressure to which it is subjected, the lower strata being much more dense than the upper, in consequence of the pressure of the superincumbent portions. Usually, near the level of the sea, at the temperature of 60° Fah., one hundred cubic inches weigh a little more than thirty-one grains, Troy.

This fluid is absolutely essential to the existence of both animal and vegetable life. There can indeed be no question but that it was within the compass of omnipotent power to create both animals and vegetables with powers that would enable them to live in a perfect vacuum, or in atmospheres entirely different from the existing one; but the divine wisdom and benevolence are manifested in nature as well as in morals, in the beautiful harmony of all the parts, in the adaptation of all the parts to each other, and each to the whole. A part, therefore, of the handiwork of the Creator requiring for its continued existence and perfect development such a substance as atmospheric air to be constantly present, we find it supplied in such a manner that it comes without being sought, and produces its prope effect without thought or design on the part of any created intelligence.

But my design leads me to point out, a little more in detail, the beautiful adaptation of atmospheric air to serve the purposes for which it is designed, thus evincing the wisdom and goodness of the Creator.

1. To render atmospheric air capable of serving the purposes designed by the Creator, it is absolutely necessary it should possess the gaseous form. All matter exists in the solid, liquid, or gaseous form, and, unquestionably, the matter of the atmosphere might have been created a solid or a liquid, as well as a gas, but the latter state only would enable it to subserve the wants of other parts of the creation, and this is the form or state in which we find it. Next after the gaseous, the liquid form would seem to be most desirable, but how much less adapted would it then be to serve the purposes of man and the other parts of creation!

* The weight of the whole atmosphere surrounding the earth is computed to be about equal to that of a globe of lead sixty miles in diameter.

2. The amount of atmospheric pressure appears to be such as best adapts it to produce the proper effects. It might at first seem incredible that man and every thing at the surface of the earth is constantly subjected to the enormous pressure of fifteen pounds to every square inch of surface, but such it is well known is the fact; nor could the amount be essentially varied without producing injurious results. Was this pressure essentially increased the effect upon the delicate fibres and vessels of the systems, both of men and animals, would at once be injurious.

The whale is fitted to endure exceedingly great external pressure, but the amount which it can endure with impunity is limited, as frequently after it has descended to a great depth, upon rising to the surface, we are told it blows blood from the lungs and exhibits signs of great exhaustion. It is probable plants would also be affected injuriously by any great increase of pressure, though perhaps in a less degree than animals.

Any considerable increase of atmospheric pressure, and corresponding increase in the density of the air, would produce great inconvenience in causing many light bodies to rise and remain suspended in it, affecting the lungs and eyes in a manner not now to be realized, except perhaps in some degree by those who have been exposed to the fogs of Newfoundland, or the pillars of sand in the deserts of Africa. Was the pressure sufficient to produce a density at the surface equal to that of alcohol or water, nearly all vegetable and animal substances, unless they were fixed by some means to the spot, would rise from the surface; and the state of things that would ensue can perhaps be better depicted by the imagination than made the subject of grave description.

The temperature at which water and other liquids boil would also be raised by any increase of pressure. Under the existing atmospheric pressure water boils at 212° Fahrenheit, a circumstance which admirably adapts it to the wants of man. If the pressure of the atmosphere were only doubled, the boiling point of water (as determined by experiment) would be at 250° Fah.; and though it would still serve many important purposes, yet it would be less adapted to the wants of man than it now is. The steam engine would then be comparatively useless, because of the great expense of fuel that would be required to work it; and the danger of accidents from the high temperature of the water would be much greater. Very important effects would be produced in the arts in various ways, which, however, it might be difficult to determine in every case without experiment. The expense of distillation would of course be greatly increased, and in some cases where a substance has a high boiling point, it might be impracticable.

On the other hand, inconveniences of an opposite character would result was the pressure of the atmosphere diminished. Smoke and dust, and other substances that now rise from the surface and pass away, might then incommode us by settling down; and the boiling points of water and other liquids would fall. If there was no atmospheric pressure, water would boil at 70° Fah., and alcohol at about 36°, so that neither could in summer be kept liquid without resorting to artificial means. Sulphuric ether, and some other liquids, would be known only as permanent gases.

It seems scarcely necessary to remark that in such a state of th ngs man could not exist, even though air was not necessary to support respiration; and a great diminution of atmospheric pressure without its total removal would produce scarcely less disastrous effects.

If the pressure, and consequently the density, of the atmosphere was essentially increased, combustion would be much more rapid than it now is; and the opposite effects and inconveniences would result were this pressure essentially diminished.

By the pressure of the atmosphere water and other liquids are made to rise in the common pump, and in the syphon, an effect which of course could not be produced were this pressure removed. Water may now be raised by the suction pump to the height of thirty-three or thirty-four feet, but was the atmospheric pressure reduced to one half, it could by this instrument be raised to only half this height, and so of any other proportion.

In speaking of the effects that would be produced by greater atmospheric pressure than that which we at present witness, I have supposed a corresponding increase of density would attend any increase of pressure. This would necessarily be the case with our present atmosphere, and both the pressure and density evidently depend upon the quantity which surrounds the earth. If the quantity were greater than it is, the lower strata would of course be subjected to a greater pressure, by which the density would be increased in a corresponding ratio; and if the quantity were less, results the reverse of these would be produced.

But the atmosphere might evidently have been so constituted that its pressure would have been either greater or less than it now is, though its density might be the same, or its density might have been different under the existing pressure. Thus an atmosphere of hydrogen, with a pressure equal to that of the existing atmosphere, would be only about one fourteenth as dense; and an atmosphere of chlorine, under a pressure equal to that of the present atmosphere, would be about two and a half times as dense. But in either of these cases those effects which depend upon mere pressure would be precisely the same as pointed out above, and therefore require no separate elucidation.

3. The atmosphere produces very important and interesting effects in its relation to light. By the reflection of the sun's light by the atmosphere a faint luminousness is seen some time before he rises and after he sets, called twilight, which causes a gradual change in the morning from the darkness of night to the full light of day; and a gradual change in the reverse order in the evening. Was it not for the effects of the atmosphere, instead of the present gradual and pleasing change, we should be suddenly transferred from the darkness of night to the full splendor of day, which could not but prove injurious, if not entirely destructive, to our eyes. I have said we should suddenly be transferred from the darkness of night to the splendor of day, which would indeed be the fact, but the splendor of day would be quite different from what it now is. The heavens would then at noonday, instead of the beautifully and splendidly illuminated expanse, at present witnessed, present a surface of entire blackness, the sun appearing fixed in it like a burning jewel. And though the reflection from one substance to another might produce some diffusion of light

over the surface of the earth, nothing of the bright luminousness we now behold could then be known.

4. The purpose served by the atmosphere as a medium of communication by articulate sounds, is of immense importance. Sound, as is well known, is produced by undulations in the air, and but for its constant presence no verbal communication of individual with individual could be held. All intercourse must then be by gesture or other signs, and though man might still live in possession of all his corporeal and mental powers, it is almost certain that nothing like written language would ever be formed, or the advancement and improvement consequent upon it ever take place. But the Creator has not only given us those vocal organs so necessary to our physical and mental advancement, and the atmospheric fluid upon which they are to be exercised, but, in wonderful and admirable simplicity, he has provided that they may be brought into action, at the will of the individual, by the mere act of respiration! How evident in every part of this arrangement the wisdom and goodness of our adorable Creator!

Immediately connected with this is the whole subject of music, which is the source of so exquisite and refined pleasure. We can here enter into no lengthened disquisition upon this subject, but stop only to make a remark upon the almost innumerable variations of sound which the human ear is capable of distinguishing. Sounds differ from each other in pitch, in loudness, and in nameless other respects, which we have not terms in our language to designate, but which occasion the peculiarities in the voices of different persons, the sound of different musical instruments, &c. Supposing we can *readily* distinguish not less than two hundred and sixteen variations of pitch between the highest and lowest notes, and as many more in loudness, it is easy to show that the whole number of variations of sound the human ear is capable of distinguishing, cannot be less than two thousand millions.

5. The relation our atmosphere appears to sustain to the moisture which is always present in it, is scarcely less worthy of consideration.

It was formerly supposed that there exists an actual affinity between atmospheric air and water, which causes a portion of it to be taken up in the air in the form of vapor, but this opinion is now generally relinquished, as it is found that in a given space, whether it be a vacuum or filled with air, the quantity of moisture that will rise depends entirely upon the temperature. But here the wisdom of nature appears in the provision that moisture should be made to rise and diffuse itself among the particles of the air, while the latter presses upon the surface to an amount equal to fifteen pounds to the square inch. Had not the atmosphere possessed this property, it must always have been in a state of perfect dryness; and, independent of the fact that the surface of the earth would never be moistened by the gentle dew or falling rain, it seems scarcely possible that men or animals could exist. Probably but a small portion of the whole moisture usually present in the atmosphere is ever expelled by ordinary artificial means, but even now, in rooms warmed by close stoves, it is often found necessary to contrive some special means to supply the atmosphere with the moisture of which it has been deprived. This is often done by placing a vessel of water upon the stove, which is rapidly evaporated by the heat, but in a much more delicate manner, by cultivating flowers in the room.

But if the atmosphere was incapable of receiving this watery vapor among its particles, far more important and decisive effects would follow. By the present arrangement of divine Providence, water from the great reservoirs in which it is collected rises in the air in the form of invisible vapor, which, after floating awhile in the air, is again condensed in dew, or falls in rain or snow upon the surface, giving rise to springs and rivers, which are designed to fertilize the earth and bless mankind. If the atmosphere then was destitute of this single property, there could be no such thing as rain or dew to moisten the earth, nor spring issuing from the valley, or river coursing its meandering way toward the level of the great ocean. Whatever may at first have been the case, all the water on the surface of the globe must ere this have found the general level, there ever after to remain, unless its position should be changed by mechanical means. We are therefore probably correct in supposing that the destruction of this single property of atmospheric air would at once produce universal drought and barrenness, and ultimately the total extinction of animal and vegetable life.

6. By an increase of temperature air is expanded, and of course made to rise, yielding its place to be immediately reoccupied by other fresh portions. When it rises, being removed from a part of the pressure to which it was before subjected, it of course becomes still more rarified, and its temperature again reduced. By the heating influence of the sun's rays, in connection with the various reflections from the earth's surface, changes like these are constantly taking place on an immensely large scale, producing currents in the air called winds, in our latitude, in ever varying directions. Occasionally these currents of air are so violent as to produce great destruction to every thing exposed to their fury, but usually the gentle breezes that are given to fan creation may be classed among the greatest blessings of a benign Providence. If air was not affected in this manner by change of temperature, so far as we can perceive, no motion except that produced by mechanical means could ever take place; but the rough boreas and gentle zephyr would be alike unknown, and the whole atmosphere would always present an unvaried, stagnant calm. The sail of the tall ship and little nautilus would be alike useless, nor could the benefits and improvement resulting from the use of the former, or the pleasure derived from the contemplation of the latter, ever be realized. All the injurious effects that would result cannot probably be seen, but enough is evident to satisfy us that no improvement in respect to this property of air could be made.

In consequence of this property, air that has been rendered unfit for farther use by combustion or respiration, in consequence of the heat that has been communicated to it, immediately rises and passes away, even in the open air, and produces in chimneys and stoves those currents that convey away the smoke and other hurtful exhalations.

7. The atmosphere is also made the theatre of many electrical phenomena, the importance of which in the economy of nature, in consequence of the extremely subtle nature of the electric fluid, is not probably fully understood. Air in a dry state is one of the best non-conductors of electricity, and hence this fluid does not usually traverse it silently, but accumulates till it acquires sufficient intensity to pass

suddenly through the intervening stratum of air to the nearest conducting substance, producing the well known phenomena of lightning and thunder. It is known that the Leyden vial cannot be charged, nor the charge retained, in a vacuum; and it is very certain that but for the nonconducting power of the air, the phenomena of lightning and thunder would be entirely unknown, nor could any of the benefits resulting therefrom, at present indeed in a measure concealed from our view, ever be experienced.

Thus far we have confined our remarks to the mechanical effects of the atmosphere, but in its chemical composition and relations we shall find not less to admire. This fluid is composed of two gases, oxygen and nitrogen, in the ratio of about twenty parts of the former to eighty of the latter. Of these two simple substances, there are no less than five other well determined compounds, differing in the relative proportion of the ingredients, all of which are essentially different in their nature from the one under consideration. All of them are distinguished for their energetic and even destructive action upon the animal system. There has been some difference of opinion whether air is to be considered as a chemical compound of these two substances, or only as a mixture, but the latter seems more generally to prevail. It matters not to us for our present purpose which is correct.

8. The first important particular that strikes our attention in examining the chemical constitution of the atmosphere is the peculiar ingredients of which it is composed. These, we have already remarked, are oxygen and nitrogen; and they are the only substances known in nature that would answer the purpose. Oxygen appears to perform by far the most important offices, the nitrogen, so far as we at present know, serving only to dilute it; but as the latter substance, as well as oxygen, enters largely into the composition of nearly all animal and some vegetable substances, it is highly probable it serves some important purposes not yet discovered.

It is by means of the oxygen contained in the air that both respiration and combustion are supported; and though a kind of combustion would in some cases be produced if the oxygen in the atmosphere was replaced by chlorine, or some other gas, yet no other gas known will support respiration. The blood in its perpetual course through the system, yielding to every part that support, whatever it may be, without which the vital principle cannot be retained, undergoes a most important change, and becomes absolutely destructive of life unless thoroughly renovated by coming in contact with the oxygen of the atmosphere in the lungs. This renovation is constantly going on, though the precise changes that take place are not fully understood. By the motion of the chest the air is constantly inhaled and exhaled, a man in health and at rest usually taking in, it is said, at each full inspiration, about forty cubic inches. By examining the air that is exhaled from the lungs, it is found that it contains less oxygen than before, and has become charged with carbonic acid gas, and the color of the blood has at the same time changed from a dark purple to a livid red. If by any means the supply of fresh air is cut off, as is the case when a person is drowned or strangled, the blood passing on through the lungs without the necessary renovation, produces in a few minutes a suspension of most of the powers of life, which in a

short time results in death. If within a very limited period the supply of air is restored, and the proper means are used, the functions of life may often be made to resume their wonted regularity. Now no gas except oxygen will serve for a moment the important purposes of respiration; but infinite wisdom has provided that this very gas shall always be present as a portion of the atmosphere; and by an involuntary motion of the chest, the supply is constantly kept up at the precise point where it is needed.

It has already been remarked that the nitrogen of the atmosphere, so far as is yet known, seems chiefly designed merely to dilute the oxygen, but it is worthy of remark that it is the only gas in nature that could be made use of for this purpose! Pure nitrogen seems to exert no direct influence upon the system when taken into the lungs, but the individual experiences a sense of suffocation for want of the supply of oxygen; any other gas would produce at once injurious, if not fatal, symptoms.

9. But oxygen is no less necessary to combustion than respiration. Without it we should be destitute of the means of producing artificial heat, except the slight elevation of temperature that may be produced by mechanical or chemical action. Many of the disastrous consequences that would ensue, were we at once deprived of the means of producing fire, or other equivalent elevation of temperature, are evident at first view, but others become more obvious by a little consideration. To say nothing of the impossibility of inhabiting a large portion of the earth's surface without fire a part of the year, it is evident that without it many of the arts must cease at once, and all of them ultimately; and man, should he find himself capable of existing, would soon return to his former state of barbarism!

We see here also another evidence of design in the expansibility of air by the elevation of its temperature. When the air is heated by coming in contact with a burning body, it is expanded, and notwithstanding its actual increase of weight by the union of the oxygen with the combustible matter, it becomes specifically lighter, and rises, giving place to a new supply of fresh air to yield its oxygen to the burning body. Precisely the same remark might be made with reference to respiration. Did air not possess this property, that portion surrounding a burning body would soon be deprived of its oxygen and become charged with carbonic acid; and there being no means to remove it, and furnish a fresh supply, the combustion would soon be checked and at length entirely cease. In respiration the same effects would follow, unless animals should keep constantly in motion, which however, if perpetual, might perhaps obviate the difficulty.

10. The proportion of these two gases contained in atmospheric air may also be adduced in proof of the divine wisdom. Though oxygen is absolutely necessary to support respiration, it has been proved by experiment that in a state of purity its action upon the system is too powerful to be long continued without producing injurious effects. The present exact ratio of their quantities is not perhaps essential to animal existence, but it seems well established, as the result of much investigation, that the present uniform supply of vital air is best adapted to promote continued health and vigor. Should the relative proportion of oxygen be increased, the effects at first would be stimulating and agreeable, but in the end it would produce languor and debility.

If the present relative proportion of oxygen was diminished, the reverse effects would be produced. The blood not being sufficiently renovated as it passed through the lungs, the system would soon lose its elasticity and vigor, and man would become unfit to attend to the duties of life; and if the diminution of oxygen was but slight and very gradual, a long continued decline would terminate in death. If the relative quantity of oxygen should be considerably diminished, the effects would of course be more rapid.

The present relative proportion of these gases is also, all things considered, best adapted for purposes of combustion. Was the proportion of oxygen in-

creased, combustion would in many cases be too violent, and even dangerous. What, for instance, would be the result if a building in a large city should take fire was the atmosphere composed of pure oxygen? Utter destruction would be the almost certain consequence to the whole city. Indeed, it is not probable, if the atmosphere was composed of pure oxygen, that any combustible matter would long be preserved upon the face of the earth. Nor would this remark be confined to those substances usually considered combustible: many of the metals burn freely in oxygen gas; and when once heated by any means to ignition, combustion would not cease until they were entirely consumed.

On the other hand, if the quantity of oxygen gas was less than it is, combustion would be too languid; and, in many cases, could not be kept up without difficulty; nor could the elevation of temperature desirable in many cases be obtained.

11. Besides these two gases and watery vapor which have been spoken of as composing the atmosphere, a small per centage of carbonic acid is always found to be present. We have before alluded to this gas, and the question may have occurred, if combustion and respiration, which are perpetually going on, both require a constant supply of oxygen from the air, and both constantly yield carbonic acid, may we not naturally expect the proportion of the latter will gradually increase, while that of the former will diminish? And may not all the oxygen at length entirely disappear? These are important and interesting questions, and have been most satisfactorily answered by numerous and skilful experimenters. Carbonic acid gas does not seem to form a necessary ingredient of the atmosphere, but is considered as a foreign body, though it is said to be always present. Portions of air have been obtained from the most elevated regions of the atmosphere that man has been able to attain, and from almost every other imaginable situation, in all of which the oxygen and hydrogen are found in the same relative proportion, with carbonic acid gas as a never failing attendant. The relative quantity of this latter gas, however, is found to vary considerably in different places, and at different times in the same place. Experiments generally indicate a larger proportion in the same place in summer than in winter, in the night than in the day time. So also more is usually found in the atmosphere of large cities than in that of the open country. By a long course of experiments made by Sausure in the year 1828, in the city of Geneva. in Switzerland and vicinity, it appears the proportion of this gas there is seldom less than three parts in ten thousand of air, nor greater than six. Probably the result would not be essentially different were exact experiments made in other places.

The means, so far as they have been determined, by which nature preserves constantly the necessary proportion of oxygen in the atmosphere, without either increase or diminution, are no less wonderful than the fact. Carbonic acid gas, even when much diluted with air, is extremely injurious, when taken into the lungs of animals, but in the minute proportion in which it is found in the atmosphere, it is probably rather beneficial, and to promote healthy vegetation, it is absolutely essential. The presence of oxygen seems to be one of the essential requisites to produce the healthy germination of the seeds of vegetables, but without a supply of carbonic acid they can never come to maturity. In plants, as in animals, a kind of respiration is ever going on in the leaves, which seem to serve the purposes of lungs, the sap answering to the blood. The sap, as it passes through the leaves, absorbs carbonic acid and gives out the oxygen, while it retains the carbon* for the nourishment of the plant; thus producing a change in the atmosphere precisely the reverse of that produced by the respiration of animals, and by combustion. The effect, however, seems to be in some degree dependent upon the influence of light, as in the dark, plants absorb oxygen and give out carbonic acid, but the quantity of oxygen given out in the day is much greater than that of carbonic acid given off in the night.

* Carbonic acid is composed of carbon and oxygen, in the ratio of six parts of the former to sixteen of the latter.

How complicated and wonderful these changes, and yet how admirably adjusted to each other! We are accustomed to look with admiration at the nice adjustments in the various motions of the heavenly bodies, and adore that wisdom which could originate and perpetuate so great and complicated a system; but the means by which animals and vegetables are reciprocally made to perpetuate the existence of each other, each supplying to the atmosphere that without which the other could not exist, but an over supply of which would necessarily cause the destruction of both, are scarcely less worthy of our regard. How beautiful, in view of this subject, appears the language of the poet when comparing the divine and human agencies:—

"In human works though labored on with pain,
A thousand movements scarce one purpose gain;
In God's a single can its end produce,
Yet serves to second too some other use!"

12. Nor is it an unimportant fact that the nature of the atmosphere is such as usually to prevent the carbonic acid it contains from collecting together in places, so as to become injurious or destructive to life. This gas is much heavier than atmospheric air, and we might therefore expect it would all settle down to the lower regions of the air, but contrary to this, nature has provided that it shall be uniformly diffused, or nearly so, through every part. This property, however, it possesses in common with all gaseous bodies, as it is found that if any two gases, however different may be their specific gravities, and even when the heavier is placed lowest, communicate together, each will gradually diffuse itself through the whole mass of the other. Thus, if two tall jars be filled, one with hydrogen and the other with chlorine, which is thirty-five times as heavy as the former, and the jar containing the hydrogen be suddenly inverted over the other, the contents of the two being allowed to come in contact by a narrow opening, it is found that in a very short time each of the gases will be uniformly diffused through the whole space; the chlorine having risen and the hydrogen fallen, contrary to the law of specific gravity, that universally prevails in solids and liquids. But the principle is not the less important for being universal with reference to the gases, as in all probability, did the gases follow the usual law of specific gravities, the accumulations of carbonic acid gas that would shortly be formed in places a little below the general level, would be destructive to life, if indeed the whole earth did not soon become uninhabitable. Limited accumulations of this gas are now sometimes formed, but always in consequence of some local cause, and then not by deposition from the atmosphere. The Grotto del Cane* in Italy is a familiar instance of the kind, that will instantly occur to every one. Here the gas is formed in the earth, probably by volcanic agency, and is constantly issuing from an aperture and collecting in a little valley that has received this name from the fact that a dog thrown into it is instantly suffocated, though a man may walk through it with safety. The reason is because the gas constantly issuing collects only just at the surface; and should the supply fail, the whole would shortly be diffused through the atmosphere. In wells and caves, too, carbonic acid is often found to accumulate, in consequence of decaying animal and vegetable matter in the vicinity from which it is supplied faster than it can diffuse itself abroad. In these instances, likewise, the collection is protected more or less from the influence of the wind.

Besides the gases mentioned, other substances are occasionally present, as the effluvia of odoriferous substances and gases given off during spontaneous and other changes, but, in most countries, seldom in any considerable quantities, and only when supplied by some cause entirely local. This naturally suggests,

13. The last topic upon which I intend to remark in reference to this subject, viz., the general absence from the atmosphere of deleterious substances. This is a point of importance, for we can examine the substances

* For a description of the Grotto del Cane, see Fisk's Travels, page 214.

we eat and drink, but the air must be taken into the lungs, those delicate and vital organs, usually with little or no examination. Was it therefore liable to be charged with deadly effluvia, we should be subjected to constant danger and fear, as analyses of air for ordinary purposes of breathing would evidently be impossible.

There are indeed some well known facts that at first might seem to be against my last proposition, as in many new countries, and sometimes in others, the atmosphere does seem to be charged with a miasma that gradually affects those who have not become accustomed to its influence, producing intermittent and other fevers, and gradually sapping the foundations of life. In all countries, indeed, contagious diseases seem to be propagated by means of effluvia conveyed in the atmosphere. Some have positively affirmed they have succeeded in collecting small portions of the matter in the air, but others seem to doubt with regard to it.

It must, however, be admitted, that the atmosphere is sometimes made the vehicle of conveying far and wide the seeds of disease and death. So also, when put in violent motion, constituting the hurricane or tornado, it sometimes sweeps every thing before it, desolating in a few moments perhaps some of the finest portions of the earth's surface. And in various other ways the atmosphere certainly appears to us to be made the source of evil as well as of good. But this is no more than can be said of every blessing with which the Creator has favored us. Indeed, nothing is more evident than that the present system, with all the evidences it affords us of the wisdom and benevolence of its Author, is not a system of optimism; or it does not so appear to us with our present means of judging. Amid all the blessings which a kind Providence has so profusely lavished upon us, we are subjected to numerous evils from which we cannot free ourselves. We are exposed even to death itself, and constantly

> "Fierce diseases wait around
> To hurry mortals home."

Constituted as man is, it might not perhaps be difficult, even in view of enlightened science alone, to vindicate the divine wisdom and benevolence in permitting the occurrence of all the natural ills (and we have nothing to do here with moral evil) which "flesh is heir to," by showing that taking into consideration the great whole, with reference to which the Creator acts, he is ever

> "From seeming evil, still educing good;"

but we leave the task for the professed moralist.

It has been our object to show the admirable adaptation of atmospheric air to serve the purposes for which it is designed in the various parts of creation, and particularly in promoting the convenience and happiness of man, and thence infer the wisdom and benevolence of its great Author. And though in doing this we may have found evidence that "this is not our home," that here we have no abiding place, yet we see indications, even in this respect, of a perfect conformity to other parts of the great system of nature; and in view of the great whole, while our love for the study of this system cannot but be increased, shall we not in the beautiful language of the poet, though perhaps in a modified sense, be led to exclaim,—

> "Flee, flee, ye mists! let earth depart;
> Raise me, and show me what thou art,
> Great sum and centre of the soul!
> To thee each thought, in silence tends;
> To thee the saint, in prayer, ascends;
> Thou art the source, the guide, the goal;
> The whole is thine, and thou the whole."

Engraved by G. Mackenzie

GEN.L DANIEL D. TOMPKINS.

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THE

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parted; the host is now carried on foot, and the proces
of a priest, an attendant to ring the bell—that all may
its approach—a crowd of women and boys, and a few
lighted candles. But still this imaginary deity never
raising in the crowd an emotion of the profoundest a
Catholics illuminate their windows on the streets throu
host is borne; all reverently fall on their knees at his a
Equestrians, who may be riding near, instantly dism
down in token of homage. When the guard houses a
guards respectfully give place, and the drums are beat
wafer god. At the significant tingle of the bell, which
coming host, gamblers of every description suspend th
his transit has broken the spell, when they deem thems
in resuming their work of mutual ruin. The theatre

struck by the terror of this coming god: no sooner does it approach this house of license and laughter, than a sudden pause is witnessed; the actors and the actresses kneel on the stage, and the whole audience bow down on their seats; it is not till this awe-inspiring thing has passed the house of sport that this breathless crowd dare to resume. Great preparation is made in the chamber of sickness for this supernatural visitant. When the priest in this last office of his religion administers this transubstantiated, mysterious thing, to the patient, his friends relinquish all hope of his recovery, and prepare for the parting scene, and the very act exerts a powerful agency in *procuring* the gloomy event for which it was intended to prepare the sufferer: for to abandon the hope of recovery is in many instances to render recovery impossible. Nor is this self-despair of life the most alarming effect: the persuasion that this itself cancels all past guilt, sinks the conscience into a deadly slumber, out of which, too late, the realities of a departed state alone can rouse it.

The mode in which the dead are disposed of in this city strikingly varies from our disposition of them in the States. The room in which the corpse is deposited is strongly illuminated, whether it be placed there by day or by night. The coffin is encircled with a chain of light from numerous candles, which literally surround it. The tables and wainscoting are strewed with small crosses, and other sacred symbols. The windows are often thrown open, that to such as pass in the street the victim of death may be seen. But such are the decorations of the corpse, that it appears rather like a wax figure gayly wrought by art than like a putrid body under the empire of death. The splendor of the coffin, the brilliancy of surrounding lights, and the bloom of the flowers scattered over the remains, indicate any scene but that of lifeless humanity. Though the bell rings at the time of dying, it never sounds to announce death, except in the event that a priest is the subject, and then its peculiar tolling is never misunderstood.

The masses performed for the repose of the soul are delayed for several days after the demise. The number of times, and variety of churches in which these are performed, are proportioned to the wealth and liberality of the surviving family. Such as are rich expend thousands in these ceremonies. An imitation coffin is placed near the altar, surrounded by numerous lights, and when the deceased was a military man, his sword and hat are placed on it, and at the church door a company of soldiers fire a volley, and much military parade accompanies the rites. At the close of the mass the male part of the congregation have a vast number of lighted candles put in their hands, which are almost as soon extinguished. Finally the priests and friars array themselves in two lines, and receive and return the obeisance of the congregation. Then the connections and friends of the deceased repair to his late dwelling to enjoy a splendid repast of cakes, fruits, wines, and various choice liquors, in an apartment brightly illuminated, and richly hung with both black and white decorations. Who that knows Catholicism can be at a loss for the origin of all this? When one of the lower classes is taken to the burying place, the body is removed from the coffin and cast into a ditch, where but a few inches of earth separate it from others, which had been disposed of

in the same manner. Infants are placed less than a foot below the surface, and after the lapse of a few days they are cast, with the remains of adults which were in the way, into an excavation of great depth and large circumference. On this hideous mass of rotten coffins, putrefying bodies, and fleshless human bones. I gazed with unutterable horror. Indeed there is here the most revolting want of respect for the human form. This noblest effect of creative skill becomes, at its final deposit, a subject of rudeness at which Christian sensibility stands aghast. It is far otherwise in this place among Protestants. The most scrupulous attention is given by them to the obsequies of their dead. They have expended a large amount of money to procure a suitable *cemetery*, and so admirably have they succeeded that this place of the dead will scarcely suffer in comparison with the finest in our own country. The area is spacious, the encompassing wall is lofty, the chapel in the centre is exquisitely neat, and the rows of planted trees are appropriate to the mournful purposes of the spot they adorn. So deeply was I moved at my first visit to this place, by the expensive provision strangers had made for the decent interment of their dead, that I felt my reluctance to dying on this distant shore much diminished.

The *climate* here is decidedly good, but by no means so salubrious as the exaggerated descriptions of most writers have made it. The name of this place, which implies good air, like those of most other places, was purely accidental. When it was first discovered, one of the crew, leaping on shore, exclaimed, "*Buenos ayres.*" But the sense of refreshment felt by this land-air—which is common in most places after a long sea voyage—could not be deemed a sufficient test by which to determine the superior salubrity of this climate. Many with diseased lungs have hastened to this place to repair health by enjoying this healing air, of which travelers have most pompously spoken, but no sooner have they made the experiment than they have found a complete failure, and been compelled to fly to Mendoza, and other kindred climates, for that soft air never breathed in this place. Were this climate free from its sudden changes, and without its great humidity, a kinder one might not exist on the globe; but these two defects divest it of all its power to relieve pulmonary disease, and warn those both of consumptive and rheumatic habits never to experiment on its virtue. At the moment when the heat is most intense, a *pampero* (a south-west wind sweeping over a vast plain) rushes upon us with irresistible power, and the thermometer suddenly falls from ten to twenty degrees. These winds being unobstructed in their course by trees, hills, or mountains, roll on with an accumulating force, which has at times so affected the river as to leave its bed visible for miles, and so wafted the vessels at its mouth as to drive them hundreds of miles on the ocean. When these winds precede long suspended rain they shroud the city in clouds of dust, and on some occasions so deep has been the darkness as to make artificial lights indispensable at noon-day. These winds are frequently attended with terrible thunder and floods of rain. To the ear of one from higher latitudes these electrical explosions are indescribably terrific.

The two spring months, September and October, strikingly resemble April and May, the second and third fall months. These two periods

are far the most pleasant portions of the year. The thermometer averages about sixty degrees. The heavens are usually serene and bright, and the air mild but bracing. We are then free from the humid, piercing winds of winter, no less than from the relaxing sun of summer. Nature here is overcast with but little of that autumnal gloom with which it is so mournfully arrayed in the United States. These verdant plains never appear so lifeless as in the heart of summer. Having no forests to be disrobed of their foliage, and but little vegetation, which fades in winter, instead of appearing to die in autumn, they assume a healthier hue as the sun of summer withdraws its scorching beams. Among *the few diseases* most frequent in this climate are *inflammation* and *fever*. The consequences of severe colds are much more frequently fatal here than among us. All diseases of the place hasten to a crisis with far more rapidity here than there. There is perhaps no community on the globe which suffers more than this from *carious teeth*. At all seasons of the year this malady is so prevalent, that persons are numerously seen with their faces bound up in almost every street. This, however, is less referable to the climate of the place than to the diet of the people. Sweetmeats are consumed here to an extent almost incredible; they make a portion of every day's meals; they are used from the first to the last day of existence. But while those who prepare them have amassed fortunes, such as most freely eat them have become toothless.

The tea of this city is the growth of Paraguay and the Brazils. It is called yerba, and consists in the leaves of a small tree, slightly bitter and tonical. It is brought to this city and other ports in South America, so densely packed in hides, that the contents of a single skin weigh several hundred pounds. The whole mass of native population use the decoction of this leaf for their daily beverage, not as we do tea at our meals, but in the interim of the times of eating. They use here neither tea-cups, tea-kettles, nor tea-pots, but take their favorite drink from a small globe, through the medium of a pipe with one end inserted in the globe, and the other in the mouth. This little container, which is the *matte pot*, is passed round the entire circle, no matter of how high a class, until every one has sipped its contents through the same tube. At this delicacy would certainly demur, were it not for immemorial habit.

In hastily glancing at the persons, manners, and customs of a community, the most sedulous care is indispensable to prevent communicating erroneous ideas. Such matters involve much that is minute, and whatever is of this character may be accurately described only as it is perfectly known. A long residence among a people, a familiar intercourse with their more private and domestic circles, and a ready use of their language, are advantages so obviously indispensable to qualify a writer to portray their social character, that none without these has attempted it, without caricaturing the community of which he has written. Having these qualifications but very limitedly, I shall not dare to draw the less observable lineaments of private or social character, but shall only designate it by such developments as could not escape even a stranger's eye.

From the latitude in which this city is located it might be inferred that the complexion of its inhabitants is of a dusky hue; such is the

fact with regard to all whose situation exposes them to the weather; it is so even to a greater extent than in similar latitudes where the surface is uneven, as this vast level has a much higher temperature than is found elsewhere at the same distance from the equator. But those whose situation rarely exposes them to the sun or winds are untinged by the least tawny shade, and exhibit a complexion in which the rose and lily blend with no less perfection than in the highest latitudes of the United States. But a portion of this people, both in the city and country, would be of a swarthy hue in any climate. Low latitudes may give to their inhabitants a black skin, but high ones cannot suddenly change it to a white color. Many here have shared, in various degrees, both in the Indian and African blood.

Travelers have pronounced very variously of the temperament of this community. While some have charged it with being unsupportably phlegmatic, others have decided it to be sanguine "above competition." The truth lies at an equal distance from these extremes. The Buenosayreans have neither the English reserve nor the French vivacity. Their hospitality is proverbial; but they are vastly less sprightly than so fine a climate would indicate. The energy of war-like Rome, and the vivacity of classic Greece, which might be expected to blend in the character of a people living under this bright sky, are here sought for in vain. Though out of the wild tumults of revolutions, which have agitated a quarter of a century, there ought to have arisen many bright and towering spirits, yet it is impossible to determine that the general intelligence, and free institutions of the United States, would not form of these materials a social fabric of both beauty and strength. But to all mental training a large majority of this people are total strangers. "If there be marble capable of a superior polish it still lies neglected in the quarry." Thousands can neither write nor read. The small portion of the female part of community which is said to be cultivated receives to some extent the ornamental, but rarely ever the useful part of an education. They excel in embroidery, and play well on the piano, but those branches which contribute to mental superiority by calling the understanding into vigorous exercise make no part of a young lady's education. There is an external polish exhibited in the social intercourse of these citizens which is of a marked character.

The unaffected ease and affability with which they meet a stranger, or mingle in a class most dissimilar to their own, I have never before seen equalled. Nor are they less remarkable for their graceful and stately walk. This elegance of movement is certainly acquired, as it is confined to no class, but is common to all ranks. There is much less of private character here in social and public intercourse than in the States. The contrast is even astonishing in many of these citizens at home and abroad. Nothing but their physiognomy would awaken the least suspicion that you saw the same persons in one place who were all glitter and gayety in the other. In no one point, perhaps, is this city less capable of comparison with one of ours, than in the amount of its domestic felicity. But on this very delicate topic I am scarcely qualified to be minute. Though the real character of a community can only be known by an acquaintance with its domestic life, as there character receives its strongest and most abid-

ing hues, that is a veiled retreat in which the transient sojourner is rarely inducted.

There is here a strong passion for music and dancing. A tertulia, or neighborhood ball, is attended weekly by hundreds in this city. Indeed they are almost so frequent as are evening calls in the most visiting portions of *our* community. These often continue till the midnight hour. Such is the pleasing sway which music holds over this people, that under its enchanting sounds their hours appear to contract to moments, and midnight comes sooner there than the bell seems at home to strike for nine.

The want of that modesty to which the females of our country are so delicately alive appears in the ladies here, from the very turn of many of their expressions, and from the circumstances of some of their recreations. Reference can only here be made to that of *bathing*. This is practiced by both sexes during the whole summer. Nor does it in a Buenosayrean climate contribute less to health than pleasure. But it is done in the river Plata in full view of the city, without any screen to conceal from the public eye. This practice could never obtain in the United States. The unsleeping vigilance with which the maternal eye is fixed on the female part of the family, and the adroitness with which the latter escape the observation of that eye, might be named as an index to character. But by this and all kindred parts of domestic discipline we pass in silence.

In this city, where the fuel is often more expensive than the meat which it was required to cook, no fire is used for the purpose of cleansing garments. All washing is done in every season of the year at the river side, without warming a drop of water, or kindling a spark of fire. The agents in this work consist chiefly of the negro and mulatto women, who range themselves along the beach over a distance of nearly two miles. When my eye first fell on the white garments spread over large portions of the shore, I felt myself for a moment amid the wasting snowbanks of the north, among which the vernal sun had uncovered spots of the soil. The reflection is any thing but agreeable, that the city quenches its thirst and cooks its food by the same water in which the clothes are washed, the horses cooled, the cattle watered, and in which hundreds of the citizens are daily bathing. Though there are scarcely any premises in the city in which a well has not been sunk, so strongly is the water tinctured with saltpetre, that it is alike unfit for drinking and culinary purposes. For these uses water is daily brought in ox carts from the river. While refering to the supplies of water in the city, we should not pass in silence a most disgusting use which is made of this element three days in every year. This takes places at the commencement of Lent, and is called *Carnival*. This public nuisance is offensive to common sense, as it is ancient in its origin.

During these three days the war of *water* obtains over the whole city: it issues in sheets from the doors, windows, and roofs of the houses: all are drenched who dare to appear in the streets; pans, buckets, and all kinds of vessels are put in requisition, and in these water attacks the inhabitants bound from house to house in their offensive and defensive movements. Though repeated attempts have been made to suppress this custom, so disgraceful to a civilized people,

these efforts have never been completely successful. The holy *sabbath* is profaned by being always made the first day of this hilarity. The ruin of health and the loss of life not unfrequently result from being so drenched, as are most of the actors in this barbarous amusement.

The Spanish is the language, and the only language, used by the great mass of this community. By those who are masters of the Castilian it is said to be pronounced very imperfectly in Buenos Ayres. When it is well spoken by learned emigrants from Spain, its sounds are remarkably sweet to the ear, and it is a most pleasant medium for the communication of thought. The sixteenth century produced some authors in this language, who were superior to authors that wrote in the same age in any other language in Europe. And had it been cultivated during the last two centuries as have been the English and French, it might at this moment be deemed the most brilliant of modern languages. An idea may be formed of the facility with which it is acquired when we state that all the letters are sounded, and nearly in the same manner, in all their combinations; that the articles and pronouns are its only words which are declined; that it preserves the natural precedence of its words much more than either the Latin or Greek, and that it has no more than three auxiliary verbs. A language so copious, so elegant, and so easy of attainment—adapted to commerce, to science, and to religion—should not have remained age after age a subject of entire neglect. Such is the connection which Providence is giving to the train of public events, that this language must certainly have a growing importance. It cannot be otherwise, as political earthquakes in Spain are fast shaking down the ancient obstacles to religious intercourse with that fair portion of the globe, and as the southern hemisphere in the new world must soon be expanding into its destined greatness. There are but three papers published in this city: two of them are in the Spanish language, and are issued daily; the third appears every Saturday in an English dress. The editorial talent devoted to the daily papers is highly respectable. Of the leading purposes to which the press is here devoted, this is neither the time nor place to speak. It is sufficient that we are now able to predict a day which will assign to it other purposes, when the awful voice of this "trumpet-tongued thing" will plead for what should distinguish the nineteenth century.

Though this city, like others in South America, had thirty years since scarcely a foreigner within its precincts, it now has a mingled mass whose vernacular tongues are English, French, German, Portuguese, Italian, and several other European languages. All these, but the most recently arrived, use the Spanish language, excepting when each is in the society of his own countrymen. Indeed, without a knowledge of the Spanish language foreigners can hold no intercourse with the great majority of this community. Fifteen years since there were numerous instances of Spanish families giving their sons an English education. These are almost the only cases in which natives can be addressed in our language.

In this city, as in most others in South America, there is a strong passion for *gaming*. As the government discountenances this vice, we have no public houses, as in Paris, and some other European cities,

legally appropriated to gambling. Still it goes on to an alarming extent; for through what barriers will not the infatuated gambler madly force his way! Though I am not aware that any here, as in Peru, have gambled away their *servants, wives,* and *children,* it is no unusual occurrence that men play for the clothes they wear, and the houses which shelter their families. Many a gamester here who was affluent in the morning when he arose became pennyless at night when he retired.

This city is the great emporium of the united provinces. It is not only the most ancient in its origin, and the most numerous in its population, but by far the most happy in its location, of all the cities through the whole range of this vast tract. The produce of the country for more than a thousand miles rolls down in numberless carts to this place for exportation; and all imported goods, which are distributed over these numerous provinces, pass through this city. Had the sunshine of unbroken peace shed its brightness on this centre of so great and numerous interests, how would it have expanded its limits and glittered in wealth! But the city, having been ever under the control of the surrounding country, is made to tremble and change by the shock of every revolution which occurs in the interior. The chieftain who may chance to become popular in the camp, sways his newly acquired control over the city. Thus, with every opposing demagogue whose party becomes superior the city is doomed to connect its fortune. Had it been otherwise—had the city governed the country, as by its superior intelligence it possesses the right to do—the former by degrees would raise the latter from the degradation of its semi-barbarian state. But as the reverse has been the case since the Spanish yoke was broken from the neck of the colony, this most enlightened city in the southern hemisphere has, for a quarter of a century, been agitated by every civil tumult which the vice and ignorance of the interior could originate. The conflicting parties in Buenos Ayres have sucessively banished and robbed each other to such an extent that much of the wealth with which it once overflowed has long since disappeared.

If, however, we mistake not the signs of the times, there are now principles in operation which must soon acquire a triumphant ascendancy over these tumultuous elements which have so long been in conflict. If moral causes sustain the same relation to their appropriate effects here as in other ages and nations, the force of continuing events must, under the guidance of God, soon open on these provinces the morning dawn, to succeed to the long reign of deep and palpable darkness. Then shall this city, emerging from her sullen gloom, become the radiant point from which diverging light will gleam over this vast territory.

Having, in our former numbers, advanced through the past history of South America with a speed which admitted only of a glance at its most prominent features, we now come to that stormy period which has elapsed since the commencement of the revolutionary struggle against Spain. Few nations of any age or realm have been scourged by civil broils and mutual bloodshed to so great an extent as the provinces of South America. The last quarter of a century has rung with the clash of arms, and streamed with the blood of neighbors.

But as a minute description of these would only add another paragraph to the history of ambition and blood, which portrays the most contentious ages of the world, we shall not in these pages depict the sickening scene. Nor could we particularize were the matter of another character, without the most obvious departure from our prescribed plan. In passing along this chain of thrilling events the eye can rest on only a few which are most indicative of the mental and moral character of the community.

The history of the Spanish revolution in America is rather a detail of civil discord, party intrigues, alternate and successive aggressions of military chiefs, than of a protracted and arduous struggle against the common enemy. Had the Spanish power been far more formidable in the colonies than the patriots found it, the issue of the conflict would have been much more felicitous to the victors. There would then have been a demand for unfaltering perseverance, in one great concentrated effort. This would have left little room for ambitious chieftains to originate and execute those conflicting plans of self-aggrandizement under which the country has not ceased to bleed at every pore. It would also have so deeply interested the citizens at large in the preservation of their liberty—by the personal sacrifice each must have made to obtain it—as not absolutely to surrender it to every demagogue around whom a few thousands of partizans might gather. The power of the parent state in America, during the Spanish revolution, has been astonishingly exaggerated. As the conquerors felt that their glory would be enhanced in proportion as the power they subverted was magnified, the most hyperbolical descriptions were given of the enemy's strength. That bloody battles were fought, and considerable heroism repeatedly displayed during the struggle, history leaves not a shadow of doubt. But many of the most famous victories achieved by the patriots owe more of their brilliancy to the high-sounding phraseology, the pompous terms, so abundant in the Spanish diction, with which the reports of such victories were adorned, than to the superior courage and discipline of the victors.

The truth of these statements receives strong confirmation from the three following facts:—That Spanish troops not unfrequently passed over in large bodies to leading patriot officers of known revolutionary principles; that not more than ten or fifteen hundred men have repeatedly decided the fate of an entire province; that in every instance, when an effort was made with any degree of unanimity and vigor by the Americans, it was never needful to repeat it more than once or twice without complete success.

The bonds of Spanish thraldom were burst asunder at a much earlier period in some of the colonies than others. Paraguay acquired its liberty so early as 1811. Buenos Ayres proclaimed its independence in 1810, and has had no Spanish foe with which to contend since 1814. Chili had not entirely thrown off the yoke till five years later. It was not till 1826, when Callao was surrendered, that Peru was able to expel her last Spanish foe. But none of the provinces was doomed to greater reverses, or a more protracted struggle for her independence, than Columbia. And excepting Mana's transient excursions in Mexico, that viceroyalty made no effort against her foreign aggressor till roused to it by the thrilling example of all the others.

As in a previous number we have sought the cause of the American revolution in some of the great political events which burst on Europe under the reign of Napoleon, we shall here pass that topic in silence. The overthrow of the Spanish power in South America commenced at Buenos Ayres in 1810. The invasion of the English under Barisford in 1806, and under Whitlock in the following year, let in a flood of light on this city. The success with which it contended against these well disciplined forces inspired it with confidence in its own skill and valor, and prepared it to take the lead in the arduous and protracted struggle. The discretion and vigor with which it entered on the revolutionary enterprise enabled it to annihilate the civil power of Spain in one night, without the discharge of a single gun, or the loss of a drop of blood.

An epitome of the manner in which this was effected may not be improper here, as we shall thereby communicate a general idea of the mode adopted by several of the ex-colonies. A colonel, of considerable distinction, by the name of Saanadra, concerted and matured measures, with two other officers of the same grade, to overthrow the Spanish authority in this viceroyalty. Having put their regiments under arms, they waited on the viceroy and addressed him in a respectful, but in a very firm and laconic manner. They informed his excellency that the political order of things in the provinces under his administration was now about to change, that any opposition to the intended measures would be fruitless, and invited him to co-operate in the means by which the change was to be effected. They conveyed the same intimations in short and expressive sentences to the other city authorities. The cabildo was then required to summon the citizens, and in open court inform them of the intended change in the government. The viceroy, taken on surprise, was thunderstruck by this sudden rush of events. Being unable to calculate on the extent of this revolutionary combination, or to foresee the limit to which the innovation might be carried, he deemed it most prudent to yield to the force of circumstances. In this new and singular position in which he found himself suddenly placed, the part was humbling which he was constrained to act; he was not only compelled to relinquish his vice regal power, but by his own vote to clothe that revolutionary junta with it which was organized to depose him. The ostensible object of this movement was to sustain the "sacred rights of Ferdinand VII.," the *real aim* was to annihilate the power of that monarch over the entire viceroyalty. The associating of the name of the viceroy with those of the other members of the junta, in some of their first and most important decrees, was an act of profound policy, as by this masterly movement the viceroy gave a deathblow to his own power, and great weight to the authority of the new legislature over distant towns, and over the troops in general. When the movers of this revolution had served their purposes with his humbled excellency, he, with his leading officers, was shipped off at a midnight hour for another country.

Thus that foreign power to whose unlimited sway this people had bowed for three centuries was abolished in one night, without the discharge of a single musket, or the loss of a drop of blood. But though this province and several others disposed in this summary and bloodless manner of the civil authority of Spain, none without a bloody

struggle crushed her military power. The question has been reiterated with emphasis, whether South America was not premature in asserting her independence of the parent state. Some of the most discriminating foreigners, disgusted by the unceasing agitations which have shaken down the last monument of patriotism in the country, have pronounced it rather temerity than heroism which severed these colonies from Spain. But others, shocked with the horrors of Spanish tyranny, have drawn the brightest picture of the revolutionary struggle of the colonies. That scarcely an attribute of self-government belonged to the character of South America when she burst her Spanish chains, subsequent experiment has overwhelmingly demonstrated.

Though a period of almost thirty years has been enjoyed, in which to learn the science of self-control, it is amazing to one unacquainted with their colonial history to observe how little proficiency the South Americans have made. When this country had crushed the power that so long held her in thraldrom, the brightest hope awoke in civilized man that a new world had emerged into being, to act a splendid part on the theatre of nations. North America was electrified, and dispatched her envoy to congratulate the southern hemisphere on the glorious career which had opened before it. New energies were awakened in England, and her merchants floated by thousands to these shores.

In these feverish dreams of fortune thousands fancied the Andes to be little else than vast piles of gold and silver, and hazarded their fortunes to procure this enormous wealth. But the successive shocks of disappointment have roused men from their revery, and put to flight their dreams of South American wealth and greatness. Indeed, a knowledge of the moral elements of society here ought to have prevented those extravagant anticipations which were entertained of its speedy and lofty elevation. But all the imbecility exhibited in these ex-colonies by no means decide the question whether they were premature in proclaiming their independence. Their repeated errors in practice, and notorious aberrations from principle, are not referable to the *time* of their becoming free, but to the *character* they sustained at the period of their freedom. Had their thraldom been protracted through three centuries more, the period succeeding that would be no less tumultuous than that which has elapsed since the Spanish revolution. When a nation of slaves is suddenly thrown on its own resources, it is of but little moment at what time of its existence, or at what age of the world its emancipation occurs; it may be when midnight ignorance shrouds the rest of the world, or when noonday intelligence brightens the destiny of surrounding nations, the question still is, What are the elements composing the moral character of the people becoming free? History has taught us that a virtuous people can continue happy under self-control, though surrounded by nations under the most blighting despotism, and on the other hand, that a nation deep in moral degradation will rush on toward ruin in the brightest eras of the world, with the noblest monuments of patriotism before their eyes. To speak, therefore, of the miseries of South America as having originated in its premature emancipation, is to ascribe that to *time* which belongs only to *character*. Had this country acquired her inde-

pendence a century earlier, she might have long since passed the dreadful ordeal, and now be dwelling under the steady sunshine of unbroken peace. The prevailing spirit of the age, the powerful action of moral means, and the monitory voice of bitter experience must, before another generation shall pass, calm the fury of the storm, and give *stability* to free institutions in the midst of the long and deeply convulsed nation.

The Spanish revolution has thrown open vast resources to this country, of wealth, intelligence, and national greatness. For a single vessel which came to these ports, under the colonial system, from only one nation in Europe, twenty now enter them from almost as many different nations. For one weekly periodical that was then published, five times that number are now being issued from the press. Instead of the exclusion of all books which did not subserve despotic purposes, in several of the ex-colonies all books are admitted to be promiscuously read.

The sway of a superstitious priesthood, which was then almost absolute, is now extremely limited, and in several of the provinces Protestant worship is freely admitted: then scarcely a foreigner was seen in the southern hemisphere, now they mingle by thousands with the natives, and shed among them the light of more elevated and expanded views.

The increase of commerce has so enhanced the value of every article of export as to create such incentives to diligence as were previously unknown. Nearly all the delicacies, and many of the conveniences of life among the laboring classes, have originated in the same source. These, and kindred advantages, with numberless collateral ones, which the revolution has created, might have raised this nation to a moral elevation and physical greatness which would have been bright in promise: but one-thousandth part of the blessings such an event *tended* to produce South America has never realized. Indeed, as a whole, it has exhausted its utmost energies to pervert those blessings which, in spite of itself, the revolution showered upon it. By domestic strife, party feuds, and hostile aggressions, privileges have been neglected, wealth squandered, and the blood of the provinces poured out like water. Cupidity, ambition, revenge, and all the kindred passions which agitated Europe in the midnight hour of its history, have had full and fearful scope in these fated provinces.

Though Spain has *now* no more political connection with South America than with the remotest empire on the globe, still is she responsible for much of that misery which has filled to overflowing the cup of this nation. It is impossible to penetrate the arcana of Spanish government over her colonies, without feeling that more than a quarter of a century was demanded to raise them to the capability of self-control. Of that system we have in another place given an epitome, and have here no room for enlargement.

Prior to the independence of South America, Spain had descended to a state of poverty and degradation, lower than which it is difficult for a nation to sink. Her places of power were filled with an imbecile king, a treacherous prince, a corrupt nobility, and all her cities and hamlets were thronged by a powerful, bigoted, and tyrannical priesthood.

Of such shattered elements of corrupted greatness were the Spanish authorities composed. Now if we consider the tendency of all delegated governments to deteriorate as the distance increases at which they are thrown from the centre of authority, we have only to recollect what Spain then was, what her colonial system had ever been, and that she was separated by from five to ten thousand miles from her American dependencies, to infer the *character* of *this nation.*

When this country entered on the revolutionary enterprise, the work which devolved on it divided itself into two great branches: the first consisted in breaking the iron sceptre under whose sway it had long groaned; the second in originating a system of jurisprudence, under which South Americans might enjoy their blood-bought liberty. How it acquitted itself in the first, the civilized world was enraptured to witness. But the hopes with which this success inspired the friends of liberty with regard to the second have successively been quenched in the deepest darkness. The contrast between their practice of correct principles and their splendid legislative theories was nowhere more striking than among the South Americans. A history of a legislative assembly here might be an important index to the moral character of these provinces. When the military chieftain finds his partizans sufficiently numerous, he assumes the supreme majistracy, but as it would never answer to exercise illegal authority, he immediately concerts measures to legalize his assumed power: this is done by obtaining a note for his appointment from the people, too much intimidated to venture on either silence or a negative. His next step is to summon, by a free election, an independent legislative assembly. The members of this body are chosen under the same influence by which his excellency was elected. Their decisions are consequently only the acts of his creatures.

Thus these still *legislative acts* of the *republic* were simply the decrees of the man in power. But the legislature must distinguish itself by some brilliant proofs of lofty patriotism; and hence its chief business consists in enacting what is most splendid in the *theory* of a free constitution. But this sublime and beautiful theory was formed without the least regard to its relevancy to the state of the people for which it was formed. It seems never to have occurred to these law-making patriots that a system of government adapted to a community of the first intelligence and most shining virtue was not perfectly appropriate to a nation of semi-barbarians; that the ancient Romans, the best parts of whose system of jurisprudence they adopted, prepared to enjoy such a system by centuries of severe discipline: or that the free institutions of the United States—which they chose for their model—would scarcely have found in another nation on the globe sufficient intelligence and virtue for a persevering support. They seemed totally unaware that for the same reason that law parted with its omnipotence when Rome lost her virtue, it would be powerless over a people who had never yet acquired virtue. To form a splendid system of jurisprudence out of the noblest models of ancient and modern republics, to govern a people over whom three centuries of degrading thraldom had rolled, was like seeking Newtonian vigor in untutored childhood. If instead of thus legislating without any reference to the political knowledge, the personal virtue, or the general susceptibility

of the people they represented, they had directed all their energies to the attainment of a practical reformation, many of the evils which they inherited would have long since been corrected. Had they not overlooked this gradual and practical advance, which should have been commensurate to the growing capabilities of the community; had they not deemed those humbler regulations below the lofty duties assigned them, but by them disciplined the public mind to appreciate free institutions, then would there not remain so great a gulf between the legislative theories and general practice of South America. But neglecting this path of safety, and amusing themselves with golden dreams of national greatness, when they should have put forth a vigorous hand of reformation, they have left almost every page of South American history to be rather blotted by outrage, or stained with blood.

It has repeatedly occurred that the legislatures had no sooner originated a magnificent constitution, than they themselves first endured the injustice against which they had so amply provided. In these public safeguards the immutability of persons and property, the entire freedom of the press, unobstructed commerce with all nations, and the strictest responsibility of the executive stood out in glaring capitals. But scarcely had these law makers finished the "magna charta," when, by an opposing chief, their property was confiscated, their persons imprisoned, or banished without trial, and the editors who had eulogized their patriotism were compelled to change their tone and traduce them as traitors. This passion for theorizing, and this total neglect of the exigencies of the community, furnish a painful proof of imbecility, and have been a fruitful source of the South American calamities. But we could not without the greatest injustice ascribe *all* the sufferings of this ever changing country to its *legislatures* and *rulers*.

In seeking the elements of that political confusion and civil strife which have so wasted the energies and exhausted the resources of this people, reference must be had to the character of the people themselves. In vain would ambitious individuals have formed projects for personal aggrandizement at the expense of the public weal had not the general mass of society been adapted to their purposes. The cause of all this destructive turmoil, which has laid waste the fairest portion of the globe, is, therefore, to be sought in those elements of social character which originated in the colonial system. Had these disorganizing elements pervaded the community from which that acute diplomatist, Franklin, sprang, of which that great general, Washington, was the father, these choice spirits of our race, with all their coadjutors of immortal memory, would have seen the fruit of their mighty achievements cast to the dust, and retired broken hearted to the grave of neglected worth. Though a few great men may do much toward originating and administering salutary laws, they cannot suddenly raise a nation of slaves to the lofty capability of wise and steady self-control.

As the only remaining number of the sketches will be confined exclusively to South America as a *field* of *missionary* operations, we cannot properly close the present number without glancing at some of the physical features by which this country is most strongly marked. No admirer of nature can survey this singularly inviting continent

without feeling himself in the most interesting section of the globe we inhabit. Nature nowhere else presents so peerless a grandeur, she nowhere else works on so magnificent a scale. The vast extent and stupendous elevation of its mountain ridges—the fearful depth and sublimity of the valleys and ravines, by which these are cleft asunder—the fury of the storms which rage around their airy summits—the number and grandeur of volcanoes which blaze amid the mountain snows, and by their concealed fires shake the foundations of the Andes; these conspire to give the western coast the most romantic character on the globe.

If from these seats of eternal winter we descend to the plains, we shall find rolling over vast territories rivers of such sea-like magnitude as water no other quarter of the Creator's footstool. These do not sweep rapidly along, like the Mississippi, or thunder down impassable rapids, like the St. Lawrence; but the noblest of them glide placidly on, offering pathways for navigation thousands of miles into the largest and richest basin on the globe. Indeed, on this continent is to be found the giant of geography—the majesty of the material creation. But the position on the globe assigned to this great *peninsula* deserves a few reflections, as from this it derives several peculiarities in its physical character.

It possesses much greater uniformity in its atmospheric temperature than similar parallels north of the equator. It is found by careful experiment that where the sun shines perpendicularly on water no more than a fifty-fifth part of its rays is reflected, when at an angle of 40° nearly the fiftieth part is reflected, and when at 75° almost one half is reflected. Now as nearly the whole of South America lies in lower latitudes than 40° the waters near it in both oceans must absorb most of the sun's rays and leave the superincumbent air but triflingly affected by them. This state of the atmosphere on almost every side of South America must materially modify its climate. Besides, when the days are the longest in South America the portions of *land* over which the sun is perpendicular are comparatively small. New Holland, Madagascar, Southern Africa, and South America are almost the only land surface over which the southern tropic passes. All these amount to less than 90° of land, leaving the other 270° entirely water. Now as each of these portions of land lies remote from each other, the intervening seas prevent their mutual action, so that the heat of one does not enhance that of the other.

It is far otherwise in North America. That vast continent, stretching itself from the Atlantic to the Pacific, and from Florida toward the north pole, becomes intensely heated when the sun is that side of the equator. And as the sun remains about eight days longer north of the line than south of it, the power is amazing with which it acts on that vast reflecting surface. The high lands in South America are a local cause which conspires with these general causes to give a cooler temperature to its climate. Nor is the cold ever so intense here as at equal distance north of the equator. This difference is chiefly to be sought in the opposite relations sustained by the two Americas to their respective polar regions. The land extending in North America up to the frozen seas, continues a communication open from the frigid zone to the intertropical climates, and often gives fearful

rigor to a northern winter. But in South America this polar influence is never felt, as it is entirely cut off by a circulating current both of water and air around the southern point of this peninsula.

But this climate is not only less incident than that of the northern hemisphere to the extremes of heat and cold—it is also much more bright and serene. When two currents of air, of different temperature, meet, each saturated with all the humidity it could carry, the compound which they make never holds in solution the same quantity of moisture with which they were separately fraught. Now as for several reasons we have assigned the solar action is much greater north of the equator than south of that line, the currents which meet from opposite latitudes must form their compound north of the equator. It is therefore that hemisphere which will be most shaded with clouds and watered by their contents. The action of this principle, at which our limits will only allow us to glance, might evidently be traced to very various and important results. Still there is on most of South America a sufficiency of rain to secure abundant fertility. This especially applies to the ever verdant valley of the Amazon. This garden of the globe enjoys to a remarkable extent the *action* of *the Atlantic*. There are two causes which act with much uniformity in producing one part of the year a south-east wind, and at another a north-east, in the neighborhood of the equator. One of these causes is the greater action of the sun within the tropics than on any other part of the globe. This maximum heat on these parallels renders the air there so much specifically lighter as to give it a tendency in higher latitudes to rush toward the equator, and were there no other influence to act from other points, the prevailing winds would always be in that direction. But the greater motion of the globe at the equator than near the poles powerfully influences the direction of these currents. As the air has an eastern motion more than a thousand miles an hour on the equator, and is perfectly at rest at the pole, could it be instantly transported from the pole to the equator it would produce an east wind, blowing more than a thousand miles an hour, which would have ten times the velocity of our most destructive hurricanes. But though such a removal of this fluid could be suddenly made by no agent in nature, currents of it passing from higher latitudes have less easterly motion than the parallels over which they pass in approaching the equator. Consequently these portions of air become an east wind. They are, therefore, acted on by the superior heat of the sun at the equator, and by the greater motion of the globe near that line. The former would produce a wind blowing toward the equator, at right angles with it. The latter would produce a wind blowing directly west. But from these two forces acting at right angles to each other, the resulting motion must be in the diagonal of a parallelogram, the sides of which will represent these forces. This will be a south-easterly wind one half of the year, and a north-easterly the other half. It would only vary from these directions as one of the forces became greater than the other. The prevailing winds will be found in one of these directions within the tropics where they are affected by no local cause. Now as there is no such cause which acts with sufficient power to prevent the Atlantic breeze from being in the direction of the

great valley of the Amazon, that immense basin is made the richest spot on the globe by the direct action of that ocean.

But while this cause, which clothes the isles of the east in spicy groves, must ever be acting on this region of boundless fertility, there are other agents, equally uniform in their action, which are reducing some small sections of South America to deserts of sand. Among these sterile portions may be reckoned the burning plains of Peru, on the very borders of the great Pacific. As the current of humid air from this ocean blows on a line nearly parallel to this shore, too little of its fertilizing humidity is deposited here to protect the soil against a verticle sun. These barren plains will cover a larger territory, for after a desert has commenced, its continual enlargement will take place by the action of the most stable laws of nature. As the air over such a heated and strongly reflecting surface becomes extremely rarefied, that which rushes in from the surrounding atmosphere passing the same process, must ascend to the higher regions. These portions of air which are successively wafted into the rarefied column are so far from depositing any of their humidity, that they drain the surrounding atmosphere of its moisture, ascend with it to a great height, and pass off to deposit it on some high land or neighboring ocean. Thus by this draining process the air beyond the limits of a desert becomes too dry to support vegetation; trees and plants expire, and the circle of desolation becomes perpetually broader. So far as the margin of the great African desert has been explored, abundant evidence has been obtained of its ancient fertility and dense population, and consequently of the comparatively recent enlargement of its arid empire. In Asia, whole provinces are changed to deserts within periods well known to history. Indeed, mighty cities are now being buried there by the shifting sands, which were once the home of the great and the seats of empire.

Thus will progress the transformation of soil into sand in South America, until in the course of ages several provinces will be converted into a vast sand bank. But as there are here several barriers to this desolating progress of nature, it can never advance so far on this continent as it is destined to do in the eastern world.

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CHRIST'S HUMAN NATURE EXALTED.

A Sermon,

BY REV. N. LEVINGS.

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living," Rom. xiv, 9.

The death and resurrection of Jesus Christ are fundamental doctrines of Christian theology. They are so intimately and inseparably connected with the entire system of Christianity, from beginning to end of divine revelation, that to promulgate that system without them, or by incorrect views of them, would be alike dangerous to the system

and to the hopes of our perishing race. The former—the death of Christ—constitutes that sacrificial offering to divine justice whereby God can be just and the justifier of him that believeth in Jesus; the latter—his resurrection from the dead—affixed the broad seal of truth to the entire system, with all its momentous and sublime doctrines, its pure precepts and its precious promises. These great events not only laid the foundation of the hopes of a fallen world, but they are also intimately connected with the whole meditorial office of the Son of God. The necessity that he should die and rise from the dead was not at first discovered even by the disciples themselves. Hence they were led to view the death of their divine Master as the most calamitous event which could have befallen the infant church. It threw the deepest distress and gloom over their minds. Their hopes all died when he expired upon the cross, and in his grave they buried all expectation of realizing in him the character and offices of the true Messiah promised to the world. This is the very sentiment expressed by the two disciples while on their way to Emmaus, "But we *trusted* that it had been he which should have redeemed Israel." We trusted, and we thought that we had reason to trust. We had seen his holy life, we had heard his holy doctrines, and witnessed the number and variety of his powerful miracles; but when he suffered himself to be apprehended, tried, condemned, and crucified, we gave up all hope, and this is the cause of our sadness. And so important did St. Peter view the resurrection of Christ to the interests of the church of God, that he uses the following strong language, when representing the powerful change effected by that glorious event: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us again* unto a lively hope by the resurrection of Jesus Christ from the dead," &c. This grand event gave birth and being to hope. It raised the church from her despondency, and threw over her weeping face the smiles of the brightest morning that ever dawned upon this lower world. Mary's heart danced for joy, while her voice broke the silence of grief with this cheering announcement, "The Lord is risen indeed, and hath appeared to Simon!" The two disciples exclaim, "Did not our heart burn within us while he talked with us by the way, and opened to us the Scriptures?" The last cloud of doubt which hung lowering on the soul of poor Thomas passed away, and he was enabled most emphatically to exclaim, "My Lord and my God." Here hope revived, their eyes were opened, and they saw, that so far from his death being a disastrous event to the Christian cause, it was a vital part of that very system—a part without which the whole would be a mere shadow without the substance. They clearly saw that "Christ ought to have suffered these things, and to enter into his glory," in order to finish the work of the great atonement.

The death and resurrection of Christ might furnish us with a theme sufficient for, and worthy of, many discourses, but our object, at the present time, is, to inquire more particularly who this wonderful person is who experienced such sudden and powerful transitions from life to death, and from death to life again; and what connection his death and resurrection had with the administration of his meditorial office, throughout his vast dominions. That he was a man, possessing

all the properties and sympathies of man's nature, all will admit; but how far he was exalted as a man is a question upon which some difference of opinion may exist.

It must be admitted that correct sentiments, in relation to this point of Christian theology, are of great importance, that we may have enlightened and definite views both of the nature and extent of his moral government. From the text we learn that the death and resurrection of Jesus Christ were accomplished for the express purpose of extending his dominions over both worlds; and that by these solemn events he acquired rights and powers as our Mediator which he did not possess before. According to the language of the text he could not have exercised the prerogatives of Lord of the dead and living, except in consideration of his death and resurrection from the dead.

This subject, therefore, resolves itself into one general question, viz.,

WHAT DID CHRIST ACQUIRE BY HIS DEATH AND RESURRECTION?

Before we proceed directly to answer this important question, it is, perhaps, necessary to premise, that as Christ possessed in himself "two whole and perfect natures, that is to say, the Godhead and manhood;" and as in consequence of this hypostatical union he is "very God and very man," it can only be affirmed of his human nature that he *acquired* any thing. As God, having been in the beginning with God, and being of "one substance with the Father;" and all things having been created *by* him and *for* him, and upholding all things by the word of his power, it is evident that, as God, he could acquire nothing. His dominion already extends from sea to sea, and from the river to the ends of the earth. The cattle upon a thousand hills are his, the world and the fulness thereof, and eternity is full of his presence. All the attributes of the Father the eternal Son possesses in all their infinite perfection and glory. He therefore, as God, neither grows older by the revolutions of time, nor acquires aught of wisdom or goodness by the exercise of these attributes. He is, in his divine nature, "Jesus Christ the same yesterday, to-day, and for ever." And here permit me so far to digress from my main design, as to affirm it as my most solemn belief, after much deliberation, that it would be as easy for him to cease to exist as in his *divine* nature to *suffer*. The one sentiment, in our view, is not more repugnant to the perfection of the divine attributes than the other. For if God can suffer to some extent he may to any extent, and, therefore, he might, on that principle, die; than which no sentiment could be more shocking. And as the preaching of such a sentiment—that he could suffer—could have no other effect than to shock and stagger the faith of God's children even in his very existence, it should, in our view, be wholly avoided; and the more so as the word of God gives support to no such doctrine. But to return.

Though as God he could acquire nothing which he did not possess before, yet as man he certainly could. As man he came into the world destitute of every thing but a perfect body and mind in an infant state. His body grew in stature, and his mind increased in wisdom, and in favor with God and man. His nature was holy, and that holiness he never lost, but by a life of sinless obedience to the precepts of the divine law, he merited the favor and approbation of God and man.

This he did to absolute perfection, so that his enemies could "find no fault in him." His friends also pronounced him to be "without sin," to be "holy, harmless, undefiled, and separate from sinners." He also declared of himself, that he "did always those things which pleased the Father." And the Father declared, from the excellent glory, that this was his "beloved Son in whom he was *well pleased*." But as he was not only "made of a woman," but also was "made under the law," that is, was made subject to its moral precepts, as well as to its ceremonies, that law required of him that perfect obedience which would fulfil all righteousness, both moral and ceremonial. This was required of him in the first place, for his own justification and eternal happiness as a man; and, secondly, to prepare himself to offer a spotless and meritorious sacrifice for the sins of the world. His life, then, was not an atonement, but a justification of himself before God, and also a justification of the claims of God upon man in his original state; for he thereby magnified the law and made it honorable; thus showing to a rebellious world that the law required nothing more of man than, in his primeval state, he was capable of performing as the condition of life. It also, as before stated, prepared him for that last solemn and painful act by which an atonement was made to injured justice, and a violated law was sustained, and the way opened for the free exercise of mercy toward a fallen and guilty world.

But he was not only born in poverty, but he also lived and died in the same. While the beasts and birds had home and shelter, the Son of man had not where to lay his head. In early life he was a mechanic, (Mark vi, 3,) and during his public life he lived upon the charity of a few faithful friends. Such was the poverty of the Son of man, while a pilgrim on earth, and yet it is declared in the text, that by his death and resurrection he became Lord both of the dead and living.

Keeping this view of the subject in mind, let us proceed to answer more directly the important question which which we set out.

First, then, by the death and resurrection of Jesus Christ, he acquired the right of universal property.

The humiliation and death of the Son of God were voluntary on his own part. He gave himself for us, and died the just for the unjust. The law had no demand against his life, as he had perfectly fulfilled all its precepts; and, therefore, what he suffered to make an atonement was over and above what the law required of him on his own account. But seeing our state and pitying our condition, he threw himself in the gap, he offered himself as our substitute, and bore our sins in his own body on the tree.

The greatest wonder of all is, that it was even possible for a perfectly holy and upright being to die. Why did not every attribute of Deity fly to the rescue of one so holy and just as was the Lamb of God? The only answer we have to this question is, that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life; and, he loved us and gave himself for us. By this love he was moved to humble himself, and become obedient unto death, even the death of the cross.

Now, in consideration of this voluntary humiliation of Christ, and in virtue of his glorious resurrection from the dead, his human nature

was so exalted and identified with his divine nature as to be "appointed *heir of all things.*" Hence the Father addresses him thus: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

How often have we heard the pious Christian pray, that the Father would give the heathen to his Son for his inheritance. This prayer of the Son of God, however, has been offered and answered long since, and the universal grant has been made of the heathen and the uttermost parts of the earth for his possession. This grant includes the entire race of man, both the living and the dead; for he is Lord of both. His dominion, therefore, stretches over both worlds, and includes, besides the whole family of man, all the resources of nature, of providence, and of grace. And as the living and the dead are his, he has visited every part of his vast dominions. He tabernacled with the living, partook of their nature, identified his interests with theirs, entered into all their sympathies, wept with those that wept, and felt and manifested that he was one with us. He visited the dominions of the dead. He grappled with that last enemy of man, and foiled him in the contest. All the powers of death settled upon him, but at the appointed hour he shook them as "dew drops from a lion's mane," and rose triumphant over death, hell, and the grave.

"The rising God forsakes the tomb,
(In vain the tomb forbids his rise;)
Cherubic legions guard him home,
And shout him, 'Welcome to the skies!'"

He is now rich in the extent of his dominions, rich in the value of his possessions, and rich in the glory which he has with the Father; for the "Father loveth the Son, and hath given all things into his hand." Here is the evidence that the prayer of the Son of God is already answered, which includes the heathen and the uttermost parts of the earth for a possession. Thus is the human nature of our blessed Lord exalted to be, in union with the divine nature, possessor of heaven and earth!

Secondly; by the death and resurrection of Christ, he acquired the right of universal government.

Aside from the consideration of his death and resurrection, Jesus Christ, as a man, was as destitute of authority to govern, as he was of an inherent right to the property of the universe. Such was his humiliation that during the greater part of his life he was even subject to parental authority, and "though he were a son, yet learned he obedience." And of himself he said, "The Son can do nothing of himself, but what he seeth the Father do;" "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." But in consideration of his humiliation unto death, and his victory over it, it pleased the Father to say of him, "I have set my King upon my holy hill of Zion." And again, "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." The prophet Isaiah corroborates the same sentiment, where he says, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. Of the increase of

his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

With this sentiment agrees the language of St. Paul: "A sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Christ himself recognizes this authority as belonging to him as the Son of man. He declares that "the Father hath committed all judgment unto the Son." And again, "All power is given unto me in heaven and in earth." "All things are delivered unto me of my Father." St. Peter bears testimony to the same fact: "Therefore, let all the house of Israel know assuredly that God hath made *that same* Jesus whom ye have crucified both Lord and Christ." "Him hath God exalted with his right hand to be a Prince and a Saviour." "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." From these numerous passages of the word of God, we learn first, that Jesus Christ, in his human nature, is constituted a moral governor; and, secondly, that his authority extends over men and angels. Being thus invested with universal authority for the government of the world, he commands obedience to the moral precepts of the law, both in heart and life, in principle and practice. "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself." "Upon these two commandments hang all the law and the prophets." "If ye love me keep my commandments." "This is my commandment, that ye love one another, as I have loved you."

Being invested with these high and holy prerogatives of government, he assumed authority to dispatch his messengers with powers of negociation to the ends of the earth. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." He also assumed and exercised the high prerogative of the arbiter of the everlasting destinies of all men, both good and bad. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." What weight and authority there are in these words! How clear the doctrine! How plain the duty! This language grasps the eternal destinies of the whole race, and throws them down at the feet of every fallen sinner, and leaves him to choose and decide for himself.

If any thing more is necessary to establish the fact of Christ's regal authority over men and angels, let it be remembered that he, in his human nature, is to occupy the judgment seat at the last day. But we shall have occasion to notice this more particularly hereafter.

Thus we see that Jesus Christ is invested with the legislative and judicial authority over the living and the dead. It is equally true that the executive power is also in his hands.

"All power is to our Jesus given;
O'er earth's rebellious sons he reigns,
He mildly rules the hosts of heaven,
And holds the powers of hell in chains."

But is hell under the government of Christ? We answer, It is under the executive department of that government. As a moral governor, he exercises authority in every part of his vast dominions—over heaven, earth, and hell. His administration, however, varies according to the character of the subjects of his government. In heaven he administers the rewards of obedience, by granting them "eternal life," who, "by patient continuance in well doing, seek for glory, honor, and immortality." On earth he rules by his published laws and by his gospel; by his providence and Spirit, addressing motives of the most powerful character to the understandings and consciences of mankind. In hell he reigns by the administration of the penal sanctions of his holy and just law. Thus when the Father gave him the heathen for his inheritance and the uttermost parts of the earth for his possession, he said, "And thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." "But unto them who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." "And these shall go away into everlasting punishment." Hell is, therefore, in some respects, the property of Christ, and under his government, as much as the state prison is the property of the state and under its government.

It may be objected, however, that the system of imprisonment by the state is designed to be disciplinary. True: and, therefore, the parallel does not hold good, as used here, with regard to those who are lost: for there is no hope of their salvation. But with regard to those who are yet on earth and within the reach of mercy, hell itself is a beacon; and hence the reason why it is so frequently brought to view in the Scriptures, and pressed upon the serious attention of the sinner; and hence also the duty of warning the wicked of the "wrath to come." It may also have a powerful influence on other worlds of moral and accountable beings, in preserving them from apostasy. But with regard to the wicked themselves, who are or may be lost, the torments of the damned will work no reformation in them. Their case is hopeless beyond description. Yet to the living we may lift up the voice of admonition and say, "Kiss the Son, lest he be angry with you, and ye perish from the way, when his wrath is kindled but a little."

Thirdly; by the death and resurrection of Jesus Christ, he acquired the right of universal homage.

That the human nature of Christ should have been so united to, and identified with, the divine, and so exalted by this union as to become a proper object of worship and of confidence, and that God the Father should be pleased to permit this, are among the most astonishing facts in the universe. Yet so it is, and not only has he permitted this, but by a most solemn expression of his will commanded it, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Whether they be angels or archangels, however long they may have existed, though they were among the

morning stars which sang together, and were of the sons of God who shouted for joy at the birth of time; though distinguished by age and knowledge, and having passed their state of trial and arrived to a state of confirmed holiness and everlasting happiness, yet all—all are required, by the divine mandate, to bow down and worship the Lord Jesus Christ. Here we see all the angelic hosts prostrate at the feet of Jesus. And as to mankind, the Father hath "committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father."

Thus we see that all the angels of God, and the entire race of man, are required to render equal honor to the Son as to the Father. And that this homage to the Son of God is a part, at least, of the reward of his condescension to die the death of the cross in our behalf, is very clearly stated in the word of God. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given hime a name that is *above every name;* that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." To the same purpose the apostle bears testimony to the Ephesians: "According to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be head over all things to the church."

If by the expressions, "of things in heaven, and things in earth, and things under the earth," we are to understand the inhabitants of heaven, earth, and hell, (and what else are we to understand by them?) then is the dominion of Christ coextensive with moral and accountable beings throughout the universe of God. And then also is hell itself, which was prepared for the devil and his angels, under the government of Christ, and reserved by him as a place of future and everlasting punishment of the wicked. We are aware, however, that some have erroneously drawn the conclusion from the above passage that all men will be finally saved and happy.

It is asserted by the advocates of that baseless theory, that if every knee is to bow, of things in heaven, and things in earth, and things under the earth, and if every tongue is to confess Christ to the glory of God the Father, it strongly implies, if it does not fully prove, that all will be finally happy. But this by no means follows, for in the first place, St. Paul explains this universal bowing of the knee as consisting of *coming to judgment*: "For we shall all stand before the judgment seat of Christ: for it is written, 'As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.' So then every one of us shall *give an account of himself to God.*" Thus we see that this universal bowing of the knee is to be understood of rendering up our account at the final judgment; and it by no means proves a willing submission to God. This is farther evident from the

following language: "Rule thou in the midst of thine enemies." And again, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." In the second place, Christ was acknowledged by some of his worst enemies, to the glory of God the Father, but they were enemies notwithstanding. When he cast out devils they frequently confessed him, though they hated him. "Let us alone," said they, "what have we to do with thee, Jesus thou Son of God, we know thee who thou art, *the Holy One of God;* art thou come hither to torment us before the time?" So will it be at the last day. Every knee shall bow in the final judgment, and every tongue shall confess to God, whether happy or miserable. All heaven will shout, "The Lord God omnipotent reigneth;" and all hell will respond, by a universal groan, "The Lord God omnipotent reigneth."

Having the right of universal homage, our blessed Lord permitted himself to be worshiped on several different occasions both by angels and men. The wise men worshiped him at his birth; the disciples and others worshiped him at different times; Moses and Elias made him an official visit of honor from heaven; and angels attended him in his temptation, in the garden, at his resurrection and ascension, and will attend and swell his triumph at the last day. O how exalted is human nature in the person of our Lord Jesus Christ!

Well may the millions of the redeemed unite in one harmonious and universal song, "Unto him that loved us, and washed us from our sins in his own blood, and make us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Fourthly; by his death and resurrection he acquired the right of universal pardon.

Having "tasted death for every man," and by that act having been made a "propitiation for the sins of the whole world," he was also constituted a perfect mediator between God and man, and the dispenser of the divine blessings of pardon and eternal life, on such conditions as he should see fit to stipulate.

The right, as well as power, to pardon sin was certainly founded upon the fact of his divinity; but his right *as the Son of man* not only grew out of his inseparable union with the Godhead, but also and especially resulted from his death and resurrection.

It may be here objected, that he exercised this right previous to his death and resurrection. So he did; and so he also pardoned sins and saved souls hundreds and thousands of years previous to his advent to the world, but both the one and the other were done by virtue of a prospective atonement infallibly certain in the fulness of time. So that we may say, that mercy ran in debt to divine justice for the pardon and salvation of all who were pardoned and saved up to the very hour in which the atonement was made; but the bill of mercy had the endorsement of the second person in the adorable Trinity upon it and when it arrived at maturity it was met and discharged to the last farthing by our surety at Calvary. And more than this: the sacrificial act by which the tide of mercy was rolled back to the remotest antiquity of our fallen race also provided for the exercise of pardon and salvation through all future time. For it seems that although the

fulness of the Godhead dwelt bodily in him, yet he could not, consistently with the claims of his moral government, exercise the prerogative of pardoning sin except in consideration of an ample atonement made or to be made. But by his death and resurrection this right was secured to him *as the Son of man*, and consequently we find him claiming and exercising this right while on earth. "But," says he, "that ye may know that the *Son of man* hath power on earth to forgive sins." And again, "Thy sins which are many are all forgiven thee." As this right was founded upon a universal atonement, so it was a universal right, extending to all mankind.

But it may be asked if he possesses the right of pardoning sin universally, will he not exercise that right, and absolutely pardon all men? We answer, No: unless all men (infants and idiots excepted) do absolutely comply with the stipulated conditions of salvation. These are, repentance toward God and faith in our Lord Jesus Christ. The former, the more remote condition, and the latter, the only *immediately* preceding condition of justification and salvation. To deny that these conditions do exist in the divine economy, as those upon which our salvation is suspended, is to deny the plainest declarations of the word of God: "Except ye repent ye shall all likewise perish." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." So that although he possesses the right of universal pardon as the Son of man, yet he also, as the Son of God, possesses the right to say upon what conditions his guilty subjects may avail themselves of that infinite benefit. This is not mere assertion. The word of God is plain and full upon this point. And if aught, in our view, can invest him more fully with the attributes of the Lord of the living and the dead, it appears in the exercise of his divine sovereignty, by which he has made one exception, not to the right, but to the exercise of this right, in relation to one particular sin. I refer to the blasphemy against the Holy Ghost: "Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; *because they said he hath an unclean spirit.*" We are aware that it has been affirmed to be impossible for men in general to commit this sin, but we beg leave to dissent from this opinion, unless it can be clearly shown that men in general cannot attribute the miracles of Christ and the operation of the Holy Spirit to the agency of the devil. If this can be done, and we think it can, in any age or part of the world where the religion of Christ with all its attending miracles is known, then is there danger of committing the unpardonable sin. And is it not to be feared that many have been guilty of this fearful sin, who, while they have beheld the powerful operations of the Spirit of God, have attributed that work to the agency of the devil? This, however, is the only exception to the exercise of this universal prerogative of Jesus Christ in pardoning sin. All other sins and blasphemies wherewith soever men shall blaspheme may and shall be forgiven unto the penitent believing soul. "For," says he, "whosoever cometh unto me I will in no wise cast him out." "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else; beside me there is no Saviour."

Fifthly; by the death and resurrection of Christ he acquired the right of universal judgment.

The qualifications of Jesus Christ to fill the judgment seat at the last day are unquestionable. The inseparable union of the divine with the human nature in his adorable person qualifies him infinitely with *wisdom* for the exercise of this interesting and yet awful prerogative of judging the world. The most perfect knowledge of all the facts connected with the moral conduct of all the accountable intelligences of the universe, including all the imaginations of their thoughts, their words, with all their actions; and all the varying circumstances of dispensation, motive, &c., are all to be present in the most perfect manner to the mind of the Judge, to enable him to proceed with unerring accuracy in deciding the everlasting destinies of all the subjects of his government. Now, if the fulness of the Godhead did not dwell bodily in him, this would be utterly impossible; but as it does, he is eminently qualified for this great and solemn work.

Another of the essential qualifications of Christ for the Judge of all the earth, is, the justice and holiness of his character. It is a principle laid down by the apostle, that if God were unrighteous he could not consistently judge the world, (Rom. iii, 5, 6,) but the promise is, that he will judge the world *in righteousness*, and that "every man shall receive according to that he hath done, whether it be good or bad." On the same principle the final decision will be varied according to the dispensations under which men shall have lived and acted: "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ." Thus there will be no respect of persons with God. But will the *man* Christ Jesus occupy the judgment seat? He will; for thus it is written: "The Father hath given him authority to execute judgment also, because he is *the Son of man*." "God hath appointed a day in the which he will judge the world in righteousness by *that man* whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." And we are farther "commanded to testify unto the people, that it is he which was ordained to be the Judge of *quick and dead*." Also when the process of the final judgment is described in the twenty-fifth chapter of Matthew, it is "the *Son of man* who shall come in his glory and all the holy angels with him;" and who "shall sit upon the throne of his glory;" and before whom "shall be gathered all nations."

So true is the declaration of the text, that "to this end he died and rose, that he might be Lord both of the dead and living." As such, he is heir of all things—he governs all worlds and all creatures—is the object of universal praise and adoration—holds the "keys of death and of hell"—and will finally judge and decide the everlasting destinies of angels, men, and devils. With what pomp and glory shall he appear "the second time!" not in the character of a sin offering, but in all the glory of the Father, with all the holy angels with him!

"Lo! he comes with clouds descending,
Once for favor'd sinners slain!
Thousand thousand saints attending,
Swell the triumph of his train!

Every eye shall now behold him,
Robed in dreadful majesty;
Those who set at naught and sold him,
Pierced and nail'd him to the tree."

From this subject we infer, in the first place, the power, dignity, and glory of Christ.

Our principal object in the foregoing remarks has been to present the Scripture view of the exaltation of the human nature of our blessed Lord in its proper light. We need not say how deeply interesting to us it must be that our elder brother, who is bone of our bone, and flesh of our flesh; who took not on him the nature of angels, but the seed of Abraham, is so exalted in the scale of being. This was done, as we have seen, first, by his union with the Godhead; and, secondly, as a reward of his sufferings and death in our behalf. As man, in union with the divinity, he is "heir of all things," and has a "name that is above every name." His dominion extends over time and eternity. He is Lord both of the dead and living. This never could have been the case, however, with mere human nature unconnected with divinity and the vast objects of the incarnation.

It was the "fullness of the Godhead dwelling bodily" in him which laid the foundation of this exaltation of the Son of God; and then, for "despising the shame and enduring the cross," he was "crowned with glory and honor," and obtained the "joy that was set before him"—the joy of "sitting down at the right hand of the throne of God"—"angels, and principalities, and powers being made subject unto him." If, then, such is the dignity and glory of the human nature of Christ, what must be the glory of the divinity which dwelt in him? How false, how base the doctrine which denies the divinity of Jesus Christ, and reduces him to a mere creature; and thus rears the hopes of a perishing world upon the sand! But admitting that divinity, and the union of the human with the divine nature in the person of Christ, and his death to have been sacrificial and vicarious, and the foundation is broad and permanent on which to secure the glory of every divine attribute of Jehovah, and rear the hopes of a lost and ruined world.

This is a Mediator worthy of God, and every way suitable to the condition of fallen man. By his divinity he is one with the eternal Father, and by his humanity he is one with our fallen race; thus filling the vast distance, created by sin, between the Father and his rebellious subjects, and establishing a medium of access and intercourse between heaven and earth. The establishment of such a mediation between God and man is both honorary to him and infinitely beneficial to man.

Doubtless the angels, who "desire to look into these things," were so far gratified as to have had a clear view of the relations which our Saviour bore to the Father and to us, and of the bearing the atonement would have both upon the divine government and the interests of the human family. For when they announced his advent to the world, they embodied these very sentiments in that angelic song which wrapt heaven and earth in one common interest: "Glory to God in the highest, and on earth peace and good will to men!"

But the most exalted descriptions of the dignity and glory of Christ

are those which are found in the word of God. St. Peter speaks of having seen his glory when with him in the holy mount. And the account of the evangelist is, that "as he prayed, the fashion of his countenance was altered, and he was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." But John, who was present at the transfiguration, had, subsequently, a still more glorious view of our exalted Redeemer: "In the midst of the golden candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Christian, behold your Saviour! Sinner, behold your Judge! Here is the very person who was born in a stable, and was cradled in a manger; who led a suffering life, and died the death of the cross, and lay folded in the strong and cold arms of death! Behold him "alive for evermore!" Yes,—

> "He lives to die no more,
> High on his Father's throne."

Secondly; we infer from this subject the utter impossibility of either escaping or throwing off moral responsibility.

In the day of worldly prosperity, engrossed in the cares and pleasures of life, sinners are prone to forget or disregard their accountability to God, and throw off all concern respecting a future state. In more advanced life, conscious of years of accumulated guilt, they often take refuge under the flimsy garb of infidelity, become obstinate in their opposition to God, and stoutly deny that there will be any resurrection of the dead or general judgment. Such are the deceptions which the perverted mind of man is capable of practising upon itself. All these self-deceptions, however, alter not the fact nor character of their moral responsibility before God. Still Jesus is the "King in Zion," "ruling in the midst of his enemies." He is still Lord both of the dead and living.

Ah! sinner, whither wouldst thou go to escape from the presence of God? If you ascend up into heaven, he is there; and if you make your bed in hell, behold he is there! and if you take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall his right hand hold you. He has seen fit to create us moral and accountable beings, to place us under moral responsibility to himself, and to hold us to a faithful account for all the deeds done in the body. Why he has seen proper to do so is not for us to inquire. He has infinite reasons for the course he has adopted, and the light of eternity will fully justify his ways toward mankind. But it is our duty, as it

is our wisdom, to prepare to render up our account with joy, and not with grief.

Let all present, then, from the highest* to the lowest, see that their peace is made with God. "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth; kiss the Son, lest he be angry with you, and ye perish from the way when his wrath is kindled but a little."

Thirdly; this subject affords strong grounds of humble confidence to the believer.

The fact that Christ is Lord both of the dead and living; that he is heir of all things, and upholds all things by the word of his power; that all the resources of nature and providence are at his command; and that he is the Saviour and rewarder of his people, furnish the strongest grounds of confidence to those whose hopes rest wholly upon him in life and death. With this confidence firmly fixed in the soul, and resting upon Christ as its foundation, the believer may pass through the storms of life with safety and happiness. Whatever revolutions may agitate the physical or political world, he is sure that Jesus reigns, and, therefore, that all shall be well. And although doomed to pass through the dark valley and shadow of death, he will fear no evil, for Christ is with him. And although he looks forward with certainty to the time when the earthly house of this tabernacle shall be dissolved; when the dust of the ruler and the beggar shall be equally elevated, yet being assured of the fact, that Christ is Lord of the dead as well as of the living; that his dominion extends through all the regions of the dead, and that he has left on earth the promise, and in heaven the pledge of our resurrection, death is disarmed of his terror, and met without dismay. The language of his heart is, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be unto God who giveth us the victory, through our Lord Jesus Christ." He enters eternity with the fullest confidence that he shall there find his Lord and Master ready to receive and welcome him to the felicities of paradise for ever. Hear his own comforting promise, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "Be thou faithful unto death, and I will give thee a crown of life." Look up, suffering, tempted follower of the Lamb, the day of your redemption draweth nigh, and now is your salvation nearer than when you first believed. Even so come, Lord Jesus. Amen.

*This discourse was delivered in the presence of the president of the United States, August 11, 1839.

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THE INTELLIGENCE OF ANGELS.

THE faculty of reason, which enables us to discriminate between good and evil, truth and falsehood, and to deduce inferences from facts and propositions, distinguishes man from the brute creation. Beasts of the field, indeed, or the inferior orders of animated nature, may also possess a feeble ray of intellectual light; for we cannot attribute all the evidences of rationality manifested by them to mere instinct; and some of these obviously enjoy this gift in a higher degree than others; for the cunning elephant, for instance, whose singular sagacity sometimes surpasses the ingenuity of his keeper, has received it in a larger measure than the lonely bat that may be silently fluttering over his unwieldy carcass, or the laboring ox, of "honest front," that "treadeth out the corn," and who only "knoweth his owner;" but it is in man alone, of all creatures on earth, that this principle is worthy of being denominated the *understanding*.

As man, then, in this respect, is raised above the mediocrity of irrational animals, so the angels of heaven are greatly superior to him in the *strength* of their intellectual powers, in the *means* of acquiring information, and in the *extent* of their knowledge. And though we cannot accurately measure the capacity of their mental faculties; nor ascertain the medium of communication between themselves, and between their own minds and material objects; nor fully survey the limits of their acquirements; yet, as they are commissioned by their Maker to be his messengers to the most distant provinces of his dominions; as they are employed by him on the most important embassies of goodness and justice in all parts of the universe; as by his authority they retard or accelerate the mysterious wheels of his providence; and as they are not encumbered with gross bodies of flesh and blood, such as we have, to impede their progress in the pathway of improvement, we may suppose, without the least absurdity, that the native energy of their minds, and the almost inconceivable amount of knowledge which has been accumulated by them since their creation, as far surpass the powers of the human mind, and the acquisition of the most diligent student in the world, as the towering mountain exceeds in bulk a grain of sand, or the meridian sun in brightness the glimmering rays of the midnight lamp.

Even in this life, a man, by patient perseverance and close application, may learn much; and yet, in reality, know but little. There are mysteries connected with the mineral, vegetable, and animal kingdoms, and with the moral and intellectual worlds, lying so deep in the ocean of truth, that they cannot be fathomed by the longest line of investigation; and they are so shrouded in darkness that the gloom cannot be pierced by the most penetrating mind. These mysteries may be as easily understood by angels, however inexplicable they may appear to us, as the letters of an alphabet are by a profound scholar.

Some men, it is true, with the most indefatigable labor, have

ascended the hill of science, placed their names securely in the highest point of the temple of fame, and have stood sublimely on the most exalted pinnacle of learned greatness: they have counted the stars, and named them, and discovered their relative distances and magnitudes, and the laws by which they are governed: they have descended into the earth, and have searched for information as for hidden treasures, and have brought up and added to the cabinet of the literature of ages diamonds of the first water! To all appearance they needed no other microscope to examine with the utmost scrutiny the smallest atom that might float before them, than the powerful senses of their own vigorous intellects; and no other telescope to view the most distant object within the limits of human research, than the keen glances of their own organs of mental vision. But what is all this power, or this knowledge, when compared with that of the "angels, who excel in strength, who do his commandments, hearkening to the voice of his word?"

And we cannot conjecture, with any plausibility, that this work of acquiring useful information, among the angelic orders, will ever become stationary; not even in the most remote ages of their future existence. There are no bounds to *human* improvability in *this* world; and it is not probable that there will be any in the life to come. A person may begin with the earliest dawn of reason, and diligently apply himself to the acquisition of knowledge until he shall be brought, like Jacob of old, to worship leaning on the top of his staff; yet he still may learn and grow wiser; and continue to improve his mind thus, while his outward man is perishing, to the very close of his earthly existence. Did the antediluvians, who lived a thousand years, and who were young men at a hundred, cease, at the age of *seventy*, to acquire new ideas, and larger measures of learning, or to become better acquainted with the wonderful works of creation and providence? To suppose that they did, would not only be derogatory of the human understanding, but contrary to observation, and to our personal consciousness of advancement in the path of literature and science.

That the same progressive improvement will continue in a future state is certainly very reasonable, and it agrees also with the testimony of the Bible. A similar sentiment may likewise be affirmed of the angels of heaven. And though it is probable that the duration of their existence will not be measured by the diurnal nor annual revolution of a single world, yet, while the stupendous orb of eternity shall roll on in awful majesty its unnumbered ages, their ever expanding minds will perpetually receive larger and clearer views of the character of God, the nature of his essence, the mode of his being, the perfection of his attributes, the plan of redemption, the government of creation, and of the distant worlds which revolve with so much regularity and grandeur in the very borders of their Maker's empire.

One principal object in writing this treatise is *the elucidation of Scripture*. Those passages of the Old and New Testament, therefore, which have any reference to the subject under consideration, will now be examined.

That the ancient Jews believed the angels to be in possession of very extensive knowledge is evident from the words of the widow of Tekoa to David the king of Israel, in 2 Sam. xiv, 17, 20: "As *an angel*

of God, so is my lord the king to discern good and bad." "My lord is wise according to the *wisdom of an angel of God*, to know all things that are in the earth."

When Absalom, the third son of David, distinguished for his fine personal appearance, his vicious conduct, and his ungrateful rebellion against his father, had succeeded in procuring the death of his half brother Amnon, as a punishment for his unnatural crime, fearing the king's displeasure, he fled into Syria, and took refuge with his grandfather Talmai, the king of Geshur.

After an exile of three years, during which David was very anxious to effect a reconciliation with his absent child, Joab, who as ardently desired such an event as his master, prompted an artful widow of Tekoa, by a feigned speech, concerning the danger of her son, who, she pretended, had killed his brother in a passion, to solicit Absalom's return. The woman, thus instructed by Joab, approached the presence of the king, and as was customary in eastern countries when a subject entreated his monarch to grant him a favor, addressed him in very complimentary language. The above quotations are a part of her address. The 17th verse was spoken before David had suggested his suspicions that the woman's tale was a mere artifice, and that the crafty politician, Joab, was the principal agent in the whole plot. When, therefore, the king inquired of the widow, "Is not the hand of Joab with thee in all this?" which really was the case, she added the 20th verse, to confirm what she had said before, in favor of the extent of her sovereign's wisdom. Her phraseology, it may be admitted, is strongly hyperbolical, for it implies little less than omniscience, which is one of the divine attributes; yet it plainly expresses the general opinion entertained by the Jews in those days of the vastness of angelic knowledge.

The same doctrine, that angels know much more than men, is also inculcated in the prophecy of Ezekiel, and in the Revelation of St. John. In these books, Ezek. i, 18; x, 12; Rev. iv, 6, 8, the four beasts, or living creatures, who either compose a distinct order of beings in the celestial hierarchy, or else are emblematical representations of the whole heavenly host, are said to be "full of eyes," "within," "round about," "before and behind;" "their whole body," "their backs," "their hands," "their wings," and even the rim or periphery of the symbolical "wheels," are thus, so to speak, filled with the organs of sight. This language indicates to us the perfect acquaintance these beings have with themselves, and the works of God in all parts of the universe; and the admirable intelligence they display in obeying the moral precepts, and in executing the orders of the King of kings, and Lord of lords.

It will be perceived by the following verses out of the New Testament, not only that the knowledge of angels is progressively acquired, but that they gain it by diligent investigation; and not merely, as some have asserted, by simple intuition, and without a course of reasoning and deduction. And this idea will be no disparagement at all to the rank we have assigned them in the scale of mental existence. For *that* truth, the discovery of which may cost us a painful, and long continued effort of the mind, may be seen and understood by them,

with far less ratiocination, and in a much shorter time; and that study which to us "is a weariness of the flesh," may be to them no ordinary enjoyment, and but a fresh renewal of their intellectual vigor.

Ephesians iii, 10, "To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God." This verse is thus rendered by Dr. Macknight, in his new translation: "That now to the governments and to the powers in the heavenly regions, the manifold wisdom of God may be made known through the church." It is thus paraphrased by the same learned author: "These things I am appointed to preach to the Gentiles, *that now to the different orders of angels in heaven*, whose greatest happiness consists in contemplating God's works, *the infinitely various wisdom of God may be made known through the* constitution and consummation of the *church*."

Commentators have not been agreed in their interpretations of this verse; but one of the three opinions which follow must contain its true signification:—

1. As evil spirits are denominated "principalities and powers," in the sixth chapter and twelfth verse of this epistle, some writers have thought that these are intended in this passage likewise; and that God manifested to them his wisdom, through his dispensation of mercy to the church, in the gift of his Son, and the institution of the Christian ministry, in that Christ laid not hold on *fallen angels*, who fell without a tempter, but on *man*, who was seduced into sin by the prince of darkness. But this view of the verse is obviously very doubtful and unsatisfactory.

2. Others imagine that St. Paul alludes to the chief priests, rulers, scribes, and Pharisees of the Jews; and contend that as these were members of the Jewish church, they might be said to be in "heavenly places," with as much propriety as Christians are said to be in such places in Ephesians i, 3, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in *heavenly places* in Christ." These "principalities and powers," it is farther conjectured, by embracing Christianity, as many of them did, could easily learn more of the divine wisdom in the plan of redemption, than they could by continuing Jews. This was the opinion of Mr. Locke, and is also held by several other persons of great learning and judgment.

Let it, however, here be remarked, that very few, comparatively, of those Jewish rulers who can with any fitness be called "principalities and powers"—a phrase that is very seldom, if ever, applied to the Jews in the New Testament—embraced the Christian religion at all; for the gospel was to a large majority of them "a stumbling block," as it was to the Greeks "foolishness;" and, therefore, instead of exhibiting to their minds any proofs of extraordinary wisdom, they regarded it as a base imposition, derogatory at once to the character of God, and to their own scriptures.

3. The third, then, and the only consistent sense in which this text can be explained, is that which refers the "principalities and powers" mentioned in it to the angels of heaven.

As they cannot be supposed to have any knowledge of futurity, except as it may be revealed to them by divine Omniscience, to whom the future is as well known as the past, they can only know as the Lord in his good pleasure may make to them revelations of his will, or as objects of knowledge may present themselves to their attention. Consequently they must gain their information about the works of God and the perfections of his nature only as these works come into being, or are investigated by them, or explained to them by the Creator himself; and as these perfections are manifested, from time to time, in creation, providence, and redemption. Hence they gradually add *new* treasures to the rich stores of their intellectual acquirements.

Before the earth was formed, when these morning stars sang together, and shouted for joy, they no doubt had astonishing evidences of infinite wisdom in the exact and sublime movements of numerous complicated systems of worlds, and in adapting these worlds to the nature of their inhabitants, as well as in the constitution of these inhabitants; but more awful and convincing proofs of superior wisdom were perceived by them in the fall of man, the incarnation of the second person of the adorable Trinity, his sacrificial death on the cross, his resurrection from the dead, ascension to heaven, and intercession at the right hand of the Father; in the gift of the Holy Spirit; in the pardon and conversion of the penitent sinner; and in commissioning his disciples to preach the unsearchable riches of Christ to the nations of the earth.

In these great doctrines of the Christian church they saw more plainly than they could see it anywhere else, what the apostle emphatically calls "the *manifold* wisdom of God."

This ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, *multiformis sapientia Dei*, "the manifold wisdom of God," is a very uncommon expression. The word πολυποίκιλος, is compounded of πολυς, much, and ποίκιλος, variegated; and means properly *greatly diversified.* It has been rendered *multivaria*, very various; and *plena varietatibus*, full of varieties. Dr. Bloomfield, in his Greek Testament, gives this as the signification: "In various regards conspicuously excellent." He is an eminent Greek scholar; but others of equal eminence differ from him in their definitions of this word. Dr. Clarke translates the whole member of the sentence correctly, thus: "That multifarious and greatly diversified wisdom of God." He adds, that this wisdom "lays great and infinite plans, and accomplishes them by endless means, through the whole lapse of ages, making every occurrence subservient to the purposes of his mercy and goodness."

Hence the founding, propagating, and saving the church, are an indirect benefit to the angels themselves; for while their knowledge is thus increased, their moral improvement will be promoted, and their happiness augmented in the some proportion. This will farther appear from the next passage.

1 Peter i, 10, 11, 12, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the

sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; *which things the angels desire to look into.*"

These three verses have been thus quoted at length, that the reader may see, without referring to the epistle itself, the relation the latter clause of the 12th verse sustains to the preceding context. By the relative pronoun *which*, we learn that what the angels desired to inspect was every thing foretold by the Jewish prophets and preached by the apostles concerning Christ and his kingdom, in this world, and in that which is to come.

The following paraphrase of this text by Dr. Macknight, whose learning and judicious criticisms have thrown no inconsiderable light on the apostolical epistles, will present us with a brief view of its probable meaning: "Verse 10. *Concerning* the nature and manner of *which salvation the prophets* themselves *inquired accurately and searched diligently, who have prophesied concerning the* means by which, and the time when, the great *blessings to be bestowed on you* were to be procured. Verse 11. In particular, they employed themselves in *searching diligently*, (εις τινα, supply λαον,) *of what people and of what period of time, the Spirit of Christ who was in them did signify, when* by them *he foretold the sufferings of Christ and the glories which were to follow* to him and to mankind after these sufferings. Verse 12. In consequence of their searching, to them it was discovered, that not concerning themselves and their contemporaries, but concerning us, they foretold these things; which things have now been reported to you, as came to pass among us, by the apostles and other eye-witnesses who have preached the gospel to you, with the power of the Holy Ghost sent down from heaven, Acts ii, 3, 4; into which things angels earnestly desire to look attentively."

To render the clause εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, as we have in the authorized version, "which things the angels desire to look into," is entirely too *weak* and *lame* to express the force of the original. Dr. Macknight's translation is more in accordance with the Greek than the common reading: "Into which things angels earnestly desire to look attentively." In support of this rendering he has the following excellent note: "Παρακυψαι, literally, *to stoop*. But stooping meaning the action of one who desires to look narrowly into a thing, it is properly translated, *look attentively*. The omission of the article before αγγελοι, renders the meaning more grand. Not any particular species of angels, but all the different orders of them, desire to look into the things foretold by the prophets and preached by the apostles."

Dr. Clarke says the word παρακυψαι, signifies the "posture of those who are earnestly intent on finding out a thing, especially a writing difficult to be read; they bring it to the light, place it so that the rays may fall on it as collectively as possible, and then *stoop down*, in order to examine all the parts, that they may be able to make out the whole."

The term ἐπιθυμοῦσιν, from επι, upon, and θυμος, the mind, means to set the mind upon something; or to fix the attention with the utmost

ardor on an object which you desire to investigate. It has fully this signification in the above passage.

The holy angels *stoop down* to the great principles of Christianity; they fix their intellectual eye on every feature of the gospel; and they *earnestly desire* to understand, as far as they possibly can, the character of God as exhibited in the wise and gracious scheme of our redemption.

"This angelic inquiry into human salvation, referred to by St. Peter, was figuratively represented by the *bending attitude*, and the *intense gaze* of 'the cherubim shadowing the mercy-seat' in the most holy place of the Jewish sanctuary. *There* were the two tables of the law, the ark of the covenant overlaid with gold, the lid of which was the propitiatory, and was annually sprinkled with the typical blood of animal victims; and there too was the luminous cloud of the divine glory, the sacred *shechinah*, dwelling and shining forth between the golden cherubim, who appeared to be deeply engaged in looking into, that they might fully comprehend, the hidden connection between the *broken law*, the *sprinkled mercy-seat*, the *pardoned sinner*, and the *glory of God.*"*

But as the glorious plan of man's restoration to the favor and image of his Judge, through the mediation of Jesus Christ, was *suggested* by *unbounded love*, *devised* by *unerring wisdom*, *accepted* by *infinite justice*, and *accomplished* by *almighty power*; so it can be perfectly understood by the *originating* Mind alone.

But this unspeakable gift, and its amazing consequences in both worlds, form, nevertheless, one of the important subjects of study in the regions of light. And if the angels of God, who are not directly interested in its provisions, apply their minds to the gospel of his Son, with so much intensity, and examine every part of it with such persevering diligence, how ought it to be regarded by those for whose particular benefit it was intended!

1 Timothy iii, 16, "God was manifested in the flesh, justified in the Spirit, *seen of angels*, preached unto the Gentiles, believed on in the world, and received up into glory."

Though few passages of Scripture in the whole Bible have been the subject of more controversy than this verse, connected as it is with that which precedes it, yet the words "*seen of angels*" must have one of the three following meanings, the last of which is here offered as the most plausible:—

1. The expression may signify that Christ was literally seen, in such a way as *spirits* see, by those beings whom we call angels. And this, by referring to the Saviour's history, as recorded in the New Testament, we really find to have been the case. He was seen by them when he lay in the manger in Bethlehem; when he had vanquished Satan in the wilderness, and they came to minister unto him; when he was in the garden at Gethsemane, for there they sympathized with him in his distress; when they rolled away the stone from the door of the sepulchre, at the time of his resurrection; and when he ascended into heaven from the mount of Olives, where two men, or angels, in white apparel, foretold to his disciples his second appear-

* Sermon by the author.

ance. And as the angels had a special charge "to bear him up in their hands, lest at any time he should dash his foot against a stone," Psa. xci, 11, 12; Matt. iv, 6; Luke iv, 10, 11; it is very probable that some of these invisible human guardians *saw the Saviour continually;* and that he was always, from the manger to the cross, an object of more peculiar and constant angelic ministration than any other person ever was, or ever will be to the end of time.

2. A second view may be taken of this phrase; and one which is worthy of very serious attention, and of deep importance to the great doctrine of Christ's resurrection.

The word ἀγγέλοις may here be translated; for the English *angel* is not strictly a *translation*, but a mere modification or abbreviation of the Greek αγγελος, or the Latin *angelus*. The term means simply the bearer of a message or order. It will then stand,—"*seen of messengers;*" that is, he was occasionally seen, for forty days, after his resurrection and before his ascension, by several persons chosen for that purpose, Acts x, 40, 41; who were appointed to be his messengers to Jews and Gentiles, in announcing to them his deliverance for our offences, and his restoration to life for our justification.

Christ appeared to his eleven disciples, and to others, eleven different times, before he ascended into heaven.

1. He appeared to Mary Magdalene, John xx, 1.

2. To several other pious females who went to the tomb with embalming spices, Luke xxiv, 10.

3. To the two disappointed disciples who went to the village of Emmaus, Luke xxiv, 13.

4. To St. Peter, who was then alone, Luke xxiv, 34; and 1 Cor. xv, 5.

5. To the ten in the absence of Thomas, John xx, 24.

6. Eight days after to the eleven, when Thomas was with them, John xx, 26.

7. To the seven disciples on the sea of Tiberias, John xxi, 1, 2.

8. To the eleven disciples on a mountain in Galilee, Matt. xxviii, 16, 17.

9. To about five hundred brethren at once, 1 Cor. xv, 6.

10. To St. James, 1 Cor. xv, 7.

And 11. To all the apostles, when he ascended up to the right hand of his Father, Luke xxiv, 51; Acts i, 9.

When the character of these witnesses is considered, and the circumstances in which they announced this event, and the favorable opportunities they had of seeing Christ and of being assured that he was the very person who had been nailed to the cross; when all this is remembered, the testimony of these messengers ought not only to be credited by every one, but it cannot be consistently rejected. And as Christ was *seen* by these persons, so they preached him to the Gentiles, and he was believed on in the world.

But 3. We may give the word *seen* the *Jewish* acceptation, and it will then strongly support the doctrine, in illustration of which the passage was adduced.

The verb *to see* in the Scriptures signifies,—

1. To *behold with the natural eyes*, Exod. xxxiv, 30, "And when Adam and all the children of Israel *saw* Moses, the skin of his face shone."

2. To *hear*, Exod. xx, 18; Rev. i, 12, "And all the people *saw*," i. e., *heard*, "the thunderings and the noise of the trumpet." "And I turned to *see* the voice," i. e., to *hear* the voice, "that spake unto me."

3. To *feel*, Psa. xc, 15, "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have *seen*," i. e., *felt* "evil."

4. To *taste*, "Psa. xxxiv, 8, "O *taste* and *see* that the Lord is good," i. e., *see* by *tasting*. Also Luke ii, 26, and John viii, 51.

5. To *observe with approbation*, Gen. i, 4, "And God *saw* the light that it was good," i. e., he approved it.

6. To *look upon with consideration and observation*, Matt. xxii, 11, "And when the king came in to *see* the guests," &c., i. e., to inspect them.

7. To *visit*, 1 Sam. xv, 35, "And Samuel came no more to *see* Saul until the day of his death," i. e., he no more visited him; and 1 Cor. xvi, 7.

8. To *suffer* or *bear* with, Ezra iv, 14, "It was not meet for us to *see* the king's dishonor," i. e., to *suffer*, or bear with it.

9. To *enjoy*, John iii, 3, "Except a man be born again he cannot *see*," i. e., *enjoy* or possess, "the kingdom of God."

10. To *avoid* or *beware*, Rev. xix, 10, "And I fell at his feet to worship him, and he said unto me, *See*," i. e., beware that "thou do it not."

11. To *have the full fruition of God in heaven*, Matt. v, 8, "Blessed are the pure in heart; for they shall *see* God," i. e., they shall realize his glorious presence through eternity.

12. To *believe in*, and *rely upon*, Heb. xi, 27, "For he endured as *seeing* him who is invisible," i. e., he had *faith* and *confidence* in the unseen God.

13. To *perceive by experience*, Exod. v, 19, "And the officers of the children of Israel did *see* that they were in evil case," i. e., they experienced this. Also Rom. vii, 23.

14. To *have a sufficiency of knowledge*, so as not to need any more, John ix, 41, "If ye were blind, ye should have no sin; but now ye say, We *see*," i. e., we know enough, "therefore, your sin remaineth."

And 15. To pass over other meanings of the word, it signifies to learn or know,—either by *natural observation*, as in Gen. xxxvii, 14, when Joseph was commanded to go and "*see*" if his brethren were well; or by *revelation*, as in Isa. ii, 1, where it is stated that the prophet "*saw* the word concerning Judah and Jerusalem;" or by any other means of information.

This is the sense in which the term is to be taken in 1 Tim. iii, 16, "God manifest in the flesh—*was seen*" that is, *known*, "*by angels*."

The incarnation of the Deity is the greatest mystery, the most sublime doctrine, and the most impressive motive to obedience, in the whole system of gospel truth. And though this feature of the Christian religion was typified and foretold under the Jewish dispensation; yet not only were the prophets themselves in a great measure ignorant of the real and full import of their own predictions; and the Jews, in general, of the true typical character of their own institutions; but even the angels, whose knowledge is far more extensive, and whose opportunities for acquiring it are far more favorable than ours, con-

tinued in the same ignorance, until Christ had actually come into the world, and had borne our sins in his own body on the tree. Then they saw the divine Majesty in a *new relation* to his offending creatures—that of a *Redeemer*—and a Redeemer too, by becoming, in a very mysterious manner, the *ransom price himself*. Such a relation they never knew him to sustain to any other race of beings before. And it is but reasonable to suppose that the assumption of human nature by the second person of the Trinity was to the angels what the rising sun is to the natural world, and what the volume of inspiration is to us: the clouds and darkness that before surrounded their invisible Creator, notwithstanding all the previous views they had had of his character, fled away speedily before the glorious Sun of righteousness when he arose upon the earth with healing in his wings; and the unveiled Deity stood before them in inaccessible light!

Redemption is to *us* the *greatest blessing* we could ever enjoy; and it is to the *angels* a kind of *sacred Bible*, in which they have revealed to them more awful and adorable displays of infinite *justice*, *wisdom*, and love, than they will ever discover in the extended volume of nature, which also bears the evident marks of power, design, and goodness, and which they have been carefully reading for ages upon ages.

This may not be an improper place to condemn a sentiment which has been advanced on this subject by one of the most learned and honored writers of the present century, Dr. Thomas Dick, of Scotland. In his Christian Philosopher, No. X., of the Appendix, he has the following language:—

"The sentiment that there never was, nor ever will be, so wonderful a display of the divine glory, as in the cross of Christ, has been reiterated a thousand times in sermons and systems of divinity, and is still repeated by certain preachers as if it were an incontrovertible axiom, which ought never to be called in question; but it is nothing more than a presumptuous assumption, which has a tendency to limit the perfections of the Deity." "That the wisdom of God is nowhere so illustriously displayed throughout the universe as in the plan of redemption," he calls "a vague and untenable notion, that ought to be discarded."

It is gratifying to see that a note of reprobation has been appended to this opinion by the American editor, in the Philadelphia edition of this work, 1835. In that note an extract may be found from the History of Redemption, by President Edwards, which forms a striking contrast to the above quotation from Dr. Dick: "From what has been said," observes this eminent divine, "one may argue that the work of redemption is the greatest of all God's work, of which we have any notice, and it is the end of all his other works."

No passage of Scripture, indeed, asserts in so many words, that to *redeem* the world of mankind, through the death of Christ, was superior to its *creation* by omnipotent Power; yet it holds so prominent a place in the Bible, that this is obviously the plain and just inference. Hence the thought so beautifully expressed by the poet, Samuel Wesley, is strictly correct:—

"'Twas *great* to *speak the world from naught*;
'Twas *greater* to *redeem*."

Similar is the language of Dr. Watts:—

"Father, how wide thy glories shine!
How high thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies:
Those mighty orbs proclaim thy power;
Their motions speak thy skill;
And on the wings of every hour,
We read thy patience still.

"*Part of thy name* divinely stands,
On all thy creatures writ;
They show the labor of thy hands,
Or impress of thy feet:
But when we view thy strange design
To save rebellious worms,
Where *vengeance and compassion join*,
In their *divinest forms:*

'*Here* the *whole Deity* is known,
Nor dares a creature guess
Which of the glories *brightest* shone,
The *justice* or the *grace*."

In conclusion on this point, let the pious reader remember that, while we can easily perceive some of the *natural* attributes of God in the mighty fabric of the universe, *redemption* is a *spotless mirror*, in which man and angels, and other intelligent beings who may be acquainted with it, may clearly discover his *moral* perfections. And if it be of more consequence that an individual should be *holy, just*, and *good*, rather than *strong* and *wise;* so *that* work of the supreme Being, which most obviously manifests his *holiness, justice*, and *love*, is of much more importance than that through which his power and intelligence appear. There are several of the divine attributes, and especially *mercy*, which extends relief to the miserable, and pardon to the guilty, and which seems to crown every other, that cannot be seen in creation at all; while, in redemption, as Dr. Watts has it, with emphasis,

"*The whole Deity is known.*"

Angels

"—— sung *creation*, for in *that* they shared:
Creation's great superior, MAN! is *thine;*
Thine is *redemption.*"

Night Thoughts, Night IV.

The cross of Christ is to be the burden of every sermon; it is the medium of access to the throne of God; and it is to constitute the principal theme of praise in the heavenly world; which cannot be said of the works of nature, however stupendous they may seem in the eye of an enamored philosopher.

We pass on to another verse.

1 Cor. xiii, 1, "Though I speak with the tongues of men and *of angels*, and have not charity, I am become as sounding brass, or a tinkling cymbal."

The Corinthians were anxious to attain to much eminence in the church of Christ, and this they thought they could do by exercising

the extraordinary gifts of the Spirit. The apostle, however, teaches them a more excellent way of gaining this honorable standing in the Christian community, namely, by having genuine love to God and their fellow creatures. And he assures them that all other gifts, however good they might be, would profit them nothing without this. Therefore, if a man had the eloquence of Cicero; and the faith of Elijah; and the prophetic gift of Isaiah; and the zeal of St. Paul; and the wisdom of Solomon; and the almsgiving spirit of Wesley; without *love*, he would only be as a sounding brass or a noisy cymbal.

"*The tongues of angels*" in this verse, may either mean, the language spoken by angels, or the method by which they communicate ideas to each other—which is the opinion of Dr. Macknight—or the particular ends by which the Jews thought angels could be invoked, adjured, collected, and dispersed, which Dr. Clarke gives as a probable meaning; or else it signifies the most perfect knowledge of all languages, and the power to speak them in the most eloquent manner. This seems to be the true sense of the verse.

And from this we infer, 1. That angels have some medium for the mutual communication of ideas. And, 2. That they have a full knowledge of all the different dialects spoken in this world, and are also acquainted with the other modes of interchanging thoughts, if any, that are practised in the numerous provinces of the universe. This may not only be deduced from the text, without giving it a far-fetched interpretation, but it likewise follows from the fact that they are the *general messengers* of the Lord of hosts. When they are in *heaven*, they speak the language of heaven; when they visit the *earth*, they use the dialects of men; and so also when they are sent as ambassadors to other worlds.

There is one more passage on which a few remarks will be made before the close of this subject.

Mark xiii, 32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." See also Matt. xxiv, 36.

This verse has been the source of no inconsiderable perplexity to commentators and doctrinal writers; and it has been thought to *oppose* the idea that the angels are in possession of large stores of knowledge. Some critics have regarded the words, "Neither the Son," as an interpolation; but others, of equal celebrity, think, without sufficient authority. Those who refer the term *Son* altogether to the *humanity* of Christ, find in the text very little difficulty; but several who apply it exclusively to his essential *divinity* appear to be at a loss for a suitable explanation: because *as God* he of necessity knows *all things*, past, present, and to come, and, of course, the day and hour of the general judgment, as he knew the exact time of the fearful overthrow of Jerusalem, to which event the words primarily allude.

Perhaps the best interpretation that can be given of this controverted passage is that adopted by the Rev. Mr. Townsend, in his notes on the New Testament; Dr. Macknight, in his Harmony of the Gospels; and other authors. This the reader will find at length in Rev. Mr. Watson's Exposition, which Mr. Horne pronounces a *learned* and *original* work, exhibiting the true theology of the sacred volume, and evading no real difficulty. See his Introduction to the critical Study

of the Holy Scriptures; Bibliographical Appendix, part ii, chap. v, section iii.

The substance of this view of the verse may here be presented in a few words. *To know* is to be taken in its idiomatic sense, for to *make known*, or *to reveal*. It will then read thus:—"But that day and that hour no man shall make known, no, not the angels, neither the Son, but the Father." And he will do it only when the day and hour shall arrive. Considered in this light the whole is plain, and does not in the least reflect either on the divinity of Christ, or the intelligence of angels. And were we even to take it as it stands, and say that the angels do not know *when* the final judgment will occur, this would only be affirming that they have no knowledge of futurity, i. e., that they are not *prescient*. But this does not affect their acquaintance with the *past*, nor the information they may be gaining at *present:* it only makes them less than God; for he alone can see into the remote ages of futurity.

Thus the principal places in the Bible, where the doctrine of angelic knowledge is mentioned, have been examined and illustrated; and it remains to add a few reflections for our own personal benefit.

1. We should feel and express the sincerest gratitude to God for remembering *man* in his low estate, while he passed by, and left unredeemed, fallen angels, who were originally of a higher intellectual grade than Adam and his posterity. O the depth of the riches both of the *wisdom* and *love* of God! The seed of Abraham was more compassionately regarded by infinite Benevolence, though of an humbler order, than the wretched spirits of darkness who once had such refined natures, and such powerful minds!

"Shout, earth and heaven, this sum of good to *man!*"

2. We should receive great encouragement in treading the path of literature, science, and religion, from the progressive improvement of celestial beings. We have minds of the *same nature*, though not of the same *order*. Yet we may *grow* in grace and in the *knowledge* of Jesus Christ. From the alphabet of a language we may proceed to the acquisition of its richest treasures. From the first principles of science we may rise to all its profound mysteries. And from the elements of religion we may ascend to its height, fathom its depth, and explain its length and its breadth, until we shall be lost in the shoreless, bottomless ocean of *redemption*, and God shall be all in all!

H.

For the Methodist Magazine and Quarterly Review.

A PLEA FOR SABBATH SCHOOLS.

Delivered in Binghamton, New-York, October 6, 1839.

BY J. CROSS, OF THE ONEIDA CONFERENCE.

SABBATH schools have been appropriately denominated "nurseries of piety." They are important auxiliaries of the cause of Christ, and incalculable are the benefits which they confer upon a community. They have been "weighed in the balance," and are not "found want-

ing." They have passed the ordeal of persecution, and come forth as gold from the furnace; and under the auspices of Christian philanthropy, the labors of sanctified talent, and the blessing of almighty God, we now behold them increasing in interest and moral power, achieving wonders for the rising generation, and gradually preparing the way for the universal triumphs of the cross.

Nevertheless, by many among us, this precious institution is greatly undervalued, and criminally neglected. Now we deem it quite sufficient that aught so excellent should have to encounter the opposition of the infidel, without being obliged to languish from the supineness of professed Christians; and though the subject seems to require a more eloquent tongue, we cheerfully attempt the vindication of its claims upon the zeal and liberality of the church.

That we may see *the importance and utility of early religious instruction*, let us view the child both as an *intellectual* and as a *moral* being; and show *the power of divine truth*, both *to improve the mind* and *to renovate the heart.*

In consequence of man's dereliction from his pristine rectitude, his intellect is disordered, and all his mental and moral faculties are perverted. His mind is involved in midnight darkness, and his soul is bewildered in its alienation from God. Though we sometimes behold traces of the original magnificence of his nature, these manifestations are like the sun in an eclipse, or when seen through the convolving clouds of the storm. The ethereal denizen seems absorbed in its frame-work of flesh, and utterly unable to disengage itself from its earthly incumbrances. In poor lapsed humanity, under all its forms, and classes, and situations; its various modes of happiness, and countless sources of misery; you have a nature, entire and unimpaired in its essential properties, with its noble faculties deranged, and disorganized, and ruined. In the very lowest style of man, in the African and the Indian, you have a nature capable of improvement, capable of science and religion, capable of contemplating the divine perfections, and enjoying the divine communion, and formed for immortality; but a nature deeply disordered, ignorant of its own powers, reckless of its own destinies, and lost in the wide wanderings of error.

Whereunto shall I liken it? Fancy to yourselves an existence surrounded by *objects* of sensation, but destitute of *capacity* for sensation; a being whom the light of every morning invites to joy and praise, but he beholds not its beauty; and the sound of every melody comes to delight and charm, but he hears not its chorus; and the fragrance of every flower offers to regale, but he is insensible to its odor; and the teeming fruits of every clime, pouring themselves forth at his feet, strive to gratify, but he can neither appreciate nor enjoy their bounty. Fancy to yourselves such an impersonation of stupidity and wretchedness, and you have something analogous to the state of degraded, torpid, human nature; a nature surrounded with all that is adapted to draw forth its noblest faculties—the works of God, the footsteps of divinity, the revelations of almighty goodness, the immunities and blessings of the great salvation—but destitute of eyes to see, and ears to hear, and heart to feel; a chaos of darkness; a void and formless mass of commingled evils;—

"A beam ethereal, sullied, and absorbed;"

a being made for the most splendid achievements, bound down by utter imbecility; a creature conscious of immortality, and apparently capable of soaring into companionship with angels, groping and groveling with the insects of an hour.

Nay, worse: there is in the degraded human intellect, unredeemed by divine truth, and uninfluenced by divine grace, not only an entire incapacity for its legitimate exercise, but there is that which incessantly propels to scenes of mischief and of misery. The ignorance and perverseness of man are laid deeply in a lively and vigorous constitution; and if he moves not on in the path of wisdom and piety he progresses with fearful rapidity in the way of error and sin. Unaided and unenlightened by the Spirit of God, he necessarily goes astray; directly, heedlessly astray, from his youth. And hence the great value of early religious instruction. What so well calculated to preserve from perilous mistakes, to give strength and energy to the prostrate intellect, and disperse the dreadful cloud which darkens over the soul? It is universally acknowledged by those who are capable of judging, and it is borne out by facts which are familiar to all, that a knowledge of the word of God early imparted, and the principles of true religion permanently infixed, are most admirably adapted to counteract the evils of ignorance, and correct its disorganizing and desolating consequences. "The testimony of the Lord is sure, making wise the simple." The sublimity of the topics of which it treats, the nobleness of the mysteries which it unfolds, the illumination which it casts on points most interesting to immortal beings, and every thing else in the *matter* and the *manner* of its developments, combine to render it a mighty engine for uplifting the spirit of man from the deepest degradation of its powers; and consequently, we find that its attentive perusal, and the application of its truths to the understanding, and the conscience, and the heart, invariably give nerve and tone to the intellect of *weak* capacity; and to that of *ordinary* or *superior* strength, a more extensive range, and a more vigorous action.

There is nothing so likely to expand and strengthen the mind as bringing it frequently into contact with *stupendous truths;* and where do you find such truths, if not in the oracles of God? How insignificant in the comparison are the loftiest things that philosophy ever uttered, or poetry ever sung! The Biblical student moves through scenes peopled with the majesties of the Eternal. His reason travels over unmeasured space, and toils to explore illimitable regions; but after all its lofty journeyings finds infinity still challenging its flight. And who will say that *such* a study shall not impart to the mental powers of the learner a portion of its own grandeur? And who does not see that the mind must necessarily come forth from amid the transcendant wonders of revelation, vastly elevated and enlarged? Instances are not wanting to show that this volume has *refined*, even where it has not *saved;* has enlightened the mind, even where it has not purified the heart. But let the student ask wisdom from above to direct his inquiries, and let the Holy Spirit make an effectual application of the things learned; and there will be a surprising change in the *intellect*, a *mental* as well as a *moral* conversion. The soul will shake off its torpor, and come forth from its dungeon into the region

of thought, and feeling, and exertion; and you will be ready to acknowledge with the psalmist, "The entrance of thy words giveth light; yea, it giveth understanding to the simple."

We do not mean that spiritual renovation communicates any of those stores of knowledge which are acquired only by patient and persevering study; nor that it produces genius and talent, or begets any new faculty in the mind; but that it rectifies and strengthens the mental vision, wakes up and brings into action energies that lie dormant, and elevates man in the great scale of rational being, by making him a more thinking, more inquiring, more discriminating creature. Moreover, the evil passions, which formerly exercised an injurious influence over the judgment, are now subdued; and the stern embargo which the heart laid on the intellect is removed. There is no new power imparted, no superior measure of information; but what was previously possessed is allowed a full development, and an unfettered exercise. It is striking to observe how the contracted, rigid soul, under the influence of renewing grace, seems to soften, and expand, and quiver with life; struggling strenuously to effect its freedom from the wretched contortions in which it has so long been fixed, as by the impression of some infernal spell. We have known cases, and they are not of rare occurrence, in which a mental weakness, bordering almost on imbecility, has been, immediately upon conversion, succeeded by no inconsiderable strength and vigor of intellect. Religion has roused the giant from his slumber. The mind that lay inactive and in ruins seems to have been quickened and created anew. The individual who was formerly obtuse and unintelligent, now exhibits an astonishing quickness and animation of thought, and a surprising store of valuable knowledge. Yea, "the grace of God that bringeth salvation" has fallen, like the kindly influence of a summer's sun, even upon a *child*, ripening into the richness of autumn the *intellectual powers*, while the *countenance* has scarcely passed its spring of rosy loveliness. O, it is an enchanting phenomenon—the precious plant which has so long drooped and withered under the chilling atmosphere of ignorance, and been so frequently blasted by the fierce sirocco of malignant passions, springing forth at once in the maturity of its strength and beauty! and the infidel observer himself must forfeit all claim to the title of *rational*, if he refuse to admire; though he may travel round the whole circle of his philosophy in vain to find any adequate cause, besides the influence of revealed truth, and the agency of an almighty Spirit!

Thus, Christian instruction manifestly possesses a power, such as is furnished by no other means, to waken the slumbering energies of man, and raise him to a nobler capacity for mental exertions. Through its mighty instrumentality we have seen whole nations, in the course of a single generation, shake themselves from the pollutions and degradations of idolatry; emerging, as by the power of enchantment, from the greatest ignorance, and the most debasing customs, to the dignity of civilization and self-government, and a lofty degree of intelligence and virtue. And even in enlightened communities it has acted on the public mind like a lever, lifting it from a state of depression in which seas of superstition had rolled over it for centuries, to a mental and moral elevation truly sublime, and blooming with the beauties of wisdom and piety. Our *Sunday school* method of instruction, especially,

has this invaluable advantage—it accommodates itself to the mind in that period when it is most susceptible of impression. As the roots of the oak strike deeper with age, and every fibre becomes firmer and more inflexible; so continuance in ignorance and vice darkens more fully the intellect, and increasingly hardens the heart; and there is consequently produced in the soul a sterner inveteracy of evil, which will be subdued with proportionally greater difficulty at each successive period of life. It is, therefore, of vast consequence to plant in the mind, as early as possible, the seeds of truth, the elements of virtue, the principles of pure religion. These alone can overturn and effectually destroy the dominion of error.

And, hence, you see the importance and utility of the excellent institution for which we plead, as affording a favorable opportunity for the early development and cultivation of mind, and exerting a salutary influence on the intellectual improvement of pupils. Sunday school instruction is pre-eminently *religious* instruction; and numerous instances might be adduced, in which children with this alone have advanced much more rapidly, in all the departments of useful knowledge, than others, who, with an equal share of native intellect, have enjoyed the advantage of a daily school. In a word, the influence of sabbath schools, in expanding and strengthening the mental apparatus of the young, and refining and elevating every faculty of their souls, has been extensively realized on both sides of the Atlantic; and facts have fully demonstrated that the real greatness and permanent prosperity of a nation depend far less upon the excellence of her civil code, (abstractly considered,) and the amount of literature laid up in her libraries, and mouldering in her museums, than on the number of minds brought under the purifying and ennobling influence of divine revelation.

Now, under a free government, such as ours, a sound discriminating mind, as well as a considerable fund of information, must be, to every individual, a thing of primary importance. A community is to be governed either by knowledge or by power. Government by power is despotism, and leaves no room for the exercise of private judgment. The people of these United States neither acknowledge the dominion of the sword, nor bow to the arbitrary enactments of royalty. All are permitted, all are required, to think and to judge for themselves. Therefore, the quantum of intelligence possessed by our population, and the strength of intellect they are capable of putting forth, are matters of incalculable consequence. For, since each individual constitutes a part of the great whole, he who elevates his own character elevates the community around him; and by giving a right direction to public opinion contributes largely to the general weal.

Moreover, in this age of improvement and innovation, the mind of a great people will not be content to remain stationary. The march of American intellect is onward. There is a general demand for free discussion, for rational investigation. First principles are preferred before established institutions. Every man is inquiring, not what exists, nor what is most ancient, but what is right and expedient, and likely to promote the good of society. Hence, those who are giving our youth a sound judgment, and rules for its proper exercise, are conferring a public benefit upon their country. By dealing with its

present boyhood, they are forming its future manhood to a giant strength. They are rearing the slender shoots of infancy to become pillars of the republic, when their fathers shall have mingled with the dust. The most tattered lad that runs your streets may be made more valuable to another generation than the gorgeous inhabitant of a palace; and by training that lad in wisdom's ways, you present the community with that which, in wisdom's estimation, is infinitely more precious than millions of gold and silver.

But the cause of *Christianity* among us, no less than the interests of civil government, pleads eloquently for the importance of improving the youthful intellect by the communication of Scriptural knowledge. This is an age of unrivalled activity. Zealous efforts are on foot for the extension of the kingdom of Christ; and the difficulties and dangers associated with the enterprise require the action of minds well disciplined and mighty. In some instances, the ancient land-marks are lost, and the confessions and folios of olden times no longer exert their former influence; and our children ought, manifestly, to be taught to discriminate closely, and reason acutely, and judge correctly, in matters of religion. And it must be confessed, that there is much of the enthusiastic and the visionary in most of the benevolent and religious proceedings of the present day, and it is supported by various learning and eloquence; and the rising generation should be thoroughly trained in those truths and principles which are well calculated, by their influence upon the intellect, to counteract the evil. Finally, infidelity is boldly assailing our most venerable and most valuable institutions, and threatening the temporal and eternal ruin of unguarded thousands of the young; and if you would effectually check its desolating progress, and save your children from the destroyer, you must furnish them with that adamantine panoply which alone can protect them in the day of battle. Divine truth is a shield invulnerable to sophistry. A few smooth stones from the brook of inspiration will make the shepherd boy a conqueror, triumphing on the neck of the fallen Philistine. A lecturer having attempted, without success, the propagation of Deism in Manchester, declared to his friend, that he "could do nothing there on account of those *accursed Sunday schools.*" While other useful institutions aim their blows at the *branches*, the sabbath school lays the axe at the *root* of this execrable upas. Let this excellent institution be sustained; and Paine, and Voltaire, with their modern allies, Taylor, Owen, Kneeland, and Wright, may conspire in vain to crush our holy religion. As well might they attempt to extinguish the stars. This is the trump of retribution to the entire fraternity, which shall soon fade away before the thunder of its power!

These are among the many ways in which religious instruction given to the young, by enlarging the sphere of their knowledge, and improving their intellectual capacities, benefits both the individual and the community. Connected with this subject, we may mention one encouraging principle: ***Knowledge is communicative.*** The enlightened mind is a lamp on a conspicuous place; "a city set upon a hill," which "cannot be hid." Through the means employed for the mental and moral illumination of the young, there is a vast mass of intelligence in our own country, and in other portions of the Christian world; and

error and superstition are disappearing, like morning mists before the rising sun; and we have good grounds for hoping that the light will continue to increase and spread, till it "shall fill the earth as the waters cover the sea."

Thus far we have considered *the importance and utility of sabbath schools* in reference only to the *intellectual* benefits which they confer. It remains for us to contemplate their *moral and religious* advantages.

In our present fallen state there is not only a disorder of the human mind, there is also a depravity of the human heart; and that depravity is not a mere accident of our nature, but an innate and universal evil. Every child is born into the world an alien from God; and as he advances in years, we see the increasing development of his alienation. His powers are entirely averted from good, and determined to evil; and the animal nature predominates over the intellectual and the moral. Instead of finding his native element in spiritual employments and the communion of his God, he lies groveling beneath the dominion of passion, and weltering in sensuality and sin. He feels no holy affections; he indulges no heavenward aspirations. "The poison of asps is under his lips, and his mouth is full of cursing and bitterness." "There is no fear of God before his eyes." He "hath pleasure in unrighteousness." Sin is his element. He presses the viper to his bosom, practically exclaiming,—

"Evil, be thou my good!"

We do not wish—for it is unnecessary—to assume that every principle of evil actually appears in the conduct and habits of each individual; yet we must maintain, that, however calm, and placid, and beautiful the exterior in the case of children, and however cheerful and engaging the politeness and courtesy of maturer years, there lies unfolded in the heart the seed of every sin, which, if not stifled by divine Providence, or eradicated by divine grace, will sooner or later shoot up into a fearful harvest of iniquity. We will not admit the favorite theory of some modern writers, that human nature is raised, in many instances, to a great elevation of virtue, independently of the interposition of Heaven. The Scriptures sufficiently warrant the assertion, that man, in his natural estate, viewed abstractly from the blessings of the gospel, and the illuminations of the Holy Spirit, is entirely fallen; and that he owes all his mental dignity and moral excellence to the controlling and correcting hand of God. Each individual is the world in miniature; and the germ of all the evils which afflict the dwellers on this planet lies hidden in every human heart; and could you reduce the world's teeming population to a single man, and were that man permitted to repeople the earth from his own nature as at the first, he would impress his dark image of deformity upon each separate unit of his numerous progeny, and a moral corruption would again overspread the face of the globe, coextensive with the diffusion of the race.

Nor is the depravity of the human heart, as some have supposed, a mere *negative* evil, a mere loss of the divine resemblance. There exists within, an active, powerful propensity to sin, which cannot be controlled by mere tuition or resolution. It swells the youth with passion, and propels him to the practice of various immoralities;

swaying its iron sceptre in the soul, in spite of all the advice of friends, and all his own good purposes and promises. It requires for its correction the application of divine truth by the Holy Ghost; and by this alone can it be met and mastered. And this power of evil is the more inveterate because it is *within*. Were it some external enemy, some foreign influence, we might guard ourselves against it; but the "strong man armed" holds his residence in the human breast, and keeps possession of his palace till "there cometh a mightier than he."

And hence, again, we discover the great value of early religious instruction. "The law of the Lord is perfect, converting the soul." This alone can eject the indwelling foe. This alone can check the sinner's eccentric career of error, and folly, and crime. This alone can remove the briers and thorns of vicious principle, and plant the "rose of Sharon" in their stead. Impress upon the youthful mind the spirituality and extent of the law of God; the divinity, the excellence, and the obligations of Christianity; the endless duration and inconceivable preciousness of the soul; and it is at least probable that the impression will arrest the growth of vice, and disarm temptation of its power. Faithfully and affectionately urge upon the attention of your children the fundamental doctrines and precepts of the gospel; teach them the lapsed condition of humanity; show them the importance of pardon and purification; point them to the "all atoning blood," and the agency of its application; convince them of the necessity of "repentance toward God, and faith in our Lord Jesus Christ;" and it is reasonably to be hoped that these lessons, divinely enforced, will make them wise unto salvation. And why should not their attention be directed to religion as soon as they are capable of reflection? And why should they not be conducted to the throne of grace as soon as they are capable of prayer? Is there any good reason why the work of religious instruction should be deferred? We know of no reason whatever: and if you would thoroughly meet the exigences of the case, and satisfy the moral wants of society, you must descend to the cradle; and you must take the tender mind in its earliest developments of thought; and you must lead it, while the obstacles are not yet insurmountable, to the fountain of wisdom and of grace.

We have already remarked, that, in fallen humanity, the *sensual* feelings generally predominate over the *intellectual* and the *moral*; and if this is true, (and who will doubt its truth?) it must be of great importance to curb and correct the headlong course of passion, and elevate man as a thinking and immortal being. The evil of which we now speak is obvious to all. Man is far more a creature of feeling than of reflection; commonly follows the promptings of passion, rather than the deductions of reason; and in every age has left impressed upon the world countless marks of his folly and wickedness, but few of his wisdom and goodness. Those who subsist chiefly by pandering to the taste of society are aware of this fact; and they know how to turn it to their advantage; by genius and industry, in their respective employments and professions, striving to accomodate themselves to the frailties and follies of their fellow creatures. This preponderance of the animal nature over the intellectual and the moral is one of the greatest weaknesses of our fallen species, and one of the most prolific sources of misfortune and of misery. Just so far as men

are agitated, and influenced, and impelled by the power of passion; just so far as sinful appetites carry it over reason and conscience, and become the law of society; just in that proportion the dignity of society is prostrated, and the interests of society are periled. It matters not what the phrensy may be; it may be a passion for wealth, or a passion for grandeur, or a passion for luxury, or a passion for vain amusements, or a passion for light and trifling reading; the consequences are the same; the moral sense becomes entirely blunted, holy affections are stifled in the germ, and the heart is rendered proof against the power of the gospel of Christ. Yet your children are born into such a state of society. Men are mostly governed by their feelings, and these are sadly depraved. "Their eyes are blinded by the god of this world." "A deceived heart hath turned them aside." "Darkness is put for light, and light for darkness; evil is called good, and good evil." Yes, your children are born into *such* a state of society, and it belongs to you to give them the corrective. It belongs to you to place a Book in their hands, to communicate truths and principles to their minds, which shall effectually repress the ebullitions of unhallowed passion, and bring their fractious rebel nature under salutary discipline. In this important work, *Sunday schools* afford an excellent auxiliary. They aid the labors of pious parents in impressing religious truth upon their children; and enforce, with great power and success, the lessons taught at home. We do not mean that they *supersede* parental instruction and parental solicitude. This is by no means the case. On the contrary, they increase the obligations of Christians to watch over the spiritual interests of their children. But they at the same time afford assistance and co-operation. They give the father's fireside teachings a greater weight of influence, and remove many of the most formidable obstacles to his success. They fill the soul with salutary ideas of divine things: and furnish it with spiritual employments, and spiritual pleasures, before it is preoccupied and hardened by the depravities of the world.

In confirmation of these assertions must I appeal to facts? With corroborative facts you are all familiar. Some of you need not go beyond the circle of your own families to find them. Without the benefits of this excellent institution, how many of your children—your efforts to the contrary notwithstanding—would be treading the paths of profligacy! But now, instead of profaning a divine institution, they are learning to "remember the sabbath day to keep it holy." Now, instead of wandering idly about wherever inclination might lead them, they are sitting at wisdom's doors, listening to truths "whereby they may be saved." Now, instead of mingling with the sensualist and the blasphemer, and shocking your ears with words of obscenity and execration, every sabbath morning finds them with the "children in the temple, singing hosannahs to the Son of David." The recorder of the city of London stated lately in a public meeting, that, of two thousand children educated in Sunday schools, only seven, who had been in them more than fourteen days, were ever brought before him for crime; and that too among a class of people peculiarly degraded. On examination, it has been ascertained, that the great mass of the criminals in our prisons and penitentiaries were never intimately acquainted with the Holy Scriptures, and a vast majority had no reli-

gious education whatever in their youth. The notorious Gibbs remarked on the gallows:—"Sunday schools came twenty years too late for me; could I have enjoyed their instruction when young, never should I have come to this."

If you would preserve your children from the moral virus of infidelity, and the contaminations of vice, you must early imbue their minds with the teachings of the blessed Bible. "That the soul be without knowledge is not good;" and all other knowledge is vain, without the knowledge of God. "Madam," said the celebrated Jeremy Taylor to a lady who neglected the education of her son, "madam, if you do not put something into your boy's head, be assured that *Satan* will." Where the seeds of truth are not sown in early life, the enemy will be likely to scatter the tares of skepticism. It is easier to keep the ground free from noxious plants at first than to subdue them after they are once rooted in the soil. Very consistently did the unbeliever object to sending his children to the Sunday school, "because," said he, "they learn things there which they never forget."

> "The odors of the wine, that first shall stain
> The virgin vessel, it shall long retain."

"Train up a child in the way he should go, and when he is old he will not depart from it." Convince him that Christianity is divinely true; and it will be an *anomaly* if his faith should ever be shaken by the eloquence of error. Impress his susceptible mind with the fear of God; and it must be a miracle of craftiness that shall seduce him into rebellion against his Maker.

The influence of divine truth upon the young may not immediately appear in their conversion to God. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and the latter rain." The present is the seed time, and we must wait, and watch, and pray for the coming in of the harvest. The principles of virtue which you have planted in the soul may remain concealed for years, and you may be tempted to think you have "spent your strength for naught and in vain;" but these precious germs are imperishable, and may awake in the future associations of life, and produce "some thirty-fold, and some sixty, and some a hundred." When the Catholic priest threw the little girl's Testament into the fire, she said to her weeping mother, "Never mind, ma; I've got the first nine chapters of Matthew by heart; they can't burn *them*." Knowledge is indestructible. What is once learned is never lost from the mind. The soul's past thoughts, feelings, impressions, and operations, become its inalienable property. They are written on an imperishable tablet, and no power can efface the record. Though some parts of our early experience may not be at all times in distinct remembrance, and though much of the information we have once acquired may be apparently forgotten, yet the mind possesses in itself laws, which, when brought into action, will completely restore the infinite variety of its former phenomena. They are not dead, but sleep; and the most trifling circumstance may serve to call up any of them from their grave of forgetfulness. Therefore, we have no small encouragement to hope, that the seed sown in the sabbath school,

though it lie unproductive for a season, will ultimately germinate, and bear its "fruit unto holiness."

Was the remark of the venerable Wesley, more than half a century since, prophetic? "I find Sunday schools," says he, "springing up wherever I go; perhaps God may have a greater end in them than we are aware of; who knows but they may yet become nurseries for Christians?" The beautiful conjecture has been more than realized. To this simple instrumentality most of our younger members and ministers are indebted for a large portion of their religious character and influence. It was their early instruction in the things of God which laid the firm foundation for their subsequent piety and usefulness. On this point I might appeal to my brethren before me. How many of *you* received your first salutary religious impressions in the sabbath school? Never will your *speaker* forget the early meltings of his heart under the instructions of this primary department of the school of Christ! A few years ago might be seen in the Sunday school those who are now preaching the gospel in Africa and India, and Oregon and South America. It is said that nineteen out of twenty of the British foreign missionaries were sabbath school scholars. A certain small town in the western part of England has sent out into heathen lands ten laborers for God; and they were all formerly connected, either as teachers or as learners, with this blessed institution. Hence arose the celebrated Morrison, the apostle of China. In a word, from this source have originated most of the brighest living ornaments of our holy religion, and scores of successful reapers in the great spiritual harvest; and "when the Lord writeth up the people, it shall be said" of many an individual in the multitude of the saved, "This man was born there."

But some children are so unfortunate as to have *unconverted parents*, who, feeling *themselves* no interest in the things of God, take no pains to give their *families* a religious education; and thus, by the guilty neglect of those who ought to be most solicitous to guide their inexperienced feet into the paths of piety, they are left to walk in the way of their hearts, a "way that leadeth to destruction." These little wanderers—in many cases already inducted into the practice of vice—the sabbath school often plucks from the fangs of the destroyer, and turns their steps to the testimonies of the Lord; and then, through their children thus converted from the error of their way, *those parents themselves* are sometimes brought under the influence of divine truth, and "turned from darkness to light, and from the power of Satan unto God." I care not whether the dew descends from the sky, or rises from the earth, if it only comes, and comes in sufficient copiousness. It is the natural and prescribed order for the *parent* to instruct the *child;* but God often smiles upon the labor of his little ones when this order is reversed, and the *child* becomes the teacher of the *parent.* Frequently have the juvenile preachers returned from their Sunday classes with a sermon for their impenitent friends; and hoary age has learned wisdom from instructed infancy, and the confirmed obduracy of threescore years has yielded to the influence of the gospel. What can be more persuasive to a profligate father than the godly admonitions of his son? or more melting to a thoughtless mother than the simple appeals of her daughter? A child, whose parents ne-

glected family worship, having learned in the sabbath school the importance and obligation of the duty, said to his father, "Pa, my teacher says every body ought to pray; why dont *you* pray?" It was "a word spoken in season;" and from *such* a tongue, it was "like apples of gold in pictures of silver." The father was silent; but his house that day became a "house of prayer." Instances like the above are of frequent occurrence, producing piety in the most careless and wicked households. And the blessed effects are not always confined to families. They have sometimes extended throughout whole districts or villages, and great revivals of religion have resulted, and rude and immoral neighborhoods have assumed an orderly aspect, and community has been astonished at the mighty renovation effected through so humble an instrumentality.

It would be interesting to trace this *religious* influence of sabbath schools in its *remoter* benefits—its benefits to the country at large. Nations are composed of individuals, and by purifying the component parts, you purify the mass. Instructed in the knowledge of God, your children will go forth into the world, bearing with them truths and principles which tend to form their characters and regulate their lives; and from the Sunday school room you may follow them into respectable connections, and important offices of trust; witnessing at every step a practical demonstration of the power of early religious instruction in elevating the tone of public feeling, and purifying the morals of society, and promoting your municipal, and literary, and Christian institutions. "I am fully of the opinion," says Chief Justice Marshall, "that virtue and intelligence form the basis of our independence, and the conservative principles of our individual and national happiness; nor can any man be more firmly persuaded that Sunday schools are devoted to the protection of both." Religion is the "chief corner stone" in the foundation of a great and prosperous people. Without this, however excellent and fair our political structure, and however richly decorated by the hand of science and of art, we build upon the sand, we rear a Babel destined to fall, and bury future generations in its ruins. What else lacked the renowned nations of antiquity? They had taste, and genius, and eloquence, and in the fine arts they were the models of modern communities; but their institutions were without perpetuity, because they were not founded upon true religion; and the fabric of their grandeur crumbled into dust because it was not combined with the imperishable principles of virtue. Give your population the knowledge of God; give them divine truth to enlighten, and divine precepts to direct them; give them moral maxims applicable to the various duties and relations of civil and social life; and you impart to your valuable institutions a permanency which shall remain unaffected amid the convulsions of empires, and a glory which shall constantly brighten with the lapse of time.

"Now of the things which we have spoken this is the sum:" *The institution under consideration is one of the most important auxiliaries of the church.* And the inference is: *That no benevolent or religious enterprise of the present day has stronger claims upon the zeal and the liberality of Christians.*

Our various means for disseminating Christian knowledge are mutually dependent; and *this* is the first and foremost of the train.

The others proceed from it, just as so many streams from the same fountain, or so many native branches from the same prolific root. Its influence extends to all our philanthropic operations, like the power that impels a complicated piece of machinery. This is the main spring of our active Christianity; the great wheel that perpetuates the revolutions of all our moral enginery; the warm heart whence vitality and vigor circulate to the extremities of the frame. Hence sabbath schools manifestly hold a conspicuous place among the various instrumentalities employed for the conversion of the world. Dr. Smith, an avowed infidel, when they were in their comparative infancy, frankly and ingenuously remarked, that no plan had promised to effect a thorough change of manners and morals with equal ease since the days of the apostles. The good which they are capable of effecting is indeed incalculable. They have power to emancipate imprisoned intellects, and dissolve petrified hearts. They are "fountains of living water." They are Bethesdas "for the healing of the nations." They are "rivers the streams whereof make glad the city of God." They are so many moral levers, by which Heaven is taking a purchase on our sunken world; so many golden chains, binding it fast to the everlasting throne. They are "the power of God unto salvation;" and myriads shall yet lift up their hallelujahs in heaven, who, but for their benefits, might have mingled their lamentations with the lost. Ten years hence their influence shall be felt and appreciated by thousands, who, to this day, have never heard the gospel; and when any demonstration from the chair of philosophy shall fail, then shall multiply their miracles of grace and truth, to the confusion of gainsayers, and the admiration of the world.

But what shall be done to promote the interests and the efficiency of this invaluable institution? Here I feel the need of help from above; not that I have no measures to suggest, nor that I suspect the inadequacy of those measures; but because I know not how to urge their claims on your adoption with sufficient energy. "Help, Lord, for vain is the help of man!"

First: *ministers of the gospel must take the lead.* This is an important part of their appropriate work. The children of our congregations will soon grow up to manhood; and by taking care of the lambs, the shepherd promotes the prosperity of the flock. Nor let any minister of Christ think a due regard to the spiritual welfare of the rising generation beneath the dignity of his sacred office, or incompatible with his reputation as a learned and eloquent divine. The wisest man that ever lived instructed the young from the throne of Israel. He who spake as man never spake—the orator of Tabor and Olivet—suffered the little children to come unto him, took them in his arms, and blessed them. Our own sainted Summerfield, when stationed in New-York, was in the habit of preaching once a month exclusively to the children of his charge, impressing divine truth upon their susceptible minds with a success equalled only by the sweetness of his eloquence. "The most gifted among us," says Dr. Channing, "cannot find a worthier field of labor than the Sunday school; whoever, in the humblest sphere, imparts God's truth to one human spirit, participates in the glory of the greatest and best men that ever lived: he labors on an immortal nature: he is laying the foundation of im-

perishable excellence and felicity: his work shall outlive empires and stars!"

Again: *here we find an appropriate sphere of usefulness for youthful piety and intelligence.* We speak of the *young* especially, because they ordinarily have time to devote to this object, and are generally free from most of those worldly solicitudes and perplexities which so often embarrass the efforts of their older brethren. But we confine not the duty exclusively to them. Here is work enough for all to do, and room enough for all to work. The institution is too important to be abandoned or neglected; and in the name of Christ we urge our appeal for help. We invite you not to the cultivation of an unproductive soil, which shall repay your toil with thorns, your sweat with dust. The great Master of the vineyard shall own your efforts; and though the work may be slow in its progress, it shall be glorious in its results. Sabbath school teachers are like vine-dressers, intrusted with the culture of the tender shoot, preparing it to bring forth its fruit in its season, and waiting patiently for their reward in ripe clusters on the young branches they have nourished. Over the ministers of the gospel they have a decided advantage. *He* has to deal with minds darkened by prejudice, and "consciences seared with a hot iron;" and the argument that works conviction, and the appeal that causes compunction *there*, must be irresistible as the whirlwinds and the lightnings of heaven. With *them* the case is vastly different. "The lines have fallen to them in pleasant places, and they have a goodly heritage." Their instructions are directed to hearts not inflated with pride, nor prepossessed with a love of the world, nor abandoned by long continued habits of impenitence and unbelief. The ground is already prepared to receive the precious grain; let them scatter it with a diligent hand! The clay is already susceptible of the designed impression; let them stamp it with its Maker's image! Their "labor is not in vain in the Lord;" let them not be "weary in well-doing," nor abandon their work in despair! Yet, had they no higher dependence than themselves, well might they anticipate a failure; but "it is God that giveth the increase," and, therefore, their "expectation shall not be cut off."

And is not theirs an *honorable* employment? Who so much resembles that divine Shepherd who "taketh the lambs in his arms, and carrieth them in his bosom?" I would rather be a sabbath school teacher, with my five little boys around me, than an Alexander or a Xerxes, with steel-clad millions at my heels! I would rather have one youthful soul bound as a gem in the "crown of my rejoicing," than wear all the laurels ever gathered on the field of slaughter, and all the palms that philosophy and eloquence ever won their votaries! What are the glories of royalty? what the magnificence of empire—the accumulated wealth of the world—compared with the happiness of him "who converteth a sinner from the error of his ways, and saveth a soul from death?" *His* honors are written on the glorified human spirit—his name on the archives of heaven; and when all earthly grandeur shall have passed away like the shadow of a summer cloud, he "shall shine as the brightness of the firmament, and as the stars for ever and ever." The faithful teacher builds for himself a monument that shall stand unmoved amid dissolving worlds: beauty and

wit shall die, human wisdom shall vanish away, and all the pomp and pageantry of courts and kingdoms be soon forgotten; but knowledge, and virtue, and piety, which *he* labors to promote, shall still remain, unchanged and unchangeable, as the fountain whence they emanate, and the soul where they reside!

Come forward, then, my youthful fellow Christians! We appeal to *you*, "because ye are strong." Here is an important battle for you to fight; come and set up your banner in the name of the Lord. We have a mighty moral engine, playing upon the hoary ramparts of error, and the castellated walls of vice; and it devolves on you, and you possess peculiar facilities to keep that engine in motion. Come forward in the strength of Jehovah. "The weapons of your warfare are not carnal, but mighty." The sword which you wield is "the sword of the Spirit;" and the Spirit that made it, and gave it its polish and its point, shall crown every stroke with victory. It is in *your* power to dislodge the enemy from his strongest hold. It is in your power to demolish the proudest Babel of this world's idolatry. It is in your power to bind the great dragon in the bottomless pit a thousand years. "Go up, for the Lord hath delivered him into your hand!"

Finally: *parents and guardians! who should feel more interested in the cause of sabbath schools than you?* Your offspring are in an evil world, ready to receive any bias that carnal inclinations, Satanic influence, or wicked example may give them. The choice they now make, and the habits they now form, will be likely to affect unalterably their character and their doom. Childhood is emphatically the seed time of life; few are converted in manhood who have not received an early religious education; and if you suffer your sons to grow up in profligacy, and your daughters in ignorance, there is a fearful probability that they will die in their sins. You are to train them up "in the nurture and admonition of the Lord." You are to teach them to distinguish truth from error, and good from evil. You are to communicate to them the gospel of their salvation. You are to show them the path of life. It is a divine command—a duty imperative and absolute; and terrible will be the retribution visited upon the guilty neglecter!

O ye Christian parents! "Our mouth is open unto you, our heart is enlarged." I scarcely know what argument to employ—what inducement to offer. They are so numerous, that my limited time will not allow me to urge them all; and each is so weighty that I am embarrassed in my selection. Would you make your children rich? Give them lofty religious principles, and you give them more than thrones; imbue their hearts with holy affections, and you enrich them more than by laying worlds at their feet! Would you see them at once good and great, amiable and honorable? Give them the knowledge of God and his salvation; give them that learning which will effectually qualify them for every good work; give them

> "Philosophy baptized
> In the pure fountain of eternal love!"

Your efforts may seem unavailing; but be ye not disheartened; "in due time ye shall reap, if ye faint not." What though the winter be

dreary and long? It shall not last for ever; and under the genial influence of vernal sun and vernal shower, the quickened and expanding germ shall spring up into a precious harvest. You may not witness the result while you remain in the flesh; but He who loves the little children shall treasure up the memory of your deeds; and when you shall have gone to your graves, the seed you sowed in tears shall yield abundantly the fruits of righteousness. "God is not unrighteous to forget your labor of love," and "ye shall not lose your reward." The struggle may be hard, but the triumph is certain. However unequal the contest, Jehovah "shall bring forth judgment unto victory."

"*Yours* is the duty—the event is *God's*."

Suppose that, through your efforts, only one child should be converted, would not that a thousand times repay you for years of anxiety and exertion? But that child may become a minister of the gospel, and lead hundreds to the foot of the cross; and long after the place of your repose in the dust shall have been forgotten, and your very name shall have passed from the memory of the living, your happy spirit, bending from the battlements of the everlasting city, may witness the fruits of your zeal in the salvation of thousands now unborn. "Go ye, therefore, into the vineyard;" "work while it is day," and let the hope of gathering animate you to the toils of tillage!

But there are other arguments. (O that I could speak with a power that should thrill, and a pathos that should melt you!) Have you hitherto regarded the years of youth as a train of fleeting, perishing moments, involving no importance in relation to your children—no responsibility in reference to yourselves? Look into the oracles of God—look into the world of spirits; and you will see the passing hour of infancy assuming the dignity of a commencing eternity. That little boy has begun an endless being; that little girl is setting out on an interminable voyage: father, mother, have you no solicitude about them—no anxiety to give a proper direction to the incipient windings of a stream that is to bear them on for ever? O, hard must be the heart of that parent who does not feel for his immortal offspring! Could you behold your child borne along by the current of a great river to the chasm of the thundering cataract, and not shriek for its deliverance? But this does not amount to even a *faint shadow* of the danger which threatens these embryos of immortality. You shudder at the guilt of that inhuman wretch, (I will not call him a *father*,) who, in a fit of intoxication, fires his dwelling, and leaves his infants to perish in the flame; but *his* crime sinks into insignificance—nay, *it whitens into innocence*—in comparison of *his*, who, by neglecting the spiritual interests of his offspring, virtually inflicts upon them *death eternal*.

What more can I say? (Divine Spepherd, help me to plead for thy perishing lambs!) Behold your little ones on the verge of the fiery lake! Think of that day when Jehovah shall make requisition for blood! *Their* danger—*your* responsibility—are increasing every moment. Have you the nerve which shall not tremble, and the soul which shall not quail, when at your hand Justice shall demand the murdered spirit—the spirit of your offspring damned by your delinquency? O, as you love their souls; as you dread the thought of

withering beneath their execration in hell; as you hope to spend an endless life in their society before the throne of God; haste to their rescue, pluck them as brands from the burning, and send them, blessing your name, to the skies. There may parents and children meet and mingle! There may teachers and scholars unite in the blissful employments of an eternal sabbath! There may your unworthy speaker and his beloved audience sing away the memory of their sorrows, "and he that soweth and he that reapeth rejoice together!"

For the Methodist Magazine and Quarterly Review.

THE CASE OF THE JEWS, CONSIDERED WITH PARTICULAR REFERENCE TO THEIR SUPPOSED LITERAL GATHERING.

NO. II.

BY REV. WILLIAM SCOTT, OF THE CANADA CONFERENCE.

[Continued from Vol. X., page 383.]

THE argument already advanced respecting the literal gathering of the Jews, from an examination of the prophetic writings, though sufficiently cogent of itself, receives, nevertheless, confirmation and additional force from a consideration of the Christian view of the subject. Indeed, it is in this light that the subject ought to be viewed, in order properly to understand it.

We have more than once intimated that the future literal return of the Jews to their own land is not consonant with the genius of the Christian dispensation. It is to this point that we would now more particularly direct attention. In so doing we shall be bound to refer to the Old Testament as well as the New, for it is not in the New Testament alone that we discover the "excellency of the knowledge of Christ Jesus our Lord." This course is pursued by the writers of the New Testament. They frequently illustrate their doctrine by a reference to the ancient writings of the Jews. Our Saviour himself justified his claims, and proved his positions by a reference to "Moses and the prophets." Then, again, if we would understand and explain the Old Testament we must investigate the New, for "the testimony of Jesus is the spirit of prophecy." When this is done in sincerity and meekness, every apparent disagreement or discrepancy will be removed. The entire Scriptures will present a system of doctrine and duty, in which there is the most perfect unity of design. The gospel is indeed the climax of the argument presented to us in revelation, but every preceding dispensation is essential to its completion, and the climax can only be reached, and the consummation explained by following the gradations as they severally appear, "comparing spiritual things with spiritual." Revelation has its phases: the light that shines through each dispensation differs only in degree; it is the same in kind, derived from the same source, and directed to the same end. Throughout the whole, that which remaineth is more glorious than that which is done away, 2 Cor. iii, 9–11. There might, therefore, be a pro-

priety in saying that the Jewish dispensation was defective; but it was only like the defect of a miniature portrait, which consists in its dimensions, not in its resemblance. The lineaments are correct, they only need extending to be absolutely perfect. That perfection of "the law and the prophets" we have in the gospel of the Son of God. Christ is the end of the law, and to him give all the prophets witness. Even "Abraham saw his day and was glad." This view of the subject is beautifully set forth by the author of "The Great Teacher," whose Christian philosophy is worthy of all admiration.

"Comparative anatomy informs us, not only that animated nature forms an ascending series of beings, beginning with few organs, and increasing in number, complexity, and finish, up to man; but that in some of the earliest and simplest links of the living chain there is traceable a promise, a mute prophecy of all the rest, a rough outline of all that is to follow; that many processes are sketched in the lower animals, the completion of which is reserved for the composition of man. In like manner the entire system of Judaism was one compacted prophecy of the gospel, a presentiment of Christianity; in which the great doctrines and virtues, which it is the province of the new dispensation to develop and mature, may be found in the embryos and elements."

The great principle of life and action which we find in man may be discovered in the smallest animalculæ. In man it is perfect, and in him the increasing instinct of the various grades of animals is matured into reason by the God of creation. Thus it is in nature, forming an analogy to revelation; as in one case, so in the other, what was first defective in degree, is afterward, or in another instance, carried out and perfected. "What the law could not do," by its ritual observances, God hath done by the perfect atonement of his Son.

The peculiar character of the Christian dispensation then, it may be observed, consists in its being divested of the harshness and secularity of Judaism. It retains all that was spiritual, in the Levitical economy and code, or that was calculated to promote individual holiness and true morality, while at the same time it rejects all that was merely secular, national, and exclusive. This is the least that can be said of the gospel as a starting point; much more will appear on farther investigation. But it behooves us while we exalt the gospel not unduly to depreciate the law. This we shall do if too much importance be attached to the external and secular portion of the Mosaic economy. This was all along the error of the Jews; by its influence they rejected the Messiah, and continue in spiritual blindness. Now every attentive observer of the Levitical dispensation will have observed that its chief object was the inculcation of holiness in heart and life. The hypothesis of Maimonides respecting the reasons of the laws of Moses is only partially correct. They were, indeed, intended to preserve the knowledge of God, and prevent the practice of idolatry, but this was not all. The language of Ezekiel, as descriptive of the purpose of God in instituting the ordinances and laws of the temple, which he saw in vision, may with propriety be applied here: "Show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep

the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house," Ezek. xliii, 10–12.

Now, if the attention be directed to the splendor of the architecture instead of "the law of the house," the purpose of God will be frustrated. There was undoubtedly a clear reason in the divine Mind for connecting so much of external ceremony and secular appearance with the enforcement of spirituality. Many of these reasons are more obvious to us in the latter days, who have the light of history and experience wherewith to direct our investigations, than they were to those to whom "the law was given by Moses." Nevertheless, the purpose of spiritual edification, and the moral advancement of mankind, were always sufficiently distinct to enable the candid and sincere inquirer to perceive that the paraphernalia of religion were not the substance thereof, and that the essence of the ritual was not that exclusive thing it appeared to be.

It would not be consistent with our design to dwell particularly upon the numerous moral precepts of the Jewish economy. Reference to a few only will suffice for our purpose, and the unity of the scheme of revelation in maintaining holiness of heart, and universal benevolence in practice, will from thence be sufficiently apparent. "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy," Lev. xix, 2; 1 Pet. i, 16. "Thou shalt love thy neighbor as thyself; I am the Lord," ver. 19; Rom. xii, 9. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," Deut. vi, 5; xxx, 6; Matt. xxii, 37; Josh. xxii, 5; Mark xii, 30–33. "The Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, *which regardeth not persons*, nor taketh reward. He doth execute the judgment of the fatherless and widow, *and loveth the stranger*, in giving him food and raiment. *Love ye, therefore, the stranger*, for ye were strangers in the land of Egypt," Deut. x, 17–19; Matt. v, 43, 44; Exod. xxii, 21; Heb. xiii, 2. These divine precepts harmonize with the character of God, and with each other, and it is not too much to say, that they constitute the spirit of Judaism, as well as the essence of Christianity.

The election of the seed of Abraham as the peculiar people of God's favor, and the consecration of Canaan, as the land of promise, were secondary considerations, and a nullity except as they tended to the conservation of the doctrines of revelation—especially the divine unity, the worship due to God, and the expiatory sacrifice, together with the practical obligations to God and man, evidently founded upon them. The secularity of Judaism was essential to the infantile state of the church and the state of the world at that period. But it will not, therefore, be maintained that that secularity was so interwoven with the system of morals and worship as to render its continuance, or if discontinued, its revival necessary in order to carry on the gracious purposes of God in the salvation of the world. The harshness and apparent selfishness of the system were an addenda, which could be removed with safety when the germ of vitality had arrived at a certain degree of maturity. The law was added because of transgres-

sions, till the seed should come to whom the promise was made, Gal. iii, 19.*

The reference made in some of the above quotations to "the stranger," is worthy of more distinct consideration. A true judgment of this point will divest Judaism of much of its exclusiveness, and exhibit the benevolence of Christianity in its incipient stages. And we may affirm that had the Jews properly appreciated their law of love, and applied the injunctions of benevolence—as they were bound to do—the world would not have mourned over so dire a specimen of bigotry and intolerance as is furnished by the history of that fallen people. Nothing can be more clear and unequivocal than the laws which admitted the stranger to a participation of the privileges and ordinances of the Levitical ritual. As to the exclusion of the Gentiles generally, and the election of the Jews, it is remarked by Watson, "that the distinction, as far as it was a religious one, between the Jew and the Gentile, was one created by the Gentiles themselves, and was not the act of God." They (the Gentiles) had become very generally corrupt and idolatrous, and though the vices of the descendants of Abraham were sufficiently prominent, they were not so fallen and degraded as their neighbors, and there was, therefore, a moral reason for the choice of the Jews, as the conservators of religion.† But mark the

* "It is true there were many unobliterated traces of God to be found in creation, but these related chiefly to his natural greatness: his moral perfections could only be deduced from his own supernatural disclosures; and these as they existed among the Jews were intentionally imperfect. Truths the most vital wore the form of enigmas; the church was local and limited; the moral law was oppressed and borne down by the ceremonial; the sensible was appealed to more than the intellectual; sight more than faith; sin was only ceremonially atoned for; the eternal future was but dimly seen, and the divine perfections only hinted at. Theirs was an economy which professed not to be day, but only the dawn and promise of day."—*Harris's Great Teacher*, Am. ed., pp. 134, 135.

† Some days after the writer had completed this article, and was about to transmit it to the editor, while investigating another theological question, he had occasion to refer to Dr. Leland's View of Deistical Writers, an elaborate work, first published in 1754. As any thing connected with the Jews, almost naturally as well as instantly, arrests our attention, on finding in the index to that work an allusion to some of the topics embraced in this discussion, we secured the opportunity of comparing the views we had entertained and expressed with those of Dr. Leland, particularly in reference to the election of the Jews, and the consecration of Canaan. The writer would not attempt to conceal his satisfaction on perceiving a striking coincidence of thought on these topics. They are introduced by Dr. Leland to prove the consistency and propriety of the Mosaic economy, in opposition to the misrepresentations and absurdities contained in the writings of Mr. Chubb and Lord Bolingbroke. They are introduced in this paper to show that these circumstances were "part and parcel" of that introductory dispensation, and, therefore, inconsistent with the genius of the Christian religion. After this explanation, which may serve to screen us from the shafts and quivers of criticism, no apology will be offered for the introduction of a few confirmatory extracts from the work to which reference has just been made:—

"As to God's choosing the people of Israel, they not only proceeded from ancestors eminent for piety and virtue, and pure adorers of the Deity, but may be justly supposed at the time of God's erecting that sacred polity among them to have been, notwithstanding all their faults, more free from idolatry and other

great goodness of "the Father of the spirits of all flesh," who "willeth not the death of the sinner." "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. One law shall be to him that is home-born and unto the stranger that sojourneth among you." As there is such a drawback to the exclusive religious nationality of the Jews in the Mosaic institute, it is a little marvelous that many Christians should coalesce with the Jews in speaking and writing in such a tone as conveys the idea of imperious ostentation, not only intentionally existing in years that are past, in connection with the religious ordinances of the latter people, but to be in a measure renewed and perpetuated by the restoration of the Jews, and their literal return to their own land. It may be remarked, also, that those strangers who conformed to the law were to all intents and purposes a part of the Israel of God. They received the sign of circumcision, a token of their abandonment of idolatry, and of their belief in the divinity of the appointed means of pardon. This was strictly a "presentiment of Christianity." And to the mind of an enlightened and consistent Israelite, nothing could be more delightful or give him a more direct proof of the unity of the Deity, and the excellence of his religion, than to see a poor degenerate Gentile, who had every temptation by birth and education to cleave to idols, voluntarily rejecting them: and when he wished to receive the truth in the love of it, and enter into covenant engagements, there was no objection thereto; but every preparation for the accomplishment of so desirable a consummation. Even at this early stage of the developments of divine benevolence, it might with propriety be affirmatively asked, "Is he the God of the Jews only? Is he not the God

vices than any of the neighboring nations. They seem to have been much better than the people of Egypt, from whence they were delivered; or than the Canaanites, whose land was given them, and who appear to have been a most wicked and abandoned race of men, universally guilty, not only of the grossest idolatries, but of the most monstrous vices and abominations of all kinds."—Eng. ed., p. 165.

"If we compare the history of the Jews with that of the heathen nations we shall find a very remarkable difference between them. Notwithstanding all the faults and defections of the former, and though they too often fell into idolatries and vicious practices, in conformity to the customs of the neighboring countries, they again recovered from them, and returned to the acknowledgment and adoration of the one true God, and him only, and often continued for a considerable number of years together in the profession and practice of the true religion, free from idolatry; of which there are many proofs in all the ages of their nation, from the days of Moses to the Babylonish captivity; during the times of their judges, kings, &c., as every one knows that is at all acquainted with their history. This was owing to the revelation they enjoyed; they still had recourse to their law, and by that reformed themselves, and returned to the pure worship of God, according to that law; to which after the Babylonish captivity, in which they had suffered so much for their defections and revolts, they adhered more closely than ever. But among the heathen nations, even those of them that were most learned and civilized, such as the Grecians and Romans, all was one continued course of polytheism and the most absurd idolatries; nor can we name any period of their history in which they laid aside the public polytheism, and returned to the acknowledgment and adoration of the one true God, and of him only."—P. 422.

of the Gentiles also? Yes, of the Gentiles also." Here then we perceive a gracious adumbration of Christianity, nor can we question the identity of the source from which both dispensations proceed.

But these spiritual laws and gracious purposes are essential to Christianity; so they are essential to Judaism, and the divine Being was never more grieved than when his ancient people, by the bewitching power of sense, were captivated by external appearances, outward ceremonies, and national observances, forgetting the spiritual purposes of their call, and neglecting the promotion of personal holiness and national morality. This was the law of the house, investing Judaism with a moral and spiritual character. The temporal appendages of the system were intended to attract rather than repel "the stranger" seeking after truth, while at the same time they were calculated to throw a guard around the sanctuary to prevent the wayward Israelites from breaking away from their engagements, and subverting the first principles of their theology. The decalogue alone, accompanied as it was by fearful exhibitions of Deity, should have sufficed to prevent idolatry and immorality, but the ceremonial law was added, rendered necessary by the everlasting propensity of the Jews to seek "a similitude." Thus we see there was a moral purpose in the entire economy, which ever occupied a prominent place in the mind of the Jewish legislator. To accomplish this was the leading idea of the system, and all the external grandeur which decorated the framework of the building, was purposely subservient to the promotion of holiness.

The comparative insignificance of all that was worldly and local in Judaism will farther appear from the conduct of Moses himself with reference to it. He intimates the temporary duration of his system, and the introduction of another which should supersede it. Indeed, to a reflecting mind, it must have been clear that such an elaboration of rites and ceremonies was unsuited to general and universal application. Besides, the confinement of any system of religion to so small a portion of the world as Judea was strikingly inconsistent with the unlimited benignity of the God of truth. Yet, in order to the success of the Mosaic economy in any degree, it was necessary that this depreciation of a system should not be held forth with great precision. But yet it was held forth, and Moses assured his brethren that God would raise up another prophet, like unto himself, to whom the people should hearken. Overwhelming splendor and terrific majesty had accompanied the giving of the law, and the people said, "Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not." The prediction of a succeeding prophet is an answer to their request, and the promise is distinct, that the teaching of the antitype of Moses should be unaccompanied by any external terror. But as the accompaniments of the law given in Horeb were only a part of the whole scheme of peculiarities, this was an indication of the fact of its abrogation. Besides, had the teaching of Moses been free from defect, and his system of worship and morals absolutely perfect, the appointment of another teacher would have been unnecessary.* And yet so little is there in the moral part of the Le-

* See Shuttleworth's Consistency of Revelation.—Am. ed., pp., 95-97.

vitical institute that the teaching of Christ amends, that we feel assured the defect consists in its local restrictions and general inadaptation. All this could not be as clear to the mind of a son of Abraham at the time as it is to us who have the gospel as a key to the Old Testament writings; but that our position is not mere conjecture, is farther proved from the insufficiency of the ceremonial law to restrain the rebellious Israelites under the most favorable circumstances. Let it be remembered, this fact was foretold by Moses: "I know," said he, "thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day ye have been rebellious against the Lord; and how much more after my death?" "I know that after my death ye will utterly corrupt yourselves,. and turn aside from the way which I have commanded you." These humiliating announcements were made after "the book of the law" had been "put in the side of the ark of the covenant" "for a witness against them." What then does this solemn act teach us, but the insufficiency of the entire legal system to subdue the obstinacy of the people, notwithstanding the extraordinary character it possessed? Yet its moral purpose as embodied in its laws and institutions was always clear and distinct, and disobedience, though predicted, was culpable and punishable. Then as the blood of bulls and of goats could not take away sin, for the law made nothing perfect, and as the consecration of the land of Judea was inadequate to accomplish the design of the Abrahamic covenant itself, anothe prophet must arise, another atonement be substituted, and the field o the divine operations occupy a wider range. Such were the inertia of the system, and the precedence of moral to ceremonial considerations, that, as it was in the days of Samuel, so from the beginning it might be asked, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. xv, 22. Moses and the prophets never attached so much importance either to their country, their people, or their laws, as modern systems of prophetic interpretation imply. Thus we are led to our former conclusion that the spirit of Judaism was the establishment of universal holiness, while all its institutions were to be directly subservient to this divine object.

It is universally admitted that the Jewish dispensation was merely provisional and precursory. But if it be so, we might look for intimations of it in other writings besides those of Moses. It is even reasonable to suppose that as the period approached when the old covenant should be done away, those who wrote and spoke of divine things by inspiration would be led carefully to avoid giving utterance to any sentiment which should exalt the existing system to an unwonted degree. It would not be surprising should we find them depreciating the system, even more than Moses or Samuel had done. We are furnished with the hints which distinguish this paragraph in the admirable work of Dr. Shuttleworth above referred to, who considers the prophetic dispensation intermediate and preparatory. There are, therefore, interspersed throughout the prophetic writings sentiments and declarations which are obviously intended, and certainly calculated, to wean the affections of the Israelites from the formalities of their religion, and lead them to the conviction that the incense of

grateful hearts and holy lives was more pleasing and acceptable to God than the most costly sacrifices or odorous perfumes: "I will not reprove thee for thy sacrifices, or thy burnt-offerings, for they have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy field," &c. "Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon me in the day of trouble: I will deliver thee and thou shalt glorify me," Psa. l. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God, yea, thy law is within my heart," Psa. xl. Then in Psalm xxii, where there are allusive hints to the expiatory sacrifice of Christ, its universal extension is distinctly predicted. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations." Turning from the Psalms to the writings of the prophets we shall find this derogation from the ritual law more distinct. "To what purpose is the multitude of sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats," Isa. i, 11; et. seq. "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me," Jer. vi, 20. "I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings," Hosea vi, 6–8, 13; ix, 4. "I hate, I despise your feast days, and I will not dwell in your solemn assemblies. Though ye offer me your burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beasts," Amos v, 21, 22; Micah vi, 6–8. These several quotations are in point, and could not but prove to those for whose benefit they were delivered the inutility of external observances, without spirituality of mind; and would certainly impress every spiritual Jew with the imperfection of their religious institutions. While these declarations were intended to detract from the merits of the ritual law, and were very likely to produce that effect, the same prophets foreshow the introduction of a system which should not pass away. Now the very notion of a perpetual covenant to be introduced must have suggested the idea of the temporary duration of the one in existence, and when the denunciations quoted above are brought into view and made a part of the same course of instruction and ministration, we are irresistibly led to the conclusion, that this was a part of that gradual development of the great plan of redemption which the gospel should perfect, and which, as a system, should, like Aaron's rod, swallow up all the rest. The Jews had an inveterate attachment to their forms, and were gradually losing sight of their devotional object. Yea, and so dead was the deadness of their formality, that, in the later periods of prophecy, they were content to bring the refuse of their property as an offering to the Lord. Such a state of things could not long exist. "The Lord must arise, and have mercy upon Zion." That mercy unfolds itself in denunciations of mere formal religion, in cautions against losing the spirit in the letter, the substance in the shade, and in clearer promises of a De-

liverer and Ruler who should turn away iniquity from Jacob, and speak peace to the heathen, whose dominion should be from sea to sea, and from the rivers even unto the ends of the earth. The prophetic announcements respecting the unlimited bounds of the new dispensation were a sufficient rebuke to the prevailing prejudice against other nations, and must have designated other lands for the display of the divine goodness besides Judea.

That was not the only land of promise. "Gentiles shall come to thy light, and kings to the brightness of thy rising." "So shall he sprinkle many nations." "For now shall he be great unto the ends of the earth." "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Could an unprejudiced Jew read such words in the writings of his own prophets, and mistake their meaning? It would seem impossible. Be that as it may, the purpose of God is obvious. He would fain draw the hearts of his people from worldly enchantments, formal ceremonies, and national privileges; and by fixing their attention on the reiterated declarations of prophecy respecting the Redeemer's universal kingdom, prove that God did not despise the Gentile or heathen because they were Gentiles or heathens, but had condemned all that he might have mercy upon all. Judaism had its period of bright sunshine, and then God was pleased to manifest only a small portion of his universal benevolence, confining its operation principally to Judea; but when through vanity and folly the Jew had made himself more undeserving of regard than the Gentile, and had corrupted the fountain of pure theology and worship, the plan of Providence unfolds itself proportionately. So that in the latter ages of prophecy we hear and perceive more of universal redemption, and of the salvation of the Gentiles. As to the land of Judea, why so much importance should be attached to that spot of earth, except as the scene of the Saviour's sufferings, it is hard to conjecture, and even that fact was alone sufficient to doom it to eternal desecration. "Besides, it is well known," says Dr. Russell, "that the native inhabitants were never entirely expelled by the victorious Hebrews, but that they retained, in some instances by force, and in others by treaty, a considerable portion of land within the borders of all the tribes—a fact which is connected with many of the defections and troubles into which the Israelites subsequently fell."* See Judges i, 27–36. And that the land was ravaged and laid waste by the enemies of Judaism time after time, and many years wholly occupied by others than the descendants of Abraham, the intelligent reader does not need to be informed. All these incidents might have weaned their affections from their land, or at least shown them the ulterior design of Providence, which was to embrace other lands, and have mercy upon other people. The intermediate dispensation of prophecy was peculiarly calculated, if not designed, to effect this. The divine denunciation of the merely ritual part of Judaism, with proportionate clearness in the announcements of mercy to the Gentiles through the great propitiatory sacrifice, was eminently fitted to divest religion of its secularity and nationality, as well as introduce the Christian and universal system of good will to men in the mass.

* Palestine, or the Holy Land, from the earliest Period to the present Time. —Eng. ed., pp. 40–44.

Some farther remarks may not be out of place here, in reference to the election of the Jews, the nationality of their religion, and its confinement to the land of Judea. It has been observed that such proceedings were strikingly *inconsistent* with the unlimited benignity of Jehovah. We mean, of course, as we *now* view the measure of his love. Yet, paradoxical as it may appear, the proceeding was not only *consistent* with the *entire plan* as now developed, but equally exhibits the wisdom of God being founded in eternal reason. Judaism was a peculiarity. It was divine, eternal, and unchangeable goodness, under moral restraint. And we think it is not speaking unguardedly, or interfering with the secret things that belong to God, to say that as great a measure of the divine scheme was exhibited in Judaism as was suited to the character, condition, and circumstances of those who were its depositories. It was also adapted to the character and condition of the world in general, and we may conjecture that had the Mosaic economy been published without its accompanying theological limitations and national restrictions, it would have frustrated its own design, it would have been the cause of its own discomfiture. We may judge erroneously respecting the moral and mental attainments of the early descendants of Abraham, and thus from incorrect premises deduce false conclusions. They were certainly addicted to abominable vices, especially idolatry, and shortly after their exodus from Egypt, they gave unequivocal proof of their ignorance, weakness, and folly, by saying of a golden calf, "These be thy gods, O Israel, that brought thee up out of the land of Egypt." This could not be considered an occasional aberration—it was the manifestation of a settled propensity. Their general conduct evinced their disinclination to virtuous obedience, and their inability to discover or appreciate the arrangements of Providence. They appear to have been almost destitute of reflection and forethought, and the least deviation from their frequently false and always limited views of what ought to be, gave rise to the most unrighteous murmurings and vexatious disputes.

In regard to civilization, they seem to have had little or no idea of it. As Dr. Russell observes, "In reading the history of the ancient Israelites, we must form an opinion of their manners and principles, not according to the maxims of an enlightened age, but agreeably to the habits, pursuits, and mental cultivation of their own times." It is in this light we judge of them, and are persuaded that in the circumstances in which we are placed, it is scarcely possible to form too low an estimate of their degree of civilization. They were uncultivated and harsh in their manners and customs, and extremely circumscribed in their views of morality. Even Judaism was above their capacity, especially at its first revelation, as indeed every plan for the improvement of man has been at its introduction, and, we may add, must be. Yet, notwithstanding the facts stated above, the Israelites were the most fitting instruments for the accomplishment of the divine will, and the furtherance of the redeeming plan of mercy, that then existed upon the face of the earth. By a course of painful events in Egypt they had lost much of their original barbarism, and by forty years' trial and discipline in the wilderness they had been measurably prepared for the part they were to act in the moral world, and rendered

infinitely more competent to take charge of the oracles of God and the doctrines of salvation than the Egyptians, Chaldeans, or any other nation that then flourished in licentious barbarism and iniquitous idolatry. These nations, including the Canaanites, had so corrupted their way before God, that there remained scarcely any traces of the true worship of the true God, which their ancestors had formerly esteemed and practiced. And such was the rapidity of their fall, and the contaminating influence of their example, that all true religion would have been lost but for the interposition of Jehovah. The afflictions the Israelites endured in Egypt, their exodus and long probation in the wilderness, and the death of nearly all those who crossed the Red Sea, were parts of the great scheme. With their manners and customs smoothed, and their morals corrected, they enter the land of promise, and receive the denomination of the people of God, are blessed, as they had before been, with miraculous interpositions to confirm their faith, and divine revelations to guide their conduct. There is, as it were, in their constitution and government, both civil and religious, a focal concentration of the scattered rays of evangelical light. Religion becomes national and secluded, and the Mosaic economy established in the land of Judea.

All this has the appearance of partiality; but "shall not the Judge of all the earth do right?" We have already seen that the world had nearly lost all knowledge of God and the true medium of worship, and how completely and rapidly it was verging toward universal and total barbarism, infidelity, and polytheism.

In such a case, and under such circumstances, what better course could have been pursued than that which Judaism presents? To have given a more diffusive character to the system would have been the cause of its subversion. The world, in general, was unfit to be intrusted with so great a treasure, and reasoning from the past, we conclude that the pure theology and worship of Judaism would have been destroyed in the vortex of polytheistic deception and human devices. One nation, therefore—and that the most pure that could be found—is elected, to whom is committed the ark of the covenant, with its supernatural contents. As a guard to its sacredness, for it contained the seeds of salvation for the world, an external circumvallation of rites and isolating usages is thrown around it, too well contrived, one would suppose, for even the wayward obstinacy of the Israelites wholly to break through.*

The gift of the land of promise, and the consecration of that land for sacred purposes, follow as a matter of course. Religion could not be professedly confined to one nation without being confined to one country. For had the Israelites been allowed to migrate in companies, and form colonies in heathen lands, and had other nations been allowed unrestricted intercourse with them, the result would have been as before.

"They had not a community of religion and rites with the heathens, as the heathens had with one another, and which they could not have without absolutely destroying and defeating the end of their most excellent constitution; they were not to intermarry with idolators, and were obliged to keep close to the observation of their own pecu-

* Dr. Shuttleworth's Consistency of Revelation.—Am. ed., page 84.

liar laws and customs, several of which were designed to preserve them as a distinct body from mixing and incorporating with other nations. And considering how different their constitution was from that which obtained in other countries; that all the world about them was immersed in idolatry and polytheism, and that they themselves were very apt to fall in with the idolatrous customs of the neighboring nations, and to which mankind in all ages have been very prone; considering these things, if great care had not been taken to keep them distinct, by several peculiar rites and customs, and to hinder them from intermarrying with their idolatrous neighbors, they could not possibly have preserved their constitution; they must have been soon mixed and confounded with other nations; the consequence of which would have been, that they would have fallen into a conformity to their religion and worship, and have lost their own. And so the whole design of that admirable polity, so well fitted to preserve the knowledge and worship of the one true God, and of him only, in opposition to the universally prevailing polytheism and idolatry, would have been defeated, and all nations would have been involved in the same common idolatry, and, perhaps, have continued in it unto this day. For according to the plan laid by the divine wisdom, Judaism prepared the way for Christianity; and all that is good in Mohammedism is derived from the one or the other of these.

"But though the people of Israel were obliged thus to keep themselves distinct, and though none were regarded as strictly and properly incorporated into their body who did not conform to the peculiar laws of their polity, they were not obliged to confine their benevolence to those of their own nation. They were directed, by many express precepts in their law, to show great kindness to those of other nations, to the strangers that passed through their land, or that sojourned among them, to exercise great humanity toward them, and serve them in all friendly offices. This is not only allowed, but strongly pressed upon them in their law, as any one will be convinced that impartially considers the following passages:—Lev. xix, 24; xv, 35; Num. xxvi, 11; Deut. x, 17–19; xxiv, 19–22. And the Jews themselves observe, that the precepts prescribing a kind conduct toward strangers are inculcated one and twenty times in the law."—*Leland's View of Deistical Writers*, p. 448.

The Israelites, under very favorable circumstances, and while indulged with miraculous evidences of their religious faith, and secluded within the confines of Palestine, could not be restrained from imitating the corrupt practices of the neighboring nations. What then would have been the effects, had they been less secluded? The reasonable inference is, that the precious treasure would have been lost. "The fine gold would have become dim," with scarcely the possibility of restoration.* We conclude, then, that the adoption of the country of the Canaanites, the subjugation of its aborigines, and its dedication to the service of Jehovah, were necessarily a part of the Jewish religion. The separation of a country, probably that country in particular, was requisite in order to the furtherance of the divine plan.

* Every reader of the Bible is familiar with the circumstance of finding a copy of the law in the days of Josiah, and will know how to apply the case in the foregoing argument.

It was asserted, near the commencement of this article, that the "temporal appendages of Judaism were calculated to invite rather than repel 'the stranger' seeking after truth," and it has several times been intimated that Judaism was intended to benefit other nations besides the Jews, and that the selection of Judea was in no wise opposed to the spread of pure religious truth. These views are confirmed by the author quoted above, whose admirable defence of this Jewish peculiarity we beg leave to extract, though at the hazard of being thought tedious.

"Notwithstanding all that is said about the people of Israel being shut up in a corner of the earth, they were placed in an advantageous situation in the centre of the then known world, between Egypt and Arabia on the one hand, and Syria, Chaldee, and Assyria on the other, among whom the first great empires were erected, and from whence knowledge and learning seem to have been derived to the western parts of the world. And they were also in the neighborhood of Sidon and Tyre, the greatest emporiums in the world, from whence ships went to all parts, even the most distant countries. Their peculiar constitution, whereby they were so remarkably distinguished from other nations, together with the extraordinary things God had done for them, had a natural tendency to put the neighboring people upon inquiring into the design of all this, which would be apt to lead them to the adoration of the one true God, and into the knowledge of the true religion, in its most necessary and importrnt principles, and to discover to them the folly and unreasonableness of their own superstition and idolatry. That this was really part of the design which the divine Wisdom had in view in this constitution, and that, therefore, it was intended to be of use to other nations besides the people of Israel, plainly appears from many passages of Scripture.* They were indeed kept distinct from other people, and it was necessary for wise ends they should be so; but they were always ready to receive among them those of other nations that worshiped the one true God, though they did not conform to the peculiar rites of their polity; and in the most flourishing times of their state, particularly in the reigns of David and Solomon, they had an extensive dominion and correspondence; and afterward they had frequent intercourse with Egypt, Syria, Assyria, Chaldea, and Persia. And if we consider what is related concerning the queen of Sheba, and Hiram, king of Tyre, as well as the memorable decrees of Nebuchadnezzar, king of Babylon, Darius the Mede, Cyrus, Darius, Hystaspes, and Artaxerxes, kings of Persia, the greatest monarchs then upon earth, and who published to the world the regard and veneration they had for the Lord Jehovah, the God whom the Jews worshiped, it is very probable that the fame of their laws, and the remarkable interpositions of Providence on their behalf, spread far and wide among the nations, and contributed in more instances than is commonly imagined to keep up some knowledge of the true God, the Maker and Lord of the universe, and to give some check to the prevailing idolatry, and to preserve the ancient patriarchal religion from being utterly extinguished. To which it may be added, that in the latter times of their state, vast numbers of the Jews were

* See particularly Exod. vii, 15; ix. 16; xiv, 4; Num. xiv, 13, 14, 21; Deut. iv. 6; 1 Kings viii, 41–43; and Psa. xxvi, 3.

dispersed through Egypt, Babylonia, Persia, and other parts of the East; and afterward through the Lesser Asia, and the several parts of the Roman empire; and they everywhere turned many of the Gentiles from the common idolatry and polytheism, which the philosophers were scarce able to effect in a single instance. It appears, then, that the setting apart that people in so extraordinary a manner, the revelation that was given them, and the marvelous acts of divine Providence toward them, were fitted for having an extensive effect, for the advantage of other nations as well as their own, and actually had that effect in multitudes of instances.

"By this constitution there was a light set up, shining in a dark place, to which other nations might have recourse. And if, instead of making use of it, as they ought to have done, they generally neglected it, and even hated and despised the Jews for having a religion so opposite to their own, and condemning their superstitions and idolatries, the fault is to be charged upon themselves, who neglected those means and helps, as they had done before the discoveries made to them by ancient tradition, and which had been originally derived from revelation, and by the light of nature, and the works of creation and providence. Besides this, what farther shows the great propriety and usefulness of this peculiar constitution, and the revelation given to the people of Israel, is, that it had a great tendency to prepare the world for receiving that more perfect dispensation which was to succeed it, and which was to be of a more general extent, and to be more universally diffused. The first harvest of converts to Christianity was among the Jews and their proselytes, of whom great numbers were brought over to the Christian faith. The Jewish Scriptures were generally dispersed, and had spread the knowledge of God, and had raised an expectation of a glorious and divine person, by whom a new and most excellent dispensation was to be introduced, and the Gentiles were to be brought over, more generally than had hitherto been done, from their superstitions and idolatries, from their abominable vices and corruptions, to the pure worship of God, and the knowledge and practice of true religion. This glorious person was foretold and described in the Jewish prophecies by many remarkable characters, which, being accomplished in our Saviour, gave a most illustrious attestation to his divine mission. And these prophecies were kept more clear and distinct, by being in the hands of a peculiar people as the depositories of them; whereas, if they had been, like other traditions, left merely at large among the nations, they would probably in process of time have been corrupted and lost, and the testimony arising from them must have fallen."—*Leland's View of Deistical Writers*, pp. 422–424.

There was a moral reason for such an act then; but now, the blood of the new covenant has consecrated the whole earth for divine worship, Christianity and its universal provisions have superseded Judaism and its restrictions. Who then can discover a reason for the revival of national distinction and Levitical peculiarities, such as the return of the Jews to their own land would necessarily involve? The Scriptures are sufficiently explicit, that the purposes of God as revealed in the gospel of his Son will be accomplished by other means. The plan of Judaism, especially the nationality and locality of true worship, was admirably adapted to the infant state of the world and the church.

But Christianity rejects all Jewish secularities, and gives no encouragement to the vanity of modern Jewish interpreters, with whom has originated the notion of the descendants of Abraham returning nationally to the land "where the bones of the prophets are laid." Well might the Rev. W. Orme, of Camberwell, observe in his lecture on the character of the present dispensation, "I hazard no mistaken observation when I say, that nine-tenths of the mistakes which have occurred in the present day have arisen from the introduction of Jewish errors and prejudices into opinions and calculations." This is undoubtedly the case with reference to the literal gathering of the Jews to what is called their own land, considered as a future event. It seems not to be remembered, that Judea was their own land relatively, or that their religious nationality was essential to Judaism only. Yet so it is, and the necessary corollary is, that, with the abolition of the system, all secular peculiarities and national restrictions cease.

From the Scriptures of the Old Testament quoted above, and the remarks already made, it is obvious that undue importance ought not to be attached to the Jewish people as such, nor to the land of Judea as the scene of the benevolent operations of the divine Being. From the circumstances of the case, from the general tenor of the promises given under the Abrahamic covenant, from the concurrent testimony of Moses and the prophets, and from the gradual extinction of nationality during a space of nearly a thousand years, dating from the revolt of the ten tribes until the birth of Christ; it is from all these considerations clearly demonstrable, that none of the secular peculiarities of the Jewish polity will ever be re-enacted in their original and literal import. "God having provided some better thing for us"—for *all* who live under the gospel dispensation. The purity and spirituality of Judaism have thus been viewed through the medium of the gospel glass. In this light we are able to understand and appreciate those truly evangelical words of the psalmist, "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments, and might not be as their fathers, a stubborn and rebellious generation—a generation that set not their hearts aright, and whose spirit was not steadfast with God," Psa. lxxviii, 5–8.

The distinct intimations of impartiality in the divine administration which appear throughout the Old Testament are fully developed in the New. The teaching of Christ is replete with arguments hostile to national prejudices, and utterly opposed to those narrow-minded sentiments which had been inculcated and entertained in Judea. The fatal misunderstanding of their own polity and prophets, on the part of the Jews, led them to expect a local Messiah, whose teaching would be as exclusive as their bigotry. It was a literal interpretation of the Abrahamic covenant which overwhelmed the judgment of priests and people, and their deep disappointment and ignorant revenge were manifested by their conduct toward Him who was no respecter of persons, and who came to speak peace to the Gentiles. "Judging from the conduct of his disciples, the Mosaic economy does not appear to have

given them a single correct presentiment concerning him."* From the land of Judea, which, as the land of promise, was evidently a type of the rest that remaineth for the people of God, the Jews did not seem to be able to aspire in their meditations to that "inheritance which is incorruptible, undefiled, and that fadeth not away." And even if they thought of heaven and its glory, they had the same view of it as of Judea, viz., that all Gentiles ought to be excluded therefrom. They were inflated by national pre-eminence, proud, vain, and disdainful. Reason would say, that persons who had thus for centuries abused their privileges, and rendered religion itself hateful, ought not again to be invested with national superiority. The Jews at the time of the introduction of Christianity were in a most deplorable state of abjectness, both religiously and politically, but the chief cause of each was their miserably limited views of the divine benevolence, and their sensual and earthly opinions respecting their own dispensation. They seem scarcely to have had a thought above regaining full possession of Canaan, and the Messiah they expected must subjugate the Romans and deliver them from a humiliating tribute. Such were the perversions of truth and reason which pervaded the Jewish mind when the gospel dispensation was ushered in. A literal interpretation of such prophecies as regarded themselves, and a total neglect of others, as well as the absence of all sense of spirituality and justice, render the predictive description of the prophet Isaiah painfully appropriate: "Darkness covered the earth, and gross darkness the minds of the people."

When the precursor of the Messiah commenced his ministry, this was the state of his countrymen; but he neither flattered their pride nor fed their prejudices. Preaching to a nation of hypocrites, he scrupled not to unveil the secrets of their hearts, and knowing he addressed a generation of vipers, he exclaimed, "Repent ye, for the kingdom of heaven is at hand!" That synopsis of John's ministry which we find in the third chapter of Matthew is a beautiful specimen of appropriate teaching—an apt and direct introduction to that spiritual economy by which the circumcision should be justified by faith, and the uncircumcision through faith. The hearers of John were sheltering themselves from the divine wrath under a refuge of lies, boasting of their descent from Abraham, and contemning the Gentiles as beneath the divine regard or their own. Striking a blow, therefore, at their vainglorious exultations, the forerunner of Christ announced the folly of their creed and conduct by proclaiming, "Think not to say within yourselves, We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham." This extraordinary statement was opposed to the prevailing sentiment, but it was neither contrary to the spirit of Judaism, nor inconsistent with the divine mission of the Messiah. It was eminently calculated to annihilate national distinctions, and forms a noble porch through which to enter the new and spiritual edifice of Christianity. How the career of John terminated it is not necessary to inform the reader. The inveterate enmity of the Jews to truth and plain dealing, especially if derogatory to their national pre-eminence, had frequently

* Harris's "Great Teacher," Am. ed., p. 123.

vented itself in a similar manner, for of the servants of God they had "beat one, and killed another, and stoned another." Unto this man of God the degenerate descendants of Abraham "did likewise," Matt. xxi, 35, 36.

The ministry of our blessed Redeemer was directly calculated, if not intended, to carry out and perfect that of Johns, in reference to Judaism and the Jews. In fact, we can scarcely turn to a paragraph of our Lord's discourses that does not necessarily annihilate that system of bigotry which characterized the Jewish nation. Christ has not only taught the spirituality of his kingdom and reign, the abrogation of Judaism, and the abolition of Jewish pre-eminence, but his teaching does not furnish us with a single distinct idea from which it can be surely inferred that these peculiarities will ever be re-enacted. The plainness of his address on these points, on several occasions, ought to have placed the matter beyond dispute, and would have done so but for the continuance of Jewish prejudice and pride, encouraged and increased by Christian interpreters of prophecy. How often did Jesus rebuke the selfishness of his wayward countrymen! The general terms of his emphatic ministry, the universality of his promises, and, more than all, the extent of his atonement, for ever preclude the notion by which the Jews were hastening to complete alike their folly and their ruin. Jealous of their vaunted national elevation, and misinterpreting an expression of the Redeemer's, they on one occasion asked, "Will he go unto the dispersed among the Gentiles, and teach the Gentiles?"

But while they are pursuing their useless routine of ceremony, and attend to their external ablutions, disdaining at the same time to mingle with the Gentiles, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink." On another occasion, when the Jews asserted their freedom from bondage, and boasted of their descent from Abraham, our Lord swept away their false hope by denying their filial relation to that honored patriarch, who was only the father of the faithful. In this discourse, contained in the eighth chapter of John, we have a clear exposition of the ancient covenant and promises, and it neutralizes those glosses of Judaism by which revelation had been obscured, and religion destroyed. The children of Abraham are those who do his works, but Christ said, "Ye are of your father the devil, for his works ye do."

The discourse of Jesus with the woman of Samaria is one of those instructive portions of Scripture which one needs only to read in order to conviction of the truths we are endeavoring to establish. The idea of future national pre-eminence on the part of the Jews, or any other people, is wholly excluded from that interesting detail. The woman had her Samaritan prejudices—she thought that Christ, as a Jew, had his. Under these feelings she said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her," with unusual emphasis, "Woman, believe me, the hour cometh when ye shall neither in this mountain, *nor yet at Jerusalem*, worship the Father." "Ye worship ye know not what; we know what we worship, for salvation," or the Saviour, "is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for

the Father seeketh such to worship him." This woman, let it be remarked, was an expectant of the Messiah, and she desired to know which system of religion the prophet to whom she was speaking believed *that* Messiah would recognize, when he came, or what mode of worship he would sanction. Pre-eminence was claimed by both Jews and Samaritans. Christ denounced the paganized worship of Samaria by declaring to the woman, "Ye worship ye know not what." And though salvation was of the Jews, yet it was no longer to be confined either to the Jews or to Jerusalem, but the Father sought spiritual worshipers, and wherever they could be found he would accept them, whether naturally descended from Abraham or not. The doctrine, therefore, that is taught by our Lord in this discourse is altogether opposed to the notions of superiority that were entertained by the Jews, and satisfactorily shows that not Judea alone, but that the world is now dedicated to the worship of God, the restrictive system of Moses being for ever abolished by Christ.

The Jews need not, therefore, return to their own land to offer acceptable worship to God, but in any land, if they return to him with broken and contrite hearts, he will have mercy upon them and abundantly pardon.

The limits to which we would confine ourselves in this paper preclude the possibility of giving a full exposition of the statements of the New Testament on this important subject. To do this would be to transcribe nearly all the discourses and parables of the Redeemer, as well as the epistles of the holy apostles. Nevertheless, we beg to trespass a little longer on the time and patience of the reader, confident, as we are, that truth and justice require it, and that the labor of investigation will be amply repaid by the pleasure the *subject itself* will afford.

We venture to affirm that our blessed Lord never uttered a single sentiment which could by fair reasoning be shown to favor the future national pre-eminence of the Jews, or support their future literal restoration. But, on the other hand, there is scarcely a recorded discourse or parable which does not prove that Jew and Gentile equally participate in the blessings of redemption, and that no favor is to be bestowed upon the believing Jew that cannot be claimed by the believing Gentile. When "there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan," he instructed them in the "mysteries of the kingdom of heaven." And among other glorious beatitudes which he pronounced is this one, "Blessed are the meek, for they shall inherit the earth." The words *την γην*, here translated "the earth," signify literally "the land." There can be no doubt as to the impression which such an announcement would be likely to produce upon the minds of his Jewish audience. "The land," was a phrase in common use among them, designating the land of Judea. They would, therefore, naturally revert to the Abrahamic covenant, and the promises made to their fathers. But they had been in the habit of confining their views of that covenant and those promises to the land of Judea alone, and to the natural descendants of Abraham. The Redeemer, however, corrects their errors and rebukes their prejudices. By him Judea is invested with a typical character; in other words,

the literal promises made to their fathers are spiritualized, and certain qualifications specified as conditions of possession. The glorious inheritance of the saints and "the earth wherein dwelleth righteousness," shall be enjoyed only by "*the meek*," a quality attainable *by all* through the grace of God, which bringeth salvation. This is doubtless the meaning of our Lord, and its application to the case in hand is obvious.

It cannot be imagined, for a moment, that these words of Christ can have a literal application to the land of Judea, and, perhaps, there are no literal restorationists who would so apply them, because of the series of absurdities to which such an interpretation would necessarily lead. But will it unhesitatingly be affirmed that there was no reference in the mind of the Saviour when he uttered this beatitude to the ancient covenant made to Abraham, or to the predictions of the prophets respecting Judah and Jerusalem? We presume it will not. Rather we are warranted to consider this and other statements of the great Teacher as a recapitulation of all those spiritual verities contained in the Abrahamic covenant which could with propriety exist and operate under the more glorious Messianic covenant; and they furnish us likewise with a spiritual illustration of the true doctrine of Israel's restoration. "The Lord shall *inherit* Judah his portion in the holy land, and shall choose Jerusalem again," Zech. ii, 12. "But believers are joint heirs with Jesus Christ," so the meek also shall *inherit* the earth, the land "upon Mount Zion shall be deliverance, *and there shall be holiness;* and the house of Jacob shall possess their possessions," Obadiah 17. "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God," Amos viii, 15. "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse the blood that I have not cleansed: for the Lord dwelleth in Zion," Joel iii, 20, 21.

These and many other such passages receive their legitimate interpretation from the lips of Him who is "the Spirit of prophecy." "Blessed are the meek, for they shall inherit the earth. Blessed are the pure in heart, for they shall see God," Matt. v, 5, 8. "Thine eyes shall see the king in his beauty, they shall behold the land that is very far off. And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity," Isa. xxxiii, 17, 24. Admit that many of these Old Testament prophecies prove the literal restoration of the Jews—who of them shall be thus favored? All the prophets in unison will reply, "He that walketh righteously, and speaketh uprightly," Isa. xxxiii, 15. But "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him," Rom. x, 12. The words of the Messiah, the good Shepherd, shall suffice on this point: "Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd," John x, 16. Ezek. xxxiv, 22, 23; xxxvii, 24: "Them *also* I must bring." The Gentiles are here associated with the Jews, and if we insist upon the literal gathering of one part of the flock, we are absolutely bound to admit the literal gathering of the other, according to the express terms of Isaiah's prophecy: "For the Lord will have mercy on Jacob, and

will yet choose Israel, and set them in their own land; *and the strangers shall be joined with them*, and they shall cleave to the house of Jacob," Isaiah xiv, 1.

But the absurdity of this notion is literally its own refutation, and annihilates the whole scheme of Jewish exclusiveness. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein," Hosea xiv, 9.

The blind zeal which characterized the Jewish nation in reference to these privileges and advantages was the source of incalculable difficulty and anxiety to those by whose instrumentality many had been led to embrace Christianity. The conduct of Peter in reference to the propriety of preaching Christ to the Gentiles is sufficient evidence of the strength of Jewish educational prejudices, and the fact is here adduced only to exhibit that principle; but it is not surprising, considering that circumstance, that the Jews generally should exhibit a feeling of hostility toward the Gentiles' enjoying an equal share of religious privileges. The numerous Judaizing teachers that speedily arose in the church were the offspring of this almost natural propensity, and they added to the difficulties and anxieties with which the holy apostles and first propagators of Christianity had to contend. Accordingly we find the church agitated and disturbed by perplexing questions of rights and privileges. As far as the Jews are concerned, their arguments of exclusiveness were based, and, as they thought, properly and successfully, upon the terms of the Abrahamic covenant. The doctrines of the gospel are in danger of being subverted by the intemperate and ignorant zeal manifested, and the apostle Paul is under the necessity of endeavering to reconcile the minds of his brethren according to the flesh. His arguments on the subject are contained in his inimitable and truly logical epistles to the Romans and Galatians, in which the true nature of the Abrahamic covenant is fully and beautifully set forth. Such is the distinct connection of the apostle's reasoning with the question under consideration, and so unequivocally corroborative is that reasoning of the position we have assumed in reference to the literal gathering, that we could well afford to rest the case upon its deductions.

Turning to Genesis xii, 2, 3, we find the following promise made to Abraham: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." To this promise of greatness to be conferred on Abraham some particulars are added in the thirteenth chapter, commencing with the fourteenth verse: "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever," &c. In the fifteenth chapter and fifth verse we have these words: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." The prediction that Abraham should possess the land of Canaan to inherit it, is repeated in the seventh verse, followed by a sacrificial ratification of the divine engagement. Up to this time

Abraham is without issue, and in the sixteenth chapter we have a concise account of the conception of Hagar, Sarah's maid, who had been given to Abraham. After Hagar had fled from the house of her mistress, an angel appeared unto her, and said, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." After this the covenant is renewed, and the rite of circumcision appointed as the seal thereof. Then, in the fifteenth and following verses, God promises Abraham a son by Sarah, whose name should be called Isaac, and with whom the covenant is to be established and with his seed after him. Abraham had said, "O that Ishmael might live before thee!" God, therefore, renews the promise respecting Ishmael's greatness and nationality, and adds, "But my covenant will I establish with Isaac."

After the lapse of several years the patriarch is commanded to offer his son Isaac for a burnt offering to the Lord; he obeyed, and then Jehovah was pleased to reiterate the terms of the covenant, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Throughout the whole of this history a distinction is clearly maintained between the posterity of Abraham by Ishmael, and his posterity by Isaac. The covenant is established with the latter. Yet a covenant is made in reference to the former, and he, as well as Isaac, submits to the initiatory rite of circumcision. The question, therefore, will very naturally arise, Wherein does the difference consist, and what is the true nature of the Abrahamic covenant? To ascertain these points we must have recourse to the epistles already named. From them we learn that the promises made to Abraham's posterity through Isaac were spiritual in their character, and that the covenant was a spiritual covenant, mainly and especially so. The covenant included, first, the means, and, secondly, the conditions of justification. Through Isaac, as a type and ancestor of the Messiah, "all the nations of the earth are to be blessed," Gal. iii, 16, 17; Rom. iv, 13, 14. "All the nations," not the natural descendants of Abraham merely. The benevolent mission of the Messiah embraced the world, and those spiritual privileges and enjoyments which are purchased by his precious blood may be received by all the families of the earth. So much for the means of justification. The conditions are alike general. The capacity to believe the promise of God is possessed by all men, "to the end the promise might be sure to all the seed"—the spiritual believing descendants of Abraham, whether Jew or Gentile. Nor did the possession of the covenant blessings depend upon any works, not even submission to the painful rite of circumcision, for Abraham was justified before he was circumcised, "that he might be *the father of all them that believe*," Rom. iv, 11–25.

The innumerable posterity promised to Abraham did not so much comprehend his natural descendants as his spiritual children. Perhaps, however, the vast multitudes that were really his offspring were properly typical of the still greater multitudes that should walk in his footsteps by believing on the name of his illustrious and ever blessed Son, Jesus Christ. "For it is written, Rejoice, thou barren that bear-

est not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are children of the promise;" that is, we believers, whether Jew or Gentile, barbarian or Scythian. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii, 29; iv, 27, 28. Thus we perceive the propriety of the apostle's declaration in another place, "All are not Israel who are called Israel." The Jews have under the gospel no special claims to the divine regard, any more than the Arabs, who are, as well as they, natural descendants of Abraham. Neither because they are so have they any natural title to the blessings of sonship, for there are many "called Israel" who are not Jews. "For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God." So then the gospel was preached before unto Abraham; and the covenant made to him and through Isaac could not have been completed without the introduction of the gospel, and the abrogation of the ceremonial law. Yet God hath not cast away his people and refused to save the Jews. No; he hath invited all. And when the Redeemer, who came to his own, was rejected and despised of them, he afforded them no ground of excuse for their persevering unbelief, but said to his apostles, that his gospel should be preached among all nations, "*beginning at Jerusalem.*"

Notwithstanding this, as a nation, they exhibited unequivocal proofs of hardness and impenitent hearts. But future mercy is reserved for them, for "they have not stumbled that they should fall" beyond the hope of recovery. They shall be restored to the favor and protection of Heaven. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Let it be remembered that the apostle is throughout maintaining the spirituality of the Abrahamic covenant and the universality of its terms. The Jews are now, through judicial blindness, prevented from enjoying its blessings, and are enduring severe punishment for their sins. But it shall not be always so. "The gifts and callings of God are without repentance." God will "turn away ungodliness from Jacob, and the covenant shall be fulfilled when he shall take away their sins." The Deliverer out of Zion shall appear, "and so all Israel shall be saved." God shall "accomplish the number of his elect." "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In perfect accordance with these evangelical views of the divine covenants is the language of Paul to the Corinthians and Ephesians. The Christian church is the "commonwealth of Israel." Unregenerate persons, of whatever nation, are "aliens." By the power and mercy of God in Christ "the middle wall of partition," consisting of ceremonies, sacrificial and sacramental rites, which was erected between Jews and Gentiles, is now broken down. We were "strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ." All national distinctions are annihilated. Throughout the world one great and glorious commonwealth is to be formed.

All Christian believers are to enjoy an equal participation in its rights, privileges, and immunities. But that commonwealth is called the "commonwealth of Israel"—an emphatic designation—leading us back through the ages of the past, pointing to the Jewish church as the emblem or type of the Christian, and proclaiming universal liberty and equality through the vast spiritual dominions of Him who hath "reconciled" both "Jew and Gentile unto God in one body by the cross, having slain the enmity thereby." And how infinitely contemptible do all modern notions of earthly glory and power and literal restorations appear when compared with the transcendent spirituality and magnificent grandeur of the apostle's corollary! Such is the plan of redemption, and such are the wise arrangements of Providence, that though distinctions had been created and much increased by human pride and prejudice, yet they are not to be continued. "Now," under the Christian dispensation, "now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit," Eph. ii–x, *passim.*

Unbelief of these great and glorious gospel truths has made the Jews what they now are. Even while reading the Old Testament they discern not its spirituality. They do not "look to the end of that which is abolished; but their minds were blinded." "Even unto this day, when Moses is read, the vail is upon their hearts." By their obstinacy the merciful purposes of God respecting them have been frustrated. "Nevertheless, when their heart shall turn to the Lord, the vail shall be taken away." Then, and not till then, shall the enlightened Jew discover the glory of the Mosaic dispensation, which introduces him to the exceeding great glory of the gospel. The resplendent light of Christian truth will chase away the gloom of Jewish error, and the recipient shall behold the ignorance in which he and his fathers walked respecting the land of promise—"the law of commandments contained in ordinances"—the language of the prophets, and the person, mission, and character of Him "who was despised and rejected of men, a man of sorrows and acquainted with grief." When the vail is taken away they will discern the spiritual purport and typical character of the Abrahamic covenant, that the earth is the Lord's and the fullness thereof, that all places are alike consecrated to the service and worship of Jehovah, that not in Jerusalem, nor in Judea alone men ought to worship. The Christ upon whom the Jew shall look with emotions of commingled sorrow and pleasure shall, by his blessed Spirit, teach him that all things were made by him and for him, and that the whole world is to be the theatre on which are to be displayed the glories of the cross and the triumphs of the redeeming plan.

We have thus endeavored to present, in as condensed a manner as possible, the New Testament view of the future prospects of the Jews. Their moral restoration is as clearly set forth in the writings of the apostle Paul, and there as strikingly illustrated, as could well be imagined. We have not seen fit to insist upon the spiritual illustrations

of prophecy given by him to the Romans. With the information already furnished, any reader of common capacity will perceive the propriety of our former exposition of many of the predictions of the ancient prophets respecting the future state of the Jewish nation. So completely destitute is the New Testament of the least allusion to any literal gathering, that it is absolutely mysterious how any mind could have made any such deductions. Nay, it is not mysterious, for when any hypothesis is assumed, however unreasonable, an appeal is made to the Scriptures to support the dogma and the writer. But this has generally been after the testimony of reason has been consulted and considered decisive. We have endeavored to divest these papers of a controversial character, but we could not wholly avoid an occasional allusion to the opinion of those who have written on this perplexing question. But it is not to the opinions of men, favorable or unfavorable, that we would appeal in support of our position. We have not weighed the case of the Jews in the balances of mere human reason, nor have we considered the probability or improbability, the possibility or impossibility, of the literal restoration of the Jews. The question in our mind has been what we consider the only safe one, viz., "Is the doctrine Scriptural? Can the literal return be fairly inferred from a proper interpretation of prophecy?" We have candidly stated our opinion, formed after deliberate investigation, both of the Old and New Testaments. We have gone where the Bible has led us, and there, on this subject, we are content to rest, until the clear light of eternity shall confirm or confound our conceptions of that series of events which is comprised in the divine administration of all human affairs. We may, however, in a future number, bring to light several historical facts respecting the actual return of the Jews, showing the fulfilment of certain predictions, and answer several objections which may be urged against our views of the moral restoration of the people of Israel.

REVIEW.

For the Methodist Magazine and Quarterly Review.

REVIEW OF DICK ON COVETOUSNESS.

BY REV. WILLIAM HOSMER, OF THE GENESEE CONFERENCE.

An Essay on the Sin and the Evils of Covetousness; and the happy Effects which would flow from a Spirit of Christian Beneficence. Illustrated by a variety of Facts, selected from sacred and civil History, and other Documents. By THOMAS DICK, LL. D., Author of the "Christian Philosopher," &c. New-York, Robinson, Pratt, and Co., pp. 318.

CHRISTIANITY has suffered inconceivably in its general interests by the imperfect, and even anti-christian views which have obtained on the duty of beneficence. All true Christians must deprecate the least attempt to mislead the public mind, or to induce a recurrence of that spurious liberality which distinguished the patrons of the Crusades; and which now, though in a less onerous degree, is contributing without discretion to the promotion of objects not embraced by an en-

lightened religion. Perhaps the disgust which so justly followed the overaction of the English hierarchy in favor of clerical support has contributed its full share to the external arrangement of church polity in this country. But if so, we appear to have fallen into the opposite extreme. Neither our civil nor ecclesiastical laws have any explicit bearing on this subject. And as we have left the propagation of the gospel to take care of itself, unaided by coercive measures, so we have also left the collateral branches of this duty unprotected by any legal penalties. There can be no government without penal sanctions, and we might reasonably demand by what authority this anomalous procedure has been introduced into church discipline. What success could be expected in the promotion of other virtues if disobedience were not regarded as a crime cognizable by church judicatories? Intemperance and profanity would dwell as much at ease among us as covetousness now does. If we could not expel liars, and drunkards, and profane swearers from the communion of the visible church, I think few could be found who would undertake the supervision of its morals. Nor is covetousness a sin of so subtle and abstruse a nature as to make it difficult of detection. In many instances, the parsimonious character of persons supposed to have an unimpeachable standing in Christian society has been a subject of remark by the entire circle of their acquaintance. This must be an evil of great magnitude, both to the reputation of Christianity and the character of its professors. Nor is it probable that this reproach will ever be rolled away from Zion, or her membership "come up to the help of the Lord against the mighty," until covetousness shall be treated as other forms of robbery, and those rules of excision so indispensable in other instances of gross immorality shall have an equally rigorous application to the service of mammon. No man ever discussed this subject with more fidelity to the statutes of the New Testament than Mr. Wesley. His various sermons and essays on the point form, if not the most valuable, at least *one* of the most valuable portions of his works. If he did not so definitely explain all the advantages of benevolence, nor trace to the full extent all the absurdities of avarice, it was because his manner of teaching *viva voce* from the pulpit necessarily excluded that particularity which is so easily attainable by those who have leisure to write a whole volume on a favorite topic. Yet in the details of practical beneficence he not only has no rival, but scarcely a competitor; motives of delicacy, or, it may be, some supposed difficulty, having deterred almost every other writer from making more than a few general observations, which for practical purposes fall infinitely short of the wants of the community.

The work before us emanates from a source entitling it to a very careful consideration from the religious public. Dr. Dick has acquired great celebrity in this country by his numerous and elegant writings on natural science and education. This is the first of his ethical essays in which he has treated of particular duties with the definiteness desirable in a practical treatise. His Philosophy of Religion is a great work, and decidedly one of the most useful and able systems of moral philosophy which has appeared in modern times. Judging from this work what the writer would accomplish in an essay on covetousness, we have every thing to hope. But it will be recol-

lected that only a small portion of his works is on theological subjects, and that he is perhaps the most ardent admirer and devoted follower of literature and science who adorns the present age. This being the case, we might have looked for something frigid and erratic —for some of that fanciful theorizing which is so common to men of genius when discussing subjects not intimately connected with their favorite studies. Nothing, however, of this kind appears, and the same elegant diction and copious thought which made his former works so popular are equally characteristic of this. To give the reader an outline of the author's plan, I shall present the following brief summary which concludes the introduction :—

"In the illustration of this subject the following plan may be adopted :—

"I. I shall describe the disposition or propensity designated by '*covetousness*,' as it has operated and still operates in Christian and civil society.

"II. Demonstrate its *absurdity* and *irrationality*.

"III. Show its inconsistency with Christian principle, and the general tenor of the word of God.

"IV. Illustrate some of the *evils* which flow from the indulgence of covetousness.

"V. Investigate the principles by which Christians should be directed in the application of their wealth.

"VI. Illustrate some of the *benefits* which would result to Christians and general society, were covetousness undermined, and an opposite principle universally cultivated.

"VII. State some of the *means* to be used, in order to counteract the influence of covetousness, and to promote a spirit of Scriptural liberality among Christians.

"VIII. Offer a few solemn considerations to different classes of individuals in relation to this subject." P. 18.

Covetousness claims pre-eminence among the attributes of fallen nature, and its true character is most impressively exhibited in the first chapter of this essay. Some brief extracts will serve to give the reader an idea of the course of the author, but will by no means present the strength of the argument :—

"It is not, therefore, in the *simple* desire of worldly good that covetousness consists, but in an inordinate desire of sensitive objects and enjoyments—a desire which is inconsistent with the rational nature of man, and with our duty to our Creator and to our fellow-men. Covetousness assumes a variety of forms, and manifests itself in many different modes :—1. It appears in its most degrading form in hoarding money and acquiring houses and lands, for the mere purpose of accumulation, when there is no intention of enjoying such wealth, or bringing it forth for the good of society. This is the characteristic of the man who is denominated *miser*—a word which originally signifies *wretched*, or *miserable*, as all such persons necessarily are. 2. It appears under the pretence of making provision for children—a pretence which is generally nothing more than a cloak to cover the principle of avarice which is fixed in the mind. 3. It operates most frequently for the purpose of gratifying sensual propensities—displaying elegance in dress and furniture, and giving scope

to a spirit of pride and ambition. In these, and many other ways, this vile affection manifests itself, robbing man of the true glory of his nature, degrading him in some respects below the level of the brutes, undermining every principle of religion, counteracting human happiness, preventing the renovation of the world, and reducing the soul to the level of a groveling idolater who 'worships and serves the creature more than the Creator, who is blessed for ever.' This inordinate desire of wealth has been productive of more mischief and misery in the world than almost any other unhallowed affection of the human heart. It has been the malignant source of almost all the evils which have been introduced into the social state, and of all the sorrows and sufferings to which the inhabitants of the earth in every age have been subjected.

"This vile affection may be considered as the *first display* which was made in our world of *sin*, or rebellion against God. Our first parents commenced their apostacy from their Maker by coveting the fruit of the 'tree of knowledge,' which he had expressly interdicted under the highest penalty. Though they were surrounded by the *munificence* of the Deity, though they were permitted to eat of every other tree in the garden of Eden, and possessed every thing that was pleasant to the eye and delicious to the taste—yet they dared to put forth their hands to the forbidden fruit, from the covetous propensity of enjoying what was not their own, and the ambitious desire of being 'like the gods, and knowing good and evil.' This covetous and ambitious act 'brought death into the world and all our wo,' and was the prelude and forerunner of all those devastations and miseries which avarice and ambition have entailed on the inhabitants of the world. We have reason to believe that this woful propensity, in conjunction with ambition, with which it is inseparably connected, in one shape or another, was the principal cause of the wickedness which abounded in the world before the flood, and of the overwhelming flood which swept away its inhabitants. For we are told, that 'the earth was filled with violence,' —plainly intimating that wars and devastations were everywhere carried on—that a system of rapine and plunder universally prevailed; that the strong and powerful forcibly seized the possessions of the weak; that the poor and needy were robbed and oppressed; that cities were demolished, fields and vineyards laid waste, and the ploughshare of destruction driven through every land. The whole history of the world from that period may be considered as little else than a revolting detail of the operations of covetousness and ambition, and of the direful effects they have produced on the destinies of mankind." Pp. 21, 22.

After having laid the foundation thus broad and strong, that "the love of money is the root of all evil," he lays hold on every principal fact in postdiluvian history as proof of his position. Sixty pages of glowing description are occupied in detailing the horrors of this one vice. We shall now present the reader with an instance intended to illustrate the effects of avarice, as displayed in a voluntary abridgment of personal comfort. There are several other cases given, of equal interest to the reader.

"Numerous examples of this kind might be brought forward; but I shall adduce only the following well-authenticated instance, in relation

to John Elwes, Esq., who was for some time a member of parliament for Berkshire. The father of this gentleman was a brewer, of great eminence, but his mother, though she was left near £100,000 by her husband, literally starved herself to death.

"About the age of forty Mr. Elwes succeeded to the property of his uncle, which amounted to no less than £250,000. Yet this wretched man, notwithstanding his immense wealth, denied himself of almost every comfort, in order to increase his store. He would walk home in the rain, in London, rather than pay a shilling for a coach; he would sit in wet clothes sooner than have a fire to dry them; he would eat his provisions in the last stage of putrefaction, sooner than have a fresh joint from the butcher's; and he wore a wig for a certain time, which his biographer saw him pick up out of a rut in a lane where they were riding, which had all the appearance of the cast-off wig of some beggar. When setting out on a journey his first care was to put two or three eggs, boiled hard, into his great coat pocket, or any scraps of bread which he found; then, mounting his horse, his next attention was to get out of London into that road where turnpikes were the fewest; then, stopping under any hedge whose grass presented stuff for his horse, and a little water for himself, he would sit down to refresh himself and his horse together, without ever once stopping on the road at any house.

"Two of his residences he chiefly visited were, Marcham, in Suffolk, and another in Berkshire. Marcham was the place he most frequently visited as he advanced in life; for this reason, that the journey into Suffolk cost him only two pence half-penny, while that into Berkshire amounted to *four pence*. To save fire he would walk about the remains of an old green-house, or sit with a servant in the kitchen. During the harvest he would go into the fields to glean the corn on the grounds of his own tenants, and they used to leave a little more than common to please the old gentleman, who was as eager after it as any pauper in the parish. In the advance of the season, his morning employment was to pick up any stray chips, bones, or other things, to carry to the fire in his pocket; and he was one day surprised by a neighboring gentlemen, in the act of pulling down, with some difficulty, a crow's nest, for this purpose. On the gentleman wondering how he would give himself this trouble, 'O! sir,' he replied, 'it is really a shame that these creatures should do so. Do but see what waste they make—they don't care how extravagant they are.'

"As he approached to the close of life his avaricious disposition increased, and his penurious habits became still more inveterate. He used still to ride about the country on one of his mares, but he rode her on the soft turf, adjoining the road, to save the expense of shoes, as he observed, 'the turf is very pleasant for a horse's foot.' When any gentleman called to pay him a visit, and the stable boy was profuse enough to put a little hay before the horse, old Elwes would slily steal back into the stable, and take the hay very carefully away. He would continue to eat grain in the last state of putrefaction, and meat that *walked about his plate*, rather than have new things killed before the old provision was finished—a species of provisions not altogether unsuitable to so degraded a mind. During this period, he one day dined upon the remaining part of a moorhen, which had been brought

out of the river by a rat; and soon after ate an undigested part of a pike, which a larger one had swallowed, but had not finished, and which were taken in this state in a net—remarking to a friend, with a kind of satisfaction, 'Ay! this is killing two birds with one stone.' It is supposed that if his manors and some grounds in his own hands had not furnished a subsistence, where he had not any thing *actually to buy*, he would have suffered himself to have starved rather than have *bought any thing with money*.

"His *dress* was in unison with his mode of living. He would walk about in a tattered brown-colored hat, and sometimes in a red and white colored cap, like a prisoner confined for debt. His shoes he would never suffer to be cleaned, lest they should be worn out the sooner; but still, with all his self-denial, he thought he was too profuse, and would frequently say, 'He must be a little more careful of his property.' His disquietude on the subject of money was now continual. When he went to bed he would put five or six guineas into a bureau, and then feel of his money, after he had retired to rest, and sometimes in the middle of the night he would come down to see if it was there. *Money* was now his only thought; he rose upon money; upon money lay down to rest. He would carefully wrap up a few guineas in various papers, and deposit them in different corners, and then run from one to the other to see if they were all safe; then forgetting where he had concealed some of them, he would become as seriously afflicted as a man might be who had lost all his property.

"During the last winter of his life, he would frequently be heard at midnight, as if struggling with some one in his chamber, and crying out, 'I will keep my money; I will: nobody shall rob me of my property.' At length, on the 26th of November, 1789, expired this miserable rich man, while absorbed in his avaricious propensities, leaving to the world a most striking and melancholy example of the miserable and debasing effects of covetousness. At his death his property amounted to above *eight hundred thousand pounds*, which were soon dispersed throughout all parts of England." Pp. 51–53.

I presume no one will dissent from the following remarks on the general ignorance of Christians respecting the right use of property:—

"There are, perhaps, few things connected with the social state of more importance than the proper distribution and application of wealth; yet there is no subject about which so many foolish and erroneous conceptions are entertained. Every one seems, in this respect, to consider himself as a kind of independent being, and to imagine that he has full power, both physical and moral, 'to do with his own as he pleases.' That he is invested with a sovereign right, either to give or to withhold his money, as he thinks fit, and that no one has authority to say to him, 'What dost thou?' Even Christians have not yet learned the legitimate use and application of riches, notwithstanding the pointed injunctions and the specific principles on this subject laid down in the word of God; and, hence, it has too frequently been considered as no way inconsistent with the profession of Christianity for Christians to act, in this respect, in accordance with the maxims of general society, and the common practices of the men of the world. It is now more than time that other and nobler views

were entertained and acted upon by those who profess to be followers of the lowly Jesus—views accordant with the instructions of their divine Master, and the admonitions of his holy prophets and apostles." P. 171.

On the proportion of their wealth which Christians should devote to the cause of God, his observations are explicit and forcible—a circumstance not always found in works on this subject. Many of our late ethical writers have considered this a matter of great difficulty, as well as extreme delicacy, and have treated it in a manner so general, even when their views were orthodox, that no sensible effect has been produced. Not a few have seen the necessity of more pointed, definite, and Scriptural instruction on the duty of beneficence. The further improvement of the public mind on this subject involves several considerations which it may not be amiss to notice. 1. Then, we observe, that the present ignorance of the amount which ought to be given, is the result of obscure views of the obligation of the duty. 2. The next step is, to adjust the comparative claims of legal justice and Christian beneficence; and when this is done it will be found that to *pay* and to *give* are equally binding; and that it is not in the power of men so to bind themselves by human law as to invalidate the claims of the law of God. Dr. Paley has shown that no man can be morally bound to fight a duel, because he is under paramount obligations to his family, to his country, and to God. This reasoning applies with all its force to beneficence. God has declared that people shall give, and the mere fact that they are in debt has no more connection with their obedience to this command than it has with their obedience to any other. The injunction contemplates but one qualification, namely, ability. Were it otherwise, the covetous could release themselves from the performance of this duty by creating legal obligations sufficient to require all their available means. 3. The support of the poor has been considered very precarious and uncertain, because it was a matter of charity—thus intimating that beneficence is a sort of contingency. How it has crept into the minds of some that this most important part of Christian duty can be dispensed with at their pleasure, I know not. Perhaps we shall find some, after a while, making pretensions to religion, who can also dispense with "thou shalt not kill."

Dr. Dick has thrown out a great variety of suggestions to aid the candid in determining their individual duty; and although he gives no specific rule or scale of apportionment adapted to all cases, yet the interested inquirer will receive the fullest satisfaction.

"This is a point which, in many cases, is difficult to determine; and in some instances it must be left to the consciences of professed Christians to decide, as in the sight of God, and as amenable to him, what portion of their riches should be directly appropriated to his service. But there are certain general principles which may be laid down, by which every one who has expansive views of the importance of salvation, and the nobleness and generosity of the Christian character, may be directed in this matter; and by which it may be made to appear that ten times more than has generally been allotted ought to be exclusively consecrated to the honor of God and the regeneration of man.

"In addition to the three propositions noticed above, the following general maxims may be stated:—1. Wealth is of use only according to the manner in which it is employed. 2. It is by means of riches that the poor are provided for, that the salvation of the gospel is brought into effect, and that the moral world will ultimately be enlightened and regenerated. 3. That we ought to give a portion of our substance, in some measure corresponding to the importance and the magnitude of the object to which it is devoted. 4. That a comparatively small portion of wealth is adequate to procure every thing that is requisite to the true happiness of man. 5. That all useless luxuries and splendid equipage, intended only for mere pomp and show, should be discarded by every Christian. 6. That all, or at least the greater part of the wealth which remains, after providing in a decent and Christian like manner for the comfort of our families, should be devoted to the interests of the Redeemer's kingdom, and the general improvement of the social state, in subordination to this grand object. 7. That our chief object in acquiring riches should be, that we may have it in our power to consecrate a large portion of it to the furtherance of the grand objects to which I allude." P. 178.

To make the matter still more plain he lays down the three following rules for our direction, each of which is illustrated in the author's peculiar style:—

"1. The proportion of wealth commanded to be dedicated to the service of God, under the Jewish economy, may be considered as involving a certain principle, by which we may be directed in similar allotments under the Christian dispensation.

"2. The *voluntary contributions* made at different times *under the Jewish* economy, may be considered as a guide to direct us in the liberality which should be displayed among Christians.

"3. The proportion of wealth which Christians should appropriate for the service of God and the renovation of the world *may be deduced from the predictions of the ancient prophets.*" P. 179.

The counsel of God upon this subject is, that we "lay not up for ourselves treasures on the earth," but that we "lay up for ourselves treasures in the heavens." It would not be easy to mistake the plain import of so obvious a declaration. Nor do those who practically violate this instruction appear ignorant of its real character. There is a sort of ability in human nature to admit the truth in theory, and at the same time disregard it in practice; and to this, probably, must be ascribed the general contempt which has been thrown upon beneficence in the modern practice of Christianity. The reader will be pleased with the following pointed observations:—

"Now, if the tenth part at least of the income of every Israelite was to be devoted to such purposes, it would seem to follow that *nothing less* than this proportion should be allotted by every Christian under the gospel dispensation, for similar or analogous purposes. But it does not limit us to this proportion; as there are obvious reasons why it should be much greater under the New Testament economy. If the propagation of divine knowledge within the narrow limits of Judea required such a proportion of the income of every individual, while no missions were appointed to surrounding nations, much more, it is evident, is required under the present dispensation, when we are com-

manded to 'go into all the world, and preach the gospel to every creature,' and when more than six hundred millions of the earth's population are still immersed in pagan and Mohammedan darkness, ignorant of 'the true God and of Jesus Christ whom he has sent.' The exertion now required ought to be in some measure proportionate to the magnitude and extent of the work to be accomplished, and would require an expansion of heart and the manifestation of a spirit similar to that which was displayed on the day of pentecost, when 'all that believed were together and had all things common, and *sold their possessions and goods*,' and devoted them to the cause of their Redeemer. If Christians be really in earnest, as they ought to be, why should they hesitate a moment on this subject? If they see misery everywhere around them, and multitudes perishing in their sins; if they behold hundreds of millions of the heathen world overspread with moral and intellectual darkness, and perishing for lack of knowledge; if even the rude inhabitants of the Navigator's isles are sending their urgent petitions from afar, saying, 'Send over missionaries and help us;' if they are saying, almost in an agony, as they lately did to Mr. Williams, when he promised to come to Britain for a supply, 'We shall perhaps die, we shall die, we shall die, before you can return;' if Christians believe that 'the redemption of the soul is precious,' and that the eternal happiness of immortal minds so far surpasses in value the floating honors of the world, as the heavens in height surpass the earth; why should they remain in apathy or halt between two opinions on this point? Let wealthy Christians come forward with a noble spirit, and either consecrate a liberal portion of their riches with cheerfulness for such objects, or take the only consistent alternative—*throw aside altogether the Christian name;* for a covetous Christian is a nuisance in the church of God, and a contradiction *in* terms." P. 182.

The last great point to which we shall call attention is one peculiar to this work, almost every other writer having entirely overlooked it. While the discipline of piety has been maintained against other and less malignant evils, and the guilty have suffered excision from the church, to the crime of avarice no attention has been paid. When has it been known that a person was excluded from Christian society for covetousness? Few instances, I believe, can be found where any official notice has been taken of this deplorable vice—a vice more prevalent than any other in the community.

"Christian churches should strictly investigate the conduct of their members in relation to the portion of wealth they devote to religious objects. Those members of a Christian church whose incomes are generally known, and who are remiss on this point, ought to be calmly reasoned with as to their duty in this respect, on Scriptural grounds, and in accordance with the principles and obligations they admit as Christians. And, if they obstinately resist every argument and admonition addressed to them, and refuse to give a fair proportion of their substance to the service of Him from whom they derived it, they ought to be suspended from the peculiar privileges of Christian society. The church of Christ has undoubtedly a *right* to take cognizance of its members, as to this point, as well as when they are chargeable with a breach of duty in any other respect, or found guilty

of a direct violation of the laws of God. We are too apt to imagine (and custom has too long sanctioned the opinion) that the censures of the church are only to be inflicted on those who are found guilty of what the world terms *scandals*; and many professors of religion are thus led to consider themselves as acting a dutiful part in Christian society, if no such scandals can be proved against them. But the non-performance of duty is equally sinful, and as regularly denounced in Scripture as the direct commission of vicious actions. It is by the regular performance of duty more than by freedom from vicious practices that the reality of Christian principle is displayed. There is, perhaps, nothing that brings a man's Christian character to a more decisive test, both to his own conscience and in the eyes of others, than the circumstance of his *voluntarily* and perseveringly devoting a fair proportion of his wealth to the service of God and the benefit of mankind. A worldly minded man may continue for a considerable time to attend to divine ordinances, and make a fair *profession* of religion, while no regular demands are made upon his purse; but, were he called upon to contribute regularly, at least the tenth part of his income, it is more than probable he would display the latent avarice of his heart by mustering up a host of carnal arguments against such a demand, and would soon take his station, where he ought to be, among the men of the world. But if a man of wealth devote one-third, one-fourth, or even one-tenth of his riches to the cause of God and religion, and act a consistent part in other respects, a Christian church possesses, perhaps, the most tangible evidence they can demand of such a man's religious principle.

"There is a certain false delicacy which some religious communities seem to feel in meddling with the pecuniary affairs or allotments of individuals, and especially of those who are wealthy, or move in the higher spheres of society. They are afraid lest the pride of such persons should be hurt by such plain dealing—lest they should fly off at a tangent from their community, and lest the funds of their society should be injured by their withdrawment. But although it is proper to use the greatest prudence and delicacy in such matters, yet, if such persons refuse to listen to calm reasoning, and Scriptural arguments and admonitions, they give evidence of a spirit which is inconsistent with Christian principle; and it is no honor to any church to have such enrolled among the number of its members. Most of our churches require to be purified—to be purified from the communion of those who are actuated by a worldly spirit; and I know of no better external test that could be applied than that stated above. A church composed of eighty 'right-hearted' Christian men, generous, ardent, harmonious, and persevering in their efforts to promote the extension of Messiah's kingdom, would do far more to advance the interests of true religion, than if they were mixed up with five hundred men of a carnal spirit, who are chiefly guided in their religious professions by the opinions of the world." Pp. 249, 250.

He adds again,—

"When a church member has been found guilty of uncleanness, of an act of drunkenness, or of pilfering an article from his neighbor, a hue and cry is instantly raised; and he is separated from society, or, at least, brought under the discipline of the church. And the purity

of Christian communion requires that censure should be inflicted on all such delinquencies, and the offender, if possible, brought to a sense of his guilt, and to the exercise of repentance. But it is not a little strange and unaccountable, that while strict attention is paid to such *insulated* acts of moral delinquency, which in some instances are only *exceptions* to the general character of the individuals, and not *habits* of vice, men should be permitted to remain in the church, without the least censure or admonition, who are guilty not only of *acts* which indicate the predominance of avarice, but go on in a *systematic course* of such conduct." P. 251.

The appendix alone is worth more than the price of the volume. It consists of extracts from the official report of commissioners who were sent to inquire into the condition of the lower classes in Ireland. Never, perhaps, was there presented a more affecting scene of wretchedness resulting entirely from mismanagement and covetousness than in the case of millions of Irish peasantry.

On the whole, we think this is decidedly the best treatise we have seen on the subject; and its extensive circulation would greatly increase the debt of gratitude the Christian public already owes to the benevolent author.

For the Methodist Magazine and Quarterly Review.

GERMAN LITERATURE—PROFESSOR THOLUCK.

Selections from German Literature. By B. B. Edwards and E. A. Park, Professors, Theol. Sem., Andover. Andover: 1839. Gould, Newman, and Saxton, 1 vol. 8vo.

We are delighted with this book. Not that it adds materially to our stock of theological knowledge, nor that we agree with the sentiments of every treatise contained in it, or indeed with all the opinions of any one of them; but because it will go farther toward producing an enlarged and liberal way of thinking among American divines of a certain class, than any single publication that we have met with for the last ten years. How powerful is the *truth!* Look at the periodicals, pamphlets, and volumes that emanate in such teeming abundance from the Calvinistic presses, and you will be surprised to see how much *Arminianism* they contain; blended, indeed, with many of the errors of the Genevan reformer, both metaphysical and dogmatical, especially the former; but still exhibiting the struggles of many a strong and honest mind to free itself from the shackles of his soul-crushing doctrines, and to break forth into the free and pure atmosphere of gospel truth. Formulas are not what they were, at least for these men. Systems may bind others, but *their* spirits revolt—they have discovered that this is not the age of spiritual bondage. To use the language of the translators of the present volume, "The Bible is one of the freest books ever written. Its style is as unlike that of our scholastic systems, as the costume of the oriental is unlike the pinching garb of the Englishman. It never intended that men should abridge its freeness, and press it forcibly into the mould of any human compend. We prefer to see men shaping their creeds so as to suit the Bible, rather

than to see them shaping the Bible so as to suit their creeds. There is reason to fear that while in some cases the language of our confessions of faith is too pliant, bending to interpretations that are subversive of each other, it is in other cases too stiff and strait; giving no heed to valuable modifications of thought which reason approves, and allowing no place for some statements of inspiration, which always look somewhat strange alongside of the creed, and which can be disposed of most satisfactorily by the divine who is most of a lawyer. It is to be feared, for instance, that some special pleading is required for such an explanation of Matt. xi, 21; Luke x, 13, as will make them harmonize with the inflexible language of certain compends in reference to the doctrine of human passivity in regeneration. It is to be feared that there is a scholastic mode of stating the doctrine of the saints' perseverance, which can be shown to be in keeping with the inspired entreaties against apostacy by none but very ingenious and witty men. It is to be apprehended that many, influenced more by the narrowness of a creed than the freeness of the Bible, when they repeat such passages as Heb. vi, 4–6; x, 26–32; 2 Pet. ii, 20–22, *secretly look upon them as a kind of manœuvre, rather than as an expression of honest fear.* Has not the reader himself been haunted with something like this suspicion of artifice, even when he dared not breathe it to his own conscience? And *have not these passages, when invested with certain technical explanations, seemed to be in a strait jacket, or, at least, not exactly at their ease?*"

The italicizing is our own. But are not these precious confessions? The very consequences which Arminian writers have charged upon "certain creeds," "compends," and "technical explanations," (to employ the significant terms of the translators,) time and again, and which have been indignantly thrown back upon them as misrepresentations, perversions, or false logic; with, perhaps, gentle hints, and insinuations not so gentle, that they were incapable of understanding the *system* in all its comprehensiveness; are *now* plainly perceived, and freely and fearlessly spoken of, by two professors in the Theological Seminary at Andover! We rejoice in these things. We look upon them, not with doubt and fear, not with suspicion and foreboding, but with honest exultation. They are omens of good. Nor are these professors alone in *the transition state;* between the darkness and bondage of a gloomy religious system, and the light and freedom of the true faith in Christ. A periodical, generally considered to be Calvinistic, if not professedly so, admits into its columns, with high commendation, an article on "Fatalism and Free Agency," which contains a fatal blow at the very foundations of that creed whose unnatural essence is, that man is but a machine, and his activity but a puppet-motion. The author of that article clearly shows that "Edwards on the Will" is not the impregnable fortress which many have supposed it to be; his arguments (which are essentially those of all Arminian writers upon the subject, although presented in a better form and with greater perspicuity than we often find on either side of this vexed question) contain the germ of another and a better doctrine than that "God foreordains whatsoever comes to pass." And, besides, we find in the very same journal a notice of "Henry Philip Tappan's Review of Edwards on the Will," in which that masterly production is spoken

of, if not in terms of praise, yet with such slight condemnation that we cannot suppose the writer of the notice to be among the number of those to whom the dictum of Jonathan Edwards is, what the dictum of Aristotle was formerly, the end of all argumentation. Now Edwards's metaphysics are the basis of the dogmatic theology of Calvinism. The man who attacks the former is an assailant of the latter. And he who embraces the doctrine of a free will, not half-heartedly, or by way of *manœuvre;* not admitting and nullifying it within the compass of the same volume, as Professor Upham has done in his "Philosophical and Practical Treatise on the Will;" but honestly, thoroughly, and with all his heart, is on the threshold of Arminianism, the doctrines of which coincide, in the main, with those of the Methodist Episcopal Church.

We notice these tendencies of the times, we have said, without apprehension, considering them to be omens of good and not of evil. They indicate, as the editor of the Biblical Repository justly remarks of Mr. Tappan's work, "an existing and growing spirit of free inquiry and liberal thought." Our doctrines have nothing to fear from the prevalence of such a spirit. We welcome its appearance as the dawning of a brighter day in American theology. Ours are emphatically the *doctrines of grace*, though we dare not be so arrogant as some others have been, and claim exclusive right to that honorable phrase, as characteristic of our faith. We preach what may be called, without either arrogance or exclusiveness, the freest gospel in the world, for we declare to every man that he is a *free* agent; that he has a free, unshackled will, which is the basis of his responsibility; and in all honesty of heart, without any mental misgivings, any consciousness of "manœuvre," any self-suspicions of secret "artifice," we preach to all men a *free* and full salvation. And these free doctrines we find in "one of the freest books ever written—THE BIBLE." Let the spirit of earnest inquiry, then, become general and influential; let sound learning and acute criticism be brought to bear on the investigation of Bible truth; let men come up to the great questions of theology without prejudice, fear, partiality, or presumption; let even Rückert's canons of interpretation* be adopted and acted upon in determining what doctrines were taught by Peter and Paul, by James and John; in a word, let men examine the Scriptures without first "narrowing their views down to the standard of a sectarian creed," and we have no fears for the issue; the human mind is not in love with error; the intellect of man has no predilection for absurdity; the truth is too clear and shines forth too brilliantly from the sacred page not to strike

* "Employ all the proper means in your power to ascertain the true sense of the writer; give him nothing that is thine; take from him nothing that is his. Never inquire what he ought to say; never be afraid of what he does say. It is your business to learn, not to teach."—*Selections*, p. 293. "A commentary must be *impartial*. The interpreter of the New Testament has no system, and ought to have none, neither a doctrinal system, nor one where sentiment predominates. As an exegete he is neither orthodox nor heterodox:" "his only business is to investigate the meaning of what his author says, and to leave other things to philosophers, doctrinal writers, and moralists."—p. 295.

with full power upon the mental eye that looks upon it through the unclouded medium of honest and sincere investigation.

The translators of these selections have well set forth, in their introduction, the characteristic distinctions between the German and the English intellect. To promote a combination of the *subjective*, ultra-spiritual tendencies of the former, with the *objective*, ultra-practical spirit of the latter, is a main object of their work. Several additional considerations have induced them to publish: viz., the well known tendency of an acquaintance with foreign authors to enlarge and liberalize the mind: the fact that German evangelical theology affords a strong illustration of the power of truth; 1. Because the German arrives at the same results, by dialectics and spiritual philosophy, to which we come by a common sense interpretation of the plain meaning of the Bible; 2. Because the evangelical divines of Germany have adopted and maintained their theological opinions after contesting every inch of the ground with their rational and skeptical opponents; and, 3. Because the whole course of their education has tended toward infidelity, thus rendering a vigorous contest necessary in the minds of these divines themselves before they could become settled in their religious sentiments, especially as a large number of eminent German theologians deny the divine authority of the Bible entirely; and, lastly, the fact that we have hitherto known too little of the fervor of German religion, and of the excellences of the German style of preaching. Good and sufficient reasons are these, and every one of them is a theme on which a thinking man, possessing the necessary information, might write a good book. We thank Messrs. Edwards and Park for this translation, and for the valuable introduction and notes that accompany it, and we shall look with anxious expectation for the volume which they announce to be in preparation. They are doing a good work; we bid them God speed in it.

The volume before us contains the following treatises:—The first is an essay on the "Life, Character, and Style of the apostle Paul," translated from Tholuck, by Professor Park; and it is an interesting, candid, and instructive essay, upon a highly attractive topic. The second is a brief, but touchingly beautiful piece, upon the "Tragical Quality in the Friendship of David and Jonathan," translated from Köster, by Professor Edwards. The third is upon the "Gifts of Prophecy and of Speaking with Tongues in the Primitive Church," from the German of Dr. L. J. Rückert, by Professor Edwards. The fourth and fifth are "Sermons by Dr. Tholuck;" and a "Sketch of the Life and Character of Tholuck," by Professor Park. The sixth and seventh are a "Commentary upon the fifteenth chapter of the first Epistle to the Corinthians," from Rückert, and a speculative essay upon the "Resurrection of the Body," from J. P. Lange, by Professor Edwards. The eighth and ninth are the "Life of Plato," from Tennemann, and a "Sketch of the Biographers of Plato and of the Commentators upon his Writings," by Professor Edwards. The last is a luminous and beautiful essay upon the "Sinless Character of Jesus," by Dr. C. Ullmann, translated by Professor Park.

It is not our design at this time to notice particularly any of these but the fourth and fifth. If opportunity serve we shall take occasion at a future period to offer some remarks upon Rückert's principles of

interpretation and commentary, as exhibited in the sixth article above mentioned; and also upon the last, and, perhaps, the finest treatise in the book, Dr. Ullmann's splendid exhibition of the pure and spotless character of the *man* Christ Jesus, in connection with which, we hope to be able to vindicate the Scriptural doctrine of Christian perfection against the arguments and aspersions of two recent writers in the American Biblical Repository. Our task at this time is to make our readers acquainted, in some degree at least, with the life, character, and style of preaching of the most evangelical divine in Germany, and one of the most remarkable men of his age.

The sketch given in this volume is very elaborate, and while it contains many new and interesting facts in the history of Tholuck's rapid and successful career, it also gives a fair exposition of his opinions, and many judicious criticisms upon his habits of thought and preaching. From this article, and from the truly valuable notes upon the sermons of Tholuck contained in the preceding one, we have made up the account which is here given, and which we have no doubt will be interesting to the readers of this journal, in view both of the eminent and distinguished character of the man of whom it treats, and of the similarity which, we think, subsists between some features of his preaching, and those which have marked the most successful preachers of our own connection in this country.

Frederick Augustus Gottreu Tholuck was born at Breslau, the capital of Silesia, on the thirteenth of March, 1799. He left school in his twelfth year, in order to acquire his father's trade, that of a goldsmith, which it was designed that he should follow: but Providence had other work for him to do, and in 1816 he entered the university of Breslau, where the bent of his disposition soon led him to devote himself closely to the study of oriental literature. Previously to his entrance into the university, and indeed until the last year of his stay there, he was a decided infidel. He says, "Even in early boyhood, infidelity had forced its way into my heart, and at the age of twelve I was wont to scoff at Christianity and its truths." Tholuck was not alone in this unfortunate condition, as multitudes of the German students in the Gymnasia, and even in attendance upon the theological lectures, are avowed infidels. What else, indeed, can be expected, when the entire influence of such men as Eickhorn, De Wette, and Gesenius is thrown into the scale of rationalism, (the worst form, perhaps, that modern infidelity has assumed,) but that candidates for the ministry, who look up to these learned men as teachers and models, should imbibe their pernicious but attractive errors, surrounded as they are with all the ornaments of highly cultivated taste, immense learning, and ingenious philosophical speculations, and presented to the youthful mind as the results of the most universal research, conducted by the greatest scholars of the age? Little wonder is it, indeed, that these candidates for the ministry should be "peculiarly unsusceptible of religious influences;" that they should look down with contempt upon the religion of the heart; and be destitute of all sober views of the nature of the high and holy office for which they are professedly preparing.

These discouraging circumstances add greatly to our admiration of Tholuck's character, and to the sympathy which we feel for his ear-

most striving with the natural tendencies of his own heart to infidelity, thus strengthened and confirmed by all surrounding influences. We can believe him to speak truth when he tells us how hard was the struggle through which he had to pass before "attaining to the assurance of that faith" in which he afterward became a full participant. We are sorry that we can learn but little in regard to this great change, the causes that produced it, the steps of its progress, and the period of its complete development in the entire alteration of Tholuck's character. Nothing is more delightful, while at the same time there are few things more instructive, than to trace the progress of an individual mind, step by step, in that great transition from sin unto holiness which must take place in every man before he can be received into the favor of his Creator; but such a contemplation becomes doubly interesting when this mighty revolution is passing in the mind of a man of great intellectual powers and extensive attainments in letters or science. In such a mind the struggle acquires additional intensity of interest, from the incalculable power of the associations with which education, study, and thought (all previously carried on without reference to religion) invest the soul, and from the wonderful energy with which intellectual *pride* comes to the assistance of native depravity in sustaining the conflict with the Spirit of truth. In the case of Tholuck, we should love to observe the growth of conviction, from its first feeble germs until its full development, and the progress of conversion, from the first faintly-breathed prayer, or half-formed resolution, to the final consummation of the change from darkness unto light. That such a change did take place, the whole tenor of his life and writings clearly establishes, notwithstanding the insinuations of his enemies, founded upon the honors which he received soon after the change of his religious views, that his conversion was the result of sinister motives entirely,—of the "desire to procure the patronage of the government, and become the head of the Pietists." Professor Park tells us, that an intimate acquaintance with Professor Neander, of Berlin, was highly serviceable to his religious character. "He was also peculiarly indebted to the faithful religious counsels of Baron Van Cottewitz, a very pious Lutheran, still living at an advanced age in Berlin. Tholuck himself frequently refers to this man as his spiritual father."

In 1819, when only twenty years of age, he was appointed professor extraordinary of theology, at Berlin, in the place of De Wette, who was removed by the Prussian government. "Succeeding, at so early a period of life, so distinguished a professor as De Wette, he was obliged to withdraw his attention in some degree from his oriental studies, and direct them more particularly to theological. He applied himself with great zeal and assiduity to the defense of evangelical religion, and his efforts secured the warm approbation of the king and ministry of Prussia, and soon elevated him to the station of a leader in the orthodox party." His mind was developed with remarkable rapidity in this new situation, although, indeed, his precocity of intellect was very early manifested.

His career of indefatigable industry as a writer commenced shortly after his elevation to the professorship: for in his twenty-second year he published "Hints for the Study of the Old Testament," 8vo., 1821,

which was followed in the same year by a treatise on the "Pantheistic Theology of the Persians." In 1822 he published a treatise on the "Moral Influence of Heathenism," which has been translated by Professor Emerson, of Andover, and published in the Biblical Repository. It would be tedious to enumerate all his publications: the catalogue is sufficiently great to cause our unmingled admiration of the fertility of his mind and his unwearied diligence. His writings are not mere compilations, or hastily prepared effusions of little value; but the sermons, essays, commentaries, dissertations, and controversial tracts which have issued from his ever-active mind in such rich abundance are full of instructive and interesting matter, many of them elaborate, and all distinguished for the erudition and research which they display. Still, it would perhaps have been better for Tholuck to have published more sparingly. There is little excuse for careless writing at this day, when books are so multiplied that every useless or badly written treatise is an unjust imposition upon those that read it. We do not mean, therefore, to commend the haste with which Tholuck wrote; we have in our eye too many inaccurate and slovenly performances of late years; we have too great an abhorrence of that self-complacency which leads a man to suppose that his undigested crudities, fragmentary thoughts, and half-formed paragraphs are good enough for the rest of mankind, to be found defending such a course even upon the ground of his constant occupation and entire want of leisure. The man who is so constantly occupied that he cannot correct his writings, and give them comeliness and compactness, has no business to write at all, and does it at the peril of his reputation; when he sends forth a book with his name upon the title-page, his book and his name are before the public, and they have an undoubted right to require at his hands such a regard to their understanding and their time as will prevent him from offending the one by his blunders, or wasting the other with his prolixity. No strength of intellect or depth of erudition will enable a man to dispense with careful examination and revision of what he writes, especially on matters of such grave and serious importance as the great topics of theology. Accordingly, Tholuck has laid himself open, in some of his publications, to the animadversions of his opponents, and they have been eagle-eyed in observing his errors, and swift to take advantage of them. Fritzsche and Strauss, not without truth, though in a spirit which by its own extravagant bitterness prevented them from succeeding in their attempt to ruin his literary reputation, charged him with errors against the laws of interpretation and the principles of philology. But, says the biographical sketch before us,

"Even his enemies are obliged to concede, that the censures heaped upon him were too unqualified and indiscriminate, and that his inaccuracies were by no means so gross, nor his faults of style so censurable, as was pretended." "The deportment of Tholuck throughout the whole controversy was truly Christian and noble. He considered himself as attacked, not by Fritzsche only, but by the great body of the rationalists. They instigated Fritzsche to his merciless criticism; men, of whom we should little suspect such dishonorable conduct, furnished him with materials for his censure, and his condemnatory works may be considered the joint effort of those most interested in

Tholuck's downfall; and yet the effort was, as the candid now confess, unsuccessful. It may also be remarked, that there were feelings of personal ill-will, which instigated Fritzsche to his encounter with Tholuck."

Tholuck was appointed in 1826, in the twenty-seventh year of his age, to succeed Dr. Knapp as professor ordinarius of theology, at Halle, which chair he has continued to fill with the utmost zeal, industry, and success up to the present time. "The same erudition, enthusiasm, and glow of piety which make Dr. Tholuck interesting as a commentator, make him still more so as a lecturer. Though he is associated with such men as Wegscheider and Gesenius, his lectures were attended, in 1834, more fully than those of either of his colleagues, and they are often more attractive than any, except those of Gesenius. Nor are they merely attractive. They excite the apprehension, even of those who resist their argument, that, after all, the 'fanaticism' of Tholuck may be right reason. 'It is a common remark,' says Professor Sears, 'that if a young man do not wish to become a Pietist, let him avoid Tholuck's lecture room.' Of the theological students at Halle, scarcely one is to be found who comes to the university with personal piety. Of the five hundred who are now studying theology, perhaps there are sixty serious young men, and about thirty hopefully pious; and these are the fruit of Tholuck's labors."

Indeed, there is abundant evidence that the labors of Tholuck for the benefit of the young men under his care are not confined to the lecture room or the study. The following statement of the means which he employs for promoting the moral and spiritual welfare of those over whom he exercises that powerful influence which a teacher always exerts upon his pupils, either for good or evil, will be interesting to all our readers, but especially to those engaged in the business of instruction in our schools, academies, and colleges. "When at Berlin he established at his own house a religious conference, chiefly for the benefit of the pious students of the university. It was held every week, and its exercises were prayer, singing, the reading of the Scriptures, or of a sermon, familiar conversation, on doctrinal or practical theology, and sometimes a direct religious address. This conference is still continued every Saturday evening. It is the more worthy of notice, because meetings of this character are generally subjects of ridicule among the Germans; and, besides, are often regarded with suspicion; have sometimes, indeed, been expressly prohibited by the government. Since Tholuck has been at Halle, he has held similar meetings at his house once or twice a week."

He also conducts a missionary meeting every month, at which he presents the latest intelligence respecting American, English, and other missions. He labors much in preparation for this meeting, and imparts to it a lively interest. This missionary spirit would not be indeed particularly noticeable among American Christians, but it is to be viewed in contrast with the prejudices and the dormancy of even the evangelical party in his own land. The German professors ordinarily have little or no personal intercourse with their pupils, and are often wholly unacquainted with them. The students are too numerous, and the professors too much absorbed in study, to permit a great degree of social intercourse. Neander and Dr. F. Strauss at Berlin,

however, have labored to exert a personal religious influence upon their scholars; and Tholuck, as he has a very peculiar interest and tact in conversation, employs his talent with fidelity. Professor Sears, writing from Halle in 1834, says, "The uncommon pressure of Tholuck's public labors leaves him no leisure time. But when he walks, which he does twice a day, and an hour and a half at each time, he invites three or four students of similar religious character to accompany him. With these he converses in a manner best adapted to win them to a religious life. With the serious he comes directly to the point. With others he spreads his net wider; and through the medium of literary, philosophical, or theological discussion, conducted with vivacity and the utmost affection, he steals upon their hearts and holds them his captives. Another company are, for the same purpose, invited to his dinner table, and thus daily he spends several hours, as a friend, patron, and pastor to the more hopeful among his pupils. If they are indigent, he remits their tuition; and if he publishes a sermon or a pamphlet, the profit goes to them. His extensive and choice library is always at their service." pp. 211, 212.

This is admirable—especially so in a professor in a German university—in a land where spiritual religion is despised as fanaticism. We cannot forbear to ask the question here, How many are there of the teachers of academies and professors of colleges, in this country, where every thing is favorable to religion, who are thus faithful in the discharge of their duty to students? We fear that there is an alarming want of fidelity in this respect; and, what is worse, we fear that it arises from a false principle, which has crept into our views and systems of public instruction, mainly from a fear of incurring the odium of sectarianism. The principle to which we allude is, that intellectual culture may, nay, ought to be, disconnected from religious teaching. How far this opinion is openly avowed is one thing; how far it is secretly and most hurtfully operative, is another. For ourselves, we cannot resist the impression that the standard of moral and religious *education* among us is far below that of intellectual cultivation; and it is our opinion, deliberately and carefully formed, that more direct and decided means should be employed for securing the religious improvement of students in our schools and colleges than are commonly brought to bear upon them.

We would not be censorious—but is it not too much the case that our professors in colleges, while they are careful to observe and assist, by every means in their power, the progress of their students in the acquisition of literature and science, concern themselves comparatively little about their religious character and attainments? That they take much more pains to insure the intimacy of their pupils with Cicero and Horace, with Euclid and Newton, than with Christ and the apostles? Nay, is it not too frequently the case that the improvement of the mind is the *sole* concern, while that of the heart is left to chance, or perhaps, as some would more piously say, to the arrangement of Providence? How seldom are the connection and interdependence of all literary and scientific truth with the great doctrines of revealed religion insisted upon, with any force and directness, in the lecture rooms of our colleges and universities? How much more seldom still do our professors take their pupils apart, and converse

with them in private upon the great and momentous affairs of religion, in comparison with which all their acquisitions in literature and science are but "sounding brass and a tinkling cymbal?" We rejoice to know that there are some splendid examples of religious fidelity among our literary men; that there are some in our colleges whose elevated attainments in religion, and purity of character and conduct, give grace and beauty to their intellectual accomplishments; that there are some who do not fail to embrace every opportunity afforded by their situation of unfolding to the youthful minds around them those great truths, the reception or rejection of which will fix their eternal and unalterable destiny! Earnestly do we pray that such a spirit and such practice may become universal, and that every professor and teacher in the land may feel the force of the sentiment, that to give a man intellectual power without cultivating his moral feelings is to do Satan the kindness of sharpening his weapons. It is a desperate trifling with immortal interests, and a fearful playing at fast and loose with the laws of God, thus to violate one of the highest and most awful trusts that can be reposed in a human being, that of forming and educating the minds of youth, not merely for *time*, be it remembered, but for *eternity*. No man should be intrusted with the education of youth who has not himself been taught in the school of Christ. And the Christian teacher should feel a deeper responsibility than ordinary men in regard to the dissemination of religious truth. He should look upon his pupils with feelings of the most intense solicitude for their spiritual welfare; feelings, not only springing from that expansive benevolence which animates the heart of every true Christian, leading him to put forth his personal efforts for the salvation of souls, but other, and even stronger emotions, akin to those which are developed by that deep sense of personal responsibility which is implanted by the Spirit of God in the heart of every man whom he calls to the great work of preaching the gospel of Christ. But we are dwelling too long on this interesting topic: we now return to our subject, in which the principal point remaining to be noticed is, the character of Tholuck as a preacher. Before we proceed to this, however, we cannot refrain from quoting a passage from the work before us, which increases our admiration of the zealous and laborious professor of theology:—

"It is worthy of remark, that, notwithstanding Professor Tholuck has for a long time given to the world two or three volumes a year, some of them highly labored; and in connection with these efforts for the public has delivered regular lectures at the university, sometimes two or three lectures a day; has preached statedly once a fortnight, and on frequent intermediate occasions; has maintained the responsible and onerous station of a leader in the evangelical party for the period of nearly twenty years, and is at the present time but just forty years old; and notwithstanding he has combined with all these labors a sedulous attention to the personal duties of a gentleman, a Christian, and a pastor, he has been afflicted during the whole period with feeble and precarious health, and has been reduced at times nearly to a state of blindness. Suffering under a broken constitution, he has been obliged, like Neander and Hengstenberg, to depend upon rigid physical discipline for ability to prosecute his studies. His person is

slender, his temperament nervous, and his life is a perfect conflict between mind and body. His appearance is at present that of a man prematurely grown old. It is to be earnestly hoped that he may add another to the many illustrations of the remark, that men of the feeblest constitutions often accomplish the most, and live the longest."

In regard to the *philosophical* opinions of Tholuck, it is sufficient to say, that, like most of his countrymen, he is a spiritual *transcendentalist*, and of course holds the doctrines of the "sensual school" of Locke and his followers in utter aversion, if not in contempt. His *theological* views are formed without fear, and discussed without reserve; in his speculations upon theological subjects he is independent and untrammeled; and while the spirit of his doctrines is eminently evangelical, he examines every doctrine of Scripture for himself, without attempting to regulate his religious creed by "compends" and "formularies." It is stated by Professor Park, that "while he is an admirer and eulogist of Calvin, he sometimes expresses such feelings in regard to the peculiarities of Calvinism, as can be palliated only on the ground of a mental structure and habits of association altogether peculiar." No doubt: and the peculiarity of his mental structure is, that he "examines every doctrine for himself, as if he were the first man who had investigated it," without first shackling his mind by a compend of dogmas which would prove, if honestly embraced, an effectual barrier against free and independent mental action; and we are very much inclined to the opinion, that all men who investigate the doctrines of Christianity in this proper spirit of freedom and honesty, will be apt in the end "to express such feelings in reference to the peculiarities of Calvinism" as would not be very palatable to the regularly installed teachers and authorized defenders of those peculiarities in this country.

We proceed now to notice the character of Dr. Tholuck as a *preacher*, and in this part of our subject we take great pleasure in following the sketch before us, in which Professor Park has manifested great judgment and discrimination; in general, we coincide with the opinion which he has so well set forth, and the few points in regard to which we differ from him will be briefly noticed as they occur in order.

"One of the most obvious peculiarities of Tholuck's sermons appears in their *plan*. The introduction always, and the proposition often, precedes the announcement of his text. This, however, is no peculiarity of him, in comparison with other German preachers." p. 220. It is a question with us whether this peculiarity might not be occasionally introduced with advantage in our own pulpits. The design of it seems to be to excite the attention of the hearer, before reading the text, to a Scriptural doctrine, which is supported or set forth in the passage introduced, and thus the *want* of the text is felt by the hearer just as the preacher utters it. Something similar to this we understand to have been the occasional practice of an eminent living preacher of our own denomination, and it is said to be attended with a good effect.

"The *division* of his discourses is generally definite and precise; sometimes beautiful; almost always simple in its nature, but often artificial in its mode of expression." This is a matter of vital im-

portance in the structure of a sermon. While a natural, clear, and simple division contributes greatly to the beauty, perspicuity, and energy of a discourse, it is especially valuable for the assistance it affords to the *memory* of ordinary hearers. A clear and obvious method in preaching is more valuable in this respect than any other excellence. A good illustration of the value of a *natural* order is quoted from Witherspoon by Dr. Porter, in his lectures on homiletics and preaching: "Suppose I desire a person going to a city to do several things for me; as, to deliver a letter to one man; to visit a friend of mine and bring me notice how he is; to buy a book for me; and see whether any ship is to sail for Britain soon. It is very possible he may remember some of them, and forget the others. But if I desire him to buy me a dozen of silver spoons, to carry them to an engraver that my name may be put on them, and to get a case made for them, it is likely he will remember all." As instances of Tholuck's method of division, we select the following from the sermons before us: Psa. cxix, 67, "Before I was humbled I went astray; but now I keep thy word." The object of the discourse is to answer the question, *why our resolutions so frequently remain without results;* and the simple division in answer to this question is, 1. Because we do not *humble ourselves;* 2. Do not humble ourselves *before God;* 3. Do not humble ourselves *in faith.* The sermon on Rom. viii, 15–17, has for its object to establish the proposition that *the testimony that we are the children of God is the surest pledge of eternal life;* and the division is as follows: first, how the testimony is given that we are the children of God; secondly, why this testimony is a pledge of eternal life.

"Another characteristic of Tholuck's sermons is, *the absence of all display of learning*, of *abstruse thought*, and *long continued argument.* His freedom from literary ostentation is the more commendable, as he has so vast an amount of literature which he might display." Few men would be content to deliver such modest, unostentatious sermons before the audience of a German university. Nor do we consider such freedom from severe processes of reasoning to be inconsistent with a proper fullness and richness of instructive matter. To *teach* a congregation, such as the mass of Christian audiences, it surely is not necessary that a man should enter upon and pursue a long course of profound argumentation, in an abstruse and metaphysical manner, just as if he were lecturing before a body of students sufficiently interested in his discussions to give him the severest attention, and capable of following him through all the intricate mazes of his wire-drawn logic. Indeed, we are well convinced that such preaching is generally unfruitful, and calculated, while it can benefit the *understandings* of but few of the hearers, to drive away spirituality and fervency of feeling from the hearts of all. Let it be observed, that we are not objecting to the communication of instructive matter in sermons; but that our objections lie against a mode of preaching which has assumed for itself the name of instructive, rather than of pathetic or imaginative preaching; while, in fact, it tends neither to bring out and strengthen the faculties of the mass of hearers, (because it is not adapted to their capacities and habits of thinking,) nor to warm and enliven their religious feelings, because it does not appeal to the reli-

gious *sentiment* at all. The sermons of Jesus and his apostles were didactic, indeed, but it would be difficult to find any points of comparison between their simple, yet imaginative discourses, and the tedious argumentative harangues of many modern preachers. The opinion of Tholuck, that "the heart, rather than the intellect, should lead the way into the truth," is very nearly correct. The sermons of Mr. Wesley, pregnant as they are with instruction, are yet admirable models of simplicity, brevity, and directness of appeal to the heart as well as to the understanding.

"Another characteristic of Tholuck's sermons is, *the elevation and richness of religious sentiment which they display.* His standard of Christian character is much more like that of Paul, in such chapters as the eighth of Romans, than is common among British and American divines." In illustration of this we might quote from almost any of his discourses; we open upon the following in the book before us: p. 147, "Prayer is the pulsation of the soul. It need not always be expressed in words, for the apostle exhorts Christians to 'pray without ceasing.' No, my friends; there is a prayer which the faithfu offer, and which, like the pulse in the veins, never ceases its motion by night or by day, and which can be heard by no human ear. In this inward, silent supplication are the faithful continually exclaiming, *Abba, dear Father!* How is it with you when some beloved friend is called away from you by death? Through all the hours that succeed his departure do you not bear him constantly about with you in your heart? Yea, are you not wont to conduct a silent, uninterrupted dialogue with him, which is not audible to the ear of a companion? So it is with the ceaseless prayer, going forth from the man who has received into his own heart the testimony of his heavenly adoption. He cannot forget what new and unmerited grace has been bestowed upon him; he cries out continually, 'See what love the Father hath shown us, that we should be called the children of God!' and in the inmost sanctuary of his soul the words are repeated incessantly, Beloved Parent! precious Father!"

It is remarked also, by Professor Park, that Tholuck's sermons are characterized by *liveliness and exuberance of fancy.* He is a poet in his prose; his imagination knows no bounds. Speaking of the ascension of Christ, he proceeds:—"The same instruction that was proclaimed by his advent and by his life, was also proclaimed by his ascension. How might he have departed? If the Lord of glory, whom they had nailed to the cross, but who could not be held by death, had, when risen from the grave and glorified by Heaven, gone to the place of his agonies, to the mount of Olives, and there waved his banner of victory before all the world; he had only to give one nod, and the city which had cried out against him, 'Away with Jesus! release unto us Barabbas!' would have sunk into the deep, like Sodom and Gomorrah; and the people who had cried, 'His blood be upon us and upon our children,' must have shrieked out, 'Ye mountains cover us, and ye hills fall upon us!' Yet here also the 'Lord was not in the storm and the tempest, but in the still small sound.' Early in the morning did he once more assemble his own in Jerusalem; darkness still brooded over the streets of the city; he then walked, in the stillness of the morning twilight, with the eleven, to the mountain which had wit-

nessed his bloody sweat on the night of his sorrows. The earliest rays of the opening day shone through the clouds; and then, says the history, he lifted up his hands and blessed his chosen ones, and a cloud took him up from the earth. Amid the shades of night he came; in the redness of the morning dawn he went away; ever, ever shalt thou stand before our souls, thou glorified Saviour, in the same attitude in which thou didst leave the world, with thy hands extended over thy chosen, to bless them." p. 133.

How exquisitely touching and beautiful is the following description of the same scene—the ascension of Christ!—

"You all know, my hearers, of what invaluable worth is the last look of a departing friend. As his countenance then appeared—*that* is the image which imprints itself most deeply on the soul. Why is it unpleasant to stand, as one must, by the dying bed of a friend, who is trembling under the cold touch of death? Ah! above all things else is it on this account, that the loved one will ever recur to our remembrance in this image of pain. How delightful now it is to see the manner in which the last glance of the Saviour fell upon his chosen. 'He lifted up his hands and blessed them, and as he was blessing them he parted from them.' If an inventive fancy would form some conception of the mode in which the Saviour might have taken his departure from earth, that Saviour who broke not the bruised reed, nor quenched the smoking flax, could it design a more becoming, a more beautiful picture than this? This mode of the Redeemer's departure did not take place by accident. It is in keeping with the whole life of Him who came into the world, not to condemn it, but to make it happy. We read of the apostles, that they 'went back to Jerusalem with great joy!' With joy? With joy after their one and all had been parted from them, and while they were not yet certain of his revisit in the Spirit? Yea, with joy. They had seen the hands stretched out to bless them! Wherever they stood and wherever they went, the blessing hands were before their eyes."

The singular *energy and boldness of his appeals* is another feature of Tholuck's preaching which deserves particular notice, especially when we consider the character of the congregations before which they were delivered. There is no fear of man before his eyes. When we remember that these discourses "were preached in the very citadel of rationalism, to young men who were cherishing that peculiar independence and unmanageable self-esteem characteristic of a university life; to an audience, the vast majority of whom were not only violent in their prejudices against the preacher's doctrine, but still more so against his religious feeling," we cannot but admire the boldness and fidelity of the preacher. In illustration of this remark, we quote the following from the sermon on the penitent thief:—

"It is too late!—Who is that hastening through the darkness of the night on the winged courser? It is the son, who has been wandering in the ways of sin, and now at last longs to hear from the lips of his dying father the words, 'I have forgiven you.' Soon he is at his journey's end, in the twinkling of an eye he is at the door—'It is too late!' shrieks forth the mother's voice; 'that mouth is closed for ever!' and he sinks fainting into her arms. See that victim for the scaffold; and the executioner whetting the steel of death! The multitude stand

shivering and dumb. Who is that, just heaving in sight on yonder distant hill, beckoning with signs of joy? It is the king's express; he brings a pardon! Nearer and nearer comes his step; pardon! resounds through the crowd—softly at first, and then louder and yet louder. 'It is too late!'—the guilty head hath already fallen! Yea, since the earth has stood, the heart of many a man has been pierced through by the cutting words, 'It is too late.' But O, who will describe to me the lamentation that will arise, when, at the boundary line which separates time from eternity, the voice of the *righteous Judge* will cry, 'It is too late!' Long have the wide gates of heaven stood open, and its messengers have cried at one time and another, To-day, to-day if ye will hear his voice! Man, man, how then will it be with you, when once these gates, with appalling sound, shall be shut for eternity? Agonize that you may enter in at the narrow gate; for many, I say unto you, shall strive to enter in, and shall not be able. When once the master of the house hath arisen and shut the door, then shall ye begin to stand without, and to knock at the door, and to say, 'Lord, Lord, open unto us,' and he will answer and say unto you, 'I know you not whence ye are.'"

But we must bring these remarks to a close, delightful as is the task of noticing the beautiful and powerful developments of a master-mind, devoted to the great work of unfolding the truth as it is in Jesus. We trust that the points of excellence here presented may attract the attention and excite the righteous emulation of many among our own preachers. Indeed, the style, manner, and even the general matter of Tholuck's sermons remind us strongly of the preaching of some of the most eminently useful and successful ministers of our own denomination; and the principal difference, in point of manner, between Methodist preaching and that of other denominations, less successful, perhaps, in bringing sinners into the fold of Christ, lies in the very characteristics to which we have referred. And while the intellectual activity of the age demands a ministry capable of enlightening and instructing the people, we are not to forget that the elements and powers of the human mind are the same as they have ever been, and that the moral feelings are the strongest of those elements, except the self-determining will, with which indeed they lie in immediate contact, presenting the most powerful class of motives for its action. It would be easy to find fault with various features of Tholuck's sermonizing; and, indeed, many parts of the work before us lie open to criticism; but this unpleasing task was not the one which we set before ourselves when we commenced the preparation of this article. J. McC.

Dickinson College, Dec., 1839.

TREFFRY'S MEMOIRS AND SELECT REMAINS.

Memoirs of the Rev. Richard Treffry, Jun., including Extracts from his Correspondence. To which are appended Select Remains, consisting of Sketches of Sermons, Essays, and Poetry. By his Father. London: published by John Mason. 12mo., pp. 440. With a Portrait.

The lamented subject of these "Memoirs" was one of the most resplendent stars of Wesleyan Methodism; and though suddenly and

mysteriously withdrawn from mortal sight, he has left, in "Select Remains," a radiance which will continue to enlighten and bless "innumerable that shall come after him."

Richard Treffry, Jun., was born at Camelford, Cornwall, November 30, 1804. Both his parents were eminent for piety; and the father, whose pleasant but mournful task it was to prepare this memorial of departed worth and parental affection, had been many years a very efficient Wesleyan minister, and is since favorably known as the author of a "Treatise on Christian Perfection," and several minor publications. We may well suppose, therefore, that no little solicitude was felt for the religious education of this child, and that every opportunity was improved to imbue his mind and heart with Christian principles. In his ninth year we find Richard placed at Kingswood school, where he remained five years, and was thoroughly instructed in Latin, Greek, French, and the different branches of science taught in that seminary. The only fault found with him here appears to have arisen from the volatility of his disposition. But his superior genius began to be developed, and we are told that "he could learn any thing, having a most retentive memory." Meanwhile, the testimony borne to his religious and moral character is not less pleasing. "Richard," says his tutor, "is a good boy, uniformly steady and pious." In 1818 there was an unusual awakening among the boys at Kingswood. Many of them were brought under serious impressions, and held, at every convenient opportunity, meetings among themselves for religious conversation and prayer. Richard, being the eldest of them, took a very active part in these meetings; and it was feared that he would seriously injure his health by his fervent zeal and extraordinary exertions in striving to promote the welfare of his school-mates.

At the age of fifteen, having left school, Richard began to give serious thought to the choice of a profession; and having at length, with the approbation of his friends, decided to be a printer, a situation was procured in a London office; and in "February, 1820, in company with the Rev. Messrs. Bunting and Watson, who had been on a missionary deputation into Cornwall, he quitted his paternal dwelling, and proceeded to the metropolis. Changes in human life are frequently eventful and perilous, and especially in youth, when expectation is all alive, and every change is supposed to open some new source of gratification, or procure a release from some scene of annoyance; when the landscape is all beauty, the skies without a cloud, the roses without a thorn, and every tree is a tree of life. Prospects not less flattering, I have reason to believe, were presented to the mind's eye of my son, when he left his father's house to repair to London. At home he had every comfort, not to say every indulgence, which a tender and an affectionate mother, who was dotingly fond of him, could bestow; yet such was the gratification that he expected in the prospect of his new situation, that he left us not only with a tearless eye, but with a countenance that bespoke the secret pleasure of his heart. Little did he anticipate the moral and contagious atmosphere in which he would be called to breathe; the fascinating associations by which he would be surrounded, or the snares that would beset his path."

Such were some of the reflections of the father himself on this eventful occasion; and eventful it proved to be. The story of Richard's

career as a printer's boy in London may prove a salutary lesson to all youth. In reply to a letter from his father, instituting an inquiry concerning the moral characters of the individuals in the office where he worked, he wrote:—"Some of them are members of society, and are, I believe, very pious; others are good-natured, but some are very wicked; and one of them is nearly, if not quite, an infidel. I wish they were morose and sullen, then I should have no inducement to associate with them." But for a while he maintained his integrity, attended the ordinances of religion at every convenient opportunity, and regularly met in class; and to show how grateful he was for any kindnesses shown him, he says, in a letter, dated London, August 9th, 1820:—"The more I see of Mr. and Mrs. Reddall, the more I love them; they are friends indeed; kinder friends I never met with: Mr. R. (his class-leader) asked me to make his house my home. It is pleasant to meet with such people in a strange land. My heart tells me that I am grateful. I am striving to attain the kingdom of righteousness, peace, and joy in the Holy Ghost; though I often find that my carnal nature gets the ascendency over me; but I am seeking for a deliverance from it."

From this time, however, it appears that he began to imbibe more and more of the spirit of his associates, and to grow remiss in his devotional duties; presently, without any cause assigned, he changed his class, and soon after gave up class meetings altogether. Having thus dissolved all connection with the visible church, and cast off the restraints of religion, he began to lead a very irregular and dissipated life; absenting himself from his lodgings late at night; prowling the streets; or visiting the theatre, when he should have been in bed; neglecting his work in the office; involving himself in debt; and indulging in habits and practices which, had they not been checked, would have involved him in utter and irretrievable ruin.

The deep and distressing solicitude now felt by the parents of this misguided youth we leave for the reader to imagine. His only brother wrote him a letter, breathing unutterable tenderness, and conjuring him by every tie of affection to return to the paths of peace. Had that brother been endowed with the spirit of prophecy, could he have foreseen that the counsels and admonitions contained in his letter were the last that he should ever be permitted to give to his brother, and that their correspondence was then to close for ever; he could scarcely have written more seriously or more affectionately. But so it was, for on the nineteenth day of the following month, it pleased God, in his inscrutable providence, after two days of affliction, to cut him down as a flower; and as an evidence of the deep interest which he took in his brother's welfare, when he was about to close his eyes on all terrestrial objects, and even when struggling in the agonies of death, he said, "Charge my brother from me to live to the Lord, and not to trifle with religion, as I fear he has been doing." The afflicted father adds:—

"The Lord gave, and the Lord taketh away—the stroke of death is, therefore, under the direction and control of God. He lights up the lamp of life, and he extinguisheth it at whatever time, and by whatever means or instruments he pleases; and his operations are all the results of infinite goodness, under the direction of infinite wisdom. How far it entered into the divine

design to remove *one* son for the salvation of the *other*, I know not; but that this was the effect produced, I most conscientiously believe; and though at that time, when clouds of impenetrable darkness brooded over the future, we were called to walk by faith and not by sight, yet subsequently we had such clear discoveries of the wise designs and merciful providence of God toward us as a family, that we were led not only to acquiesce in his dispensations, but to bless him for all, and most for the severe.

"In the course of two or three weeks after the lamented death of his beloved brother, Richard returned to his parents, from whom he had been absent about fourteen months; and there is reason to believe that he quitted London with sensations no less pleasurable than those which he had indulged in the prospect of going there. The seductions of pleasure had captivated his heart; yet the light that was in him was not enveloped in total darkness; nor was the voice of conscience entirely silenced. The conflict between principle and passion, duty and inclination, was still maintained. The Spirit of God had been grieved by him, yet he had not absolutely abandoned him. The sweets of home were still inexpressibly dear to his heart. In a letter which his father received from him a little time previously, in which he describes a visit which he paid to Richmond, he says, 'While on the deck of the steam-packet, I took out of my pocket my Greek Testament, and on reviewing this, my mind was powerfully affected: I took a retrospect of the time when this was my daily study; and though the Testament was the same as it was months ago, yet there was no father to attend to its contents, no mother to applaud the quantum which I read, and no brother to correct my errors; all these circumstances united with what I read, contributed to work upon my feelings, till I unwillingly dropped a tear upon the book, and probably should have shed a second, had not my attention been called off to view Chelsea hospital, which we were then passing:' and after describing Brandenburgh house, Northumberland house, the palace of Kew, and other places that opened to their view, he adds:—'Notwithstanding all this verdure, and beauty, and magnificence, I would ten times rather have beheld the bleak and inhospitable moors of Cornwall,—

'That land supremely blest,
That dearer, sweeter spot than all the rest.'"

He remained at home about four months, occupying himself in a printing office, and his classical studies; occasionally writing papers on different subjects, which were inserted in the Imperial Magazine. Nor was he unmindful of his spiritual interests: he set himself again to seek the Lord, brought forth fruits meet for repentance, began to meet in class, and frequently became the companion of his father in visiting the country places, where he had to preach, in the neighborhood of Truro.

In 1822 he was appointed classical tutor of an academy near Rochester. But the task of instructing from thirty to forty boys in the Latin, Greek, and French languages, proved seriously detrimental to his health, and in the course of a few months he was obliged to resign his office, and return home. As soon as his health was sufficiently re-established, he yielded to an impression which he had long felt, that it was his duty to call sinners to repentance.

"His first attempt was at a little place in the neighborhood of Chatham, where we regularly preached; the text was Hebrews xi, 16, 'But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.' The sketch of his sermon, which is now before me, bears date, Rochester, April 23, 1823.

"Though he was then but little more than eighteen years of age, and very juvenile in his appearance, yet he found favor in the eyes of the people; his

labors in the pulpit were highly acceptable to our congregations. The Rev. Jon. Edmondson, the superintendent of the circuit, having heard him preach, greatly encouraged him to proceed in the work of the ministry. The Rev. B. Slater, also, whom he visited at Margate, showed him great kindness, and expressed the most cordial approbation of his ministerial talents.

"Having been engaged for nearly a year in preaching the gospel, with great acceptance wherever he went, and believing that God had called him to exercise his ministry in a more extended sphere, he was proposed by the Rev. Jon. Edmondson, according to our common usage, at the March quarterly meeting, in the year 1824, as a candidate for our itinerant ministry; and though some objections were raised against him, merely in consequence of his youth, yet he passed by a great majority of the meeting; and he was, in consequence, recommended by his superintendent to the ensuing conference."

But our limits will permit us only to glance at the more important events in the remaining years of this remarkable man. At the conference of 1824 he received his first appointment as an itinerant preacher for the Sevenoaks circuit. Here, by his martyr-like devotion to study and the work of the ministry, by constant exposure, preaching sometimes drenched in rain from head to foot—he probably laid the foundation of that disease which brought him to an untimely grave. He continued, however, six years to preach with singular fervor, energy, and eloquence.

"His sermons were richly fraught with evangelical truth; and delivered with a power and pathos that excited the most profound attention. The chapels where he preached were crowded; and he was frequently employed in preaching occasional sermons, not only in his own circuit, but in other circuits throughout the city and neighborhood. Nor was his preaching popular merely, but useful; souls were brought to God by his instrumentality."

In the month of June, 1829, Mr. Treffry entered into the marriage state with Eliza Baron, the eldest daughter of Mr. Baron of Hull. With this young lady he had formed an acquaintance when he traveled in the Beverly circuit four years before; and neither time nor distance had wrought any change in his mind concerning her. His biographer adds, "They were nearly of the same age; and never were two individuals more passionately or more inviolably attached to each other."

But, to use the language of the British Minutes, it pleased Him who holds the stars in his hand, both kindling their brightness, and fixing the limits of their influence, to withdraw into comparative obscurity one in whose light many rejoiced to walk. Soon after his appointment to Bramley, in 1830, he ruptured a blood vessel on his lungs; and for two days he continued to discharge such quantities of blood as threatened every hour to terminate his life. Upon a partial recovery he retired to Penzance, where he resided seven years as a supernumerary, the subject of much languor and occasionally of much pain; manifesting a cheerful submission, and watching without alarm the inroads of a subtle malady, which was surely, though slowly, undermining his earthly tabernacle. He died in the triumph of faith, leaving a widow and six children. A plain stone rests on his grave in the burying ground of the Episcopal chapel in Penzance, with the following inscription, which was dictated by himself:—"In memory of the Rev.

Richard Treffry, Jun., Wesleyan minister, who was born in Camelford, Nov. 30, 1804, and died in Penzance, Jan. 20, 1838. Also of his infant daughter, who died August 24, 1836. 'Is it well with thy husband? Is it well with thy child? And she answered, It is well.'"

Seldom have "wearisome days and nights" yielded more valuable fruits than enriched and hallowed the remaining years of this exemplary man. To a mind singularly comprehensive, acute, and vigorous, the discipline of sanctified affliction now gave a tone of deeper seriousness; and chastened without enfeebling a fervid and luxuriant imagination. His numerous publications are marked by a copious and various style, much felicity of illustration, and accurate and spirited delineations of character; while they are rich in evangelical maxims, and pervaded by a spirit of fervent and persuasive charity.

So early as the year 1824 we find him engaged in the preparation and delivery of a course of lectures on Christianity. About the same time he wrote an elegy in memory of his venerated and lamented friend, the Rev. John Bryant. "Elegiac Stanzas in memory of Miss Hannah Osborn," followed in 1827, and about this time, anticipating his examination, preparatory to admission into full connection, his attention began to be directed particularly to the doctrines of the divine and eternal Sonship of Christ. Of his Memoir of Mrs. Treffry, we have the following account:—

"On the 13th day of October, 1829, he lost by death his sainted mother; her health had been declining for a long season; and he had come from York at two several times during the last month to see her. 'When I left her,' he said, 'she gave me her blessing, and that voice which had been music to me from my earliest childhood I heard no more.

> "My boast is not that I deduce my birth
> From loins enthroned, and rulers of the earth,
> But higher far my proud pretensions rise—
> Son of a *mother* pas.'d into the skies."'

After the decease of his mother, I desired him," continues the father, "to prepare a memoir of her; which he consented to do: but in a letter to me, speaking on this subject, he says, 'It cannot be expected that, with the oppressive load of circuit business, and our domestic grounds of anxiety,' for his wife at this time was greatly afflicted, 'that I can afford that constant and calm attention to it which is requisite to make it what I would have it to be. My works, you know, are always unequal; and it must not be matter of surprise if this should be peculiarly so. I never felt so disposed to afford all my ability to any literary performance; and rarely have I been placed in circumstances less favorable to the accomplishment of my wishes.' This work has been before the world for several years, and has had an extensive circulation; and I have reason to believe has been productive of most beneficial effects. The subject of it was a woman who, for genuine piety, consistency of deportment, domestic economy, and every conjugal and maternal virtue, has been rarely excelled by any of her sex."

April 9, 1831, he writes to Mr. Treffry, sen.: "I have made a bit of poetry. I wrote it one evening this week, in consequence of the subject coming into my head in some of the sleepless hours of the night." This "bit of poetry," was the "Saul of Tarsus," which has been copied very generally into the public journals of this country. "The first and last chapter in the History of Intemperance," appeared soon after. The following *critique* upon Wordsworth, which occurs

in a letter to Mr. Treffry, sen., dated October 6, 1831, we copy the more willingly, since, in a recent number of the Quarterly, we published the views of an American critic on the same subject.*

"We have now 'Wordsworth's Poems,' which, I confess, I never properly read before. There are many surpassingly beautiful passages in them. But there is also much that is very silly, much that is very wicked, and more that is very dull. When I say wicked, I mean that tends to the growth and nourishment of a poetical sort of infidelity, most specious in its approach, and most fascinating in its contact. Perhaps I may venture to take the first of his pieces as an illustration:—

'My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The child is father of the man:
And I could wish my days to be
Bound each to each, by natural piety.'

Now this is really very silly. For look first at the sentiment; reduce it to prose, and it is: 'When I was a child my heart used to leap when I saw a rainbow: so it does now: and when it shall cease to do so I hope I may die. The dispositions of childhood give the character of manhood: and I should like natural piety to be the distinguishing characteristic both of my childhood and mature age.' Now just analyze this sentiment. Does he mean to say, that he has now the same feelings at seeing a rainbow that he had when he was a little child? because, if so, he must have lived to very little purpose. I do not recollect what my feelings were, when I was a child, at seeing a rainbow; but this I know, that I had none of the pleasant and affecting associations which I have now at such a sight. I did not know then that it was the only phenomenon of nature which God had peculiarly connected with his tenderness and covenant. I did not know that it had in innumerable instances gladdened the hearts of good men. I did not know that in the apocalyptic vision it was the arch under which the throne of the mediatorial glory was placed. I never thought then, what I have often thought since, that it was like a portal to a happy eternity. I should have said then, 'There is a rainbow!' just in the same tone, and with the same feeling, in a smaller degree, as I should have exclaimed, 'What a pretty riband!' Then again, is this leaping of the heart 'natural piety?' This last phrase is very bad in its tendency, as it is vague in its signification. And why would you die, sir, because you have not the feelings which you had when your life began, upon seeing a rainbow? This is ridiculous. So also is, 'the child is the father of the man.' You might as well say, the acorn is the father of the oak. Indeed, there is much of his poetry which is equally objectionable. But then his beauties are certainly very great. I have not room here to continue the subject."

"The Infidel's Own Book: a Statement of some of the Absurdities resulting from the Rejection of Christianity," a duodecimo volume of two hundred pages, was also published in 1831. Early in 1832, upon urgent solicitation, he undertook the "Life of the Rev. John Smith," who had been his colleague on the Nottingham circuit, in 1826. This work is among the reprints of the Book Concern, and its extraordinary popularity is well known. Our readers will now feel interested to know that Mr. Treffry was among the competitors for the prize of one hundred guineas, which had been offered by Dr. Conquest for the best

* See Quarterly Magazine for October, article Wordsworth's Poems.

essay upon covetousness. This prize was eventually awarded to the author of "Mammon." It is stated that Mr. T. was among the three first, including Mr. Harris, whose comparative claims the committee of adjudication found some difficulty in settling. They, however, offered fifty guineas for Mr. T.'s essay, which was published under their auspices, and a second edition was almost immediately called for. But Mr. Treffry's *chef-d'œuvre* is, by common consent, the Treatise on the Divine and Eternal Sonship of Christ, published about the time of the author's death, and making a duodecimo volume of five hundred and forty-seven pages. "Whether we consider this production," says an able critic, "as a satisfactory disquisition on an important topic in theology; as a cabinet of Scripture illustrations; or as a model of critical exegesis, it is one which we can most earnestly recommend to all who are covetous of advancement in the well digested knowledge of things divine and heavenly."*

Dr. Pye Smith says, "I am persuaded that the reading of this posthumous work will increase the conviction, already deeply felt, of the author's transcendent excellences, intellectual and moral." And the venerable Henry Moore, declares, "The book is too good. I mean, that it is so large that I fear it will not be read extensively. No man who had not faculties of the highest order could have produced such a book."†

Such is a brief outline of the life and literary labors of Richard Treffry: and as our limits will not admit of any due critical examination of the various and masterly productions of his pen, we shall conclude our present notice with a few remarks upon some traits of his character with which we have been particularly struck in glancing over the volume before us. It is but justice to remark that these "Memoirs" are executed in a manner highly creditable to the venerable author. Though he who writes is a father that mourns as few have occasion to mourn, there is no evidence of any paternal bias or partiality which would prevent a just appreciation of the character of the deceased: and we are persuaded that the task of preparing this memorial could hardly have fallen into more competent hands.

The character of Richard Treffry, though it was in some respects strongly marked, and presented its salient points, appears to have been developed in very harmonious proportions. His intellect was of the first order, vigorous, clear, and comprehensive. To sober reason and a dispassionate judgment were added a lively imagination and gorgeous fancy. In some of his earlier productions he exhibits a fondness, not uncommon to youth, for a highly embellished style. But he soon learned to distinguish between meretricious ornaments and that simple, yet graceful beauty, which is,

"When unadorned, adorned the most."

For this chastened diction he is probably much indebted to the writings of Mr. Wesley, of whose pure, graceful, and sententious style he was an enthusiastic admirer.

* (London) Methodist Magazine for April, 1838.

† Among the posthumous works of Mr. Treffry are "Letters on the Atonement," 18mo., pp. 263, and "Lectures on the Evidences of Christianity," 18mo., pp. 224.

Not less admirable were the qualities of Mr. Treffry's heart, which seemed to overflow with the sweet charities of life, and to be ever glowing with the most generous affections.

"It was his filial affection," says the father, "that renders his memory so peculiarly dear to me. He had a wife whom he tenderly loved, and by whom he was equally beloved. He had little children to whom his heart was fondly attached; and he had Christian friends, in whose welfare he greatly rejoiced; and yet he manifested such endearing affection for me as his father, and evinced so deep a solicitude for my welfare, as if I had been the only being in whom his affections centred, and for whom he had any regard. And this was not an evanescent sensation, that fluctuated with every change of circumstances, but a settled, permanent principle, so deeply rooted in his mind that neither age nor sickness could destroy it." To what extent his success in life resulted from a conscientious observance of the first command with promise, and a respectful deference to all whose wisdom and years commended their opinions to his good sense, is a point deserving consideration.

In reference to his catholic spirit and his dutiful devotion to the church of his adoption, it is said: "While he gave the right hand of fellowship to all who trusted in Christ for salvation, he was a Wesleyan Methodist from principle. He cordially believed the doctrines, and heartily approved of the discipline of Methodism. He meddled not with those who are given to change, and sought not to mend our rules, but to keep them for conscience' sake. With the liberalism and factious spirit of the age, either in politics or religion, he held no communion. He saw the danger of removing the ancient landmarks which our fathers have set."

We may well suppose, then, that one endowed with such qualities of mind and heart would be eminently devotional; and that of such a one the saying of the "Ancient Mariner,"

> "He prayeth best who loveth best
> All things, both great and small,"

would be admirably descriptive. We find him ever glorying in the exceeding riches of grace. Thus, in a letter to Mrs. Farmer, he says:—

"I have specially felt the preciousness of, 'If ye being evil know how to give good gifts to your children, how much more will your heavenly Father give his Holy Spirit to them that ask him!' Upon this passage, the being a parent singularly assists me to rely. I argue thus: There is no blessing that I would not give to my children. * * * But were I as pure as an angel; had I arrived at the highest point of disinterestedness of which I am capable, still my capacities are limited; and there is a shore on which the highest tide of my best parental feeling must break. But my heavenly Father is good; perfectly, infinitely, eternally pure and beneficent. His element is eternal, disinterested love. As far then as the infinite exceeds the finite, as far as eternity exceeds bounded duration, as far as immaculate goodness surpasses the mixed condition of my own spirit, as far as the nature of God transcends my low notions and perceptions of man, so far is God more ready to bless me with his Holy Spirit than I am even to give food to my hungry child. And what is the evidence of this? 'He who spared not his own Son, but freely delivered him up for us ALL, how will he not with him also freely give us ALL things.' It is enough; away with all hesitation, all unbelief, all questioning, all doubt. 'Now is the accepted

time; behold, now is the day of salvation.' What then is included in the promise of the Spirit? Here I feel my want of comprehension, and still more my want of words. Thus much, however, I know: that I am herein promised *all* salvation, from *all* sin, into *all* purity, to the highest degree of which my nature is capable."

The divinity of the ever blessed Son of God, and the infinite merit of his atoning sacrifice, were themes upon which he dwelt most emphatically to the last. "O the precious blood of Christ!" he exclaimed the morning before his death, "O the precious blood of Christ! What should I now do but for the precious blood of Christ!" Again: "I am clinging to the cross until the light of eternity, no more to be obscured, shall break in upon my soul." Soon after, he expressed a desire to see his wife. The interview was deeply affecting, and the parting scene inexpressibly solemn. "We had often," said she, "conversed of that dreaded hour;" and it was now come. With a look of ineffable tenderness, he bade her adieu; and she, with a tremulous voice, and in an agony of grief, said, "We shall soon meet in glory." "O! yes, yes," he replied, with marked emphasis, but with difficult utterance. She expressed her willingness to remain with him, if she could minister to him any consolation, but he said, "No, go and pray." "This was the last sound," says Mrs. Treffry, "I ever heard from those lips whose melody of tone had so often fallen on my ear and heart with a power of subduing and melting influence."

Thus in the galaxy of Wesleyan Methodism has another beautiful orb been quenched—yet not quenched—it has only melted away into the light of heaven. We may then

"Rejoice for a brother deceased,
Our loss is his infinite gain;
A soul out of prison released,
And freed from its bodily chain;
With songs let us follow his flight,
And mount with his spirit above;
Escaped to the mansions of light,
And lodged in the Eden of love.

Our brother the haven hath gain'd,
Outflying the tempest and wind,
His rest he hath sooner obtain'd,
And left his companions behind;
Still toss'd on a sea of distress,
Hard toiling to make the blest shore,
Where all is assurance and peace,
And sorrow and sin are no more."

THE BOOK CONCERN AS REBUILT.

On Thursday morning, February 18, 1833, the spacious buildings of this noble institution, with nearly all its valuable stock of every description, were destroyed by a calamitous fire. All over our land were excited the most generous sympathies of the members and friends of the church, who gave substantial evidence of their high estimation of the importance of the Concern to the church and to the community,

by their contributions for its restoration. The agents, in behalf of the church, have felt, and still feel, a deep sense of the kindness of those generous friends, and deem it proper to give them a plain account of the Concern as rebuilt, and show its adaptation to answer the design of its institution.

The *front building* is one hundred and twenty-one feet long, thirty feet wide, five stories high, including the basement, has iron doors and window-shutters throughout, front, rear, and inside, and the roof is covered with copper. Near the centre of this building is a cart-way, nine feet wide, which gives access to the yard. The walls on each side of the cartway run up through all the stories, and about two feet above the roof; and the roof over this cartway is composed of iron rafters covered with copper, so that in the event of one end of this building taking fire, it is believed that there will be little or no danger of its being communicated to the other. In the north end of this building are eight large safety vaults, having double walls and double iron doors, believed to be perfectly fire-proof. These vaults are in the basement, first, second, and third stories, two in each, and are designed for the safe keeping of account books, valuable papers, stereotype plates, &c. In the upper story, and immediately over these vaults, is a large cistern, so constructed as to receive the water from the roof, which is conveyed by leaden pipes to different parts of the building where it is needed in the operations of our business—such as wetting paper to prepare it for printing, washing stereotype plates, &c. It would also be of great advantage in case a fire should take place in the building. The cistern will hold two thousand three hundred and eighty-five gallons of water. There is a similar cistern in the back building, though not so large; and also three large cisterns in the yard to receive the surplus water; which may be raised again when needed to the cisterns in the buildings, by a forcing-pump. The stairway from which this building is entered by the workmen runs up between it and the wing of the rear building, and is constructed of iron supporters and hard plank steps. The roof over the stairs is of iron rafters covered with copper. In this building the book store and printing operations are arranged with great convenience. Here, also, the agents, editors, and clerks are well accommodated in their respective offices.

The *rear building*, which is sixty-six feet long, twenty-eight feet wide, with a wing of the same width and twenty-six feet long, has the same number of stories as the front building. It has iron doors and window shutters, and the roof is covered with tin. This building is occupied as a book-bindery and depository of stock of different kinds. Both buildings are of brick, built in the most substantial manner, and are well arranged for the business to which they are appropriated.

Manner of warming the buildings.—These extensive buildings are warmed by steam, which, after having performed its work upon the engine, is conveyed through copper pipes into all the apartments where the workmen are employed, and finally returns, in a condensed state, into a large cistern, from which it is received into the boiler to be reconverted into steam. This method of warming the building saves a large amount of fuel, much labor in making and keeping up the fires, and greatly diminishes the risk of accidents by fire.

The boilers—We have *two* boilers, which are used alternately a week each. This affords opportunity to clean and keep them in good order, and is calculated also, in case of accident, to prevent the necessity of stopping the works. In order to avoid, as far as possible, the danger from fire or explosion, the boilers are in a strong vaulted room of brick and stone in the yard, with a room for coal, and another which serves for the engineer's apartment.

The Steam Engine, rated at eight horse power, is of the very best workmanship, and performs to admiration. It is situated in the basement story of the south end of the front building.

Power Printing Presses.—Until within about one year past, we were under the necessity of doing most of our book work upon hand presses; but are now happily relieved from this laborious and tedious mode of operation. We have eight power presses, all moved by steam; one Napier cylinder press, on which the Christian Advocate and Journal is printed, and which will print one side at the rate of *one thousand* per hour; *two* medium power presses for printing books; *two* medium and half, and *three* double medium. For the better information of those who may not understand the terms medium, medium and half, and double medium, as applied to printing presses, and to give a correct idea of the amount of work these presses are capable of performing, we will farther state that a *double medium* press will print at one impression eight pages quarto, (the size of our large Bible,) sixteen pages octavo, (such as Wesley's Sermons,) twenty-four duodecimo, (such as Mrs. Fletcher's Life,) and so in proportion, books of a smaller page; and this too at the rate of fourteen impressions per minute. In other words, such a press will print a hundred and twelve pages of the quarto Bible, two hundred and twenty-four pages of Wesley's Sermon's, or three hundred and thirty-six pages of Mrs. Fletcher's Life in a minute! The pearl Hymn Book, the sheets of which have seventy-two pages on each side, are printed on a medium and half press, at the rate of fourteen impressions, as before, or one thousand and eight pages per minute.

The whole of these presses will print on an average forty-five reams of paper in a day of ten hours' work, two hundred and seventy reams in a week, or fourteen thousand and forty reams in a year; and if the business should require it, it is easy to continue the presses from one to three hours longer in the day, or, if necessary, the whole, or part of them, could be run all night, as the steam engine does not *tire*, or need *sleep* or *rest*, like the operators at hand presses. To the above we may add, should the present number of presses prove insufficient to print the necessary supply of books of *every description* proper to be issued from the Concern for the use of the members and friends of our church, we have the necessary arrangements in our building—and our engine was made with this view—to double the amount of our operations. So far, then, as the simple fact of *manufacture* is concerned, we could very readily furnish double the amount of what we now do. But it should be borne in mind that *something else* besides facilities for manufacture is necessary to enable the conductors of this establishment to issue large editions and supply the quantity of books which may be called for. By a reference to the Discipline, p. 181, it will be seen that "the agent, or general book steward, shall

have authority to regulate the publications, and all other parts of the business of the Concern, except what belongs to the editorial departments, *as the state of the finances will admit*, and the *demands may require.*" Hitherto all demands have, to the full extent of the finances, been faithfully met; and if there has been any deficiency in the supplies of books, it has been owing, not to ignorance on the part of the agents as to what books were needed, or to any incapacity of the establishment since its restoration to furnish them, but to the want of the requisite funds.

Upon the whole, notwithstanding the unprecedented embarrassments of the monetary affairs of the country, while this Concern, phœnix-like, has been rising from its ashes, we are happy to say to its friends, it now possesses capabilities of usefulness beyond any former period of its existence. We therefore thank God and take courage, and pray that it may still grow and prosper, and by its multiplied publications spread the hallowing influence of truth and righteousness over, not only these lands, BUT THE WORLD.

T. MASON & G. LANE, Agents.

November 8, 1839.

Since the above was published in the Christian Advocate and Journal, a new press for the paper has been obtained, of which the following is the notice contained in the Advocate for February 7, 1840:—

This is a double cylinder Napier press, on the latest improved model. It will work a form of thirty by forty-eight inches, and will throw off two thousand impressions an hour ordinarily. This is the number thrown off to-day. When those who conduct it become more accustomed to its operation, it will do more. Forced speed would add one quarter, if not one third. It was made at the establishment of H. WORRALL and Co., 24 Elm-street, in this city, under the management and superintendence of G. N. MINER, Esq., an experienced machinist, of whose superior capacity and skill most of our readers who are in any way connected with the printing business are already aware.

The press has now been in operation for about three weeks. Our paper will show how it succeeds, in so far as the execution of the work done upon it is concerned. But the main object with us is the rapidity with which that work is executed. In this respect, as will be seen from what is stated above, it fully answers our expectations.

We may be allowed to say, to the credit of the establishment at which it was made, and particularly Mr. Miner, the superintendent, that it is one of the most substantial and highly finished pieces of mechanism of the kind we ever saw. Nor is our opinion alone, which, in such cases, for want of experience, we cannot value highly, to be trusted in this matter. Our respected friend, F. Hall, Esq., connected with the Commercial Advertiser, informed us the other day that, during his late visit to England, he examined nearly all the presses in the metropolis, and elsewhere, where he traveled, and had not seen any thing, either in England or this country, to compare with it.

As it is in our line, and may be of service to our brethren of the

same avocation, we will add, that our old friends, H. Worrall and Co., manufacture presses and printing tools of every description, of the best quality. The "Madison Press," especially, which is deemed superior, in many respects, to other hand-presses, is manufactured by them exclusively.

All the stereotype plates, of any consequence, excepting those of Wesley's and Fletcher's Works, having been lost, the Concern had to begin in 1836, *de novo*. The following statistics exhibit the progress made since that date in restoring old works, and bringing out new ones. The form and number of pages, with the year in which the editions now on sale were published, are given in connection with each work. Works printed from manuscript are denoted by the letters MS.

BIBLICAL AND THEOLOGICAL.

Quarto.—Family Bible, with Apocrypha, Index, and Dictionary, Concordance, and Chronological Tables, pp. 1300. 1837.

Superroyal Octavo.—Benson's Commentary. 5 vols., pp. 4863. 1839. Clarke's Commentary. 6 vols., pp. 5470. 1839.

Octavo.—New Testament, pp. 556. 1837. Watson's Dictionary, pp. 1003. 1839. Watson's Exposition, pp. 538. 1837. Watson's Institutes, 2 vols., pp. 1321. 1836. Wesley's Notes, pp. 734. 1839. Episcopal Controversy and Defence of our Fathers, pp. 337. 1838.

Duodecimo.—An Original Church of Christ, pp. 388. 1837. MS. Barr's Index, pp. 210. 1839. Calvinistic Controversy, pp. 273. 1837. Errors of Socinianism, pp. 396. 1837. New Divinity Examined, pp. 431. 1839. MS. Reformed Pastor, pp. 298. 1837. Christian Theology, pp. 438. 1839. Bible, pp. 672. 1838.

18*mo.*—Covel's Dictionary, pp. 536. 1838. Doctrinal Tracts, pp. 378. 1836. Merritt and Fisk's Discourses, pp. 328. 1836. Pocket Bible, pp. 1053. 1840.

24*mo.*—Pearl Testament, pp. 284. 1839. Wesley's Christian Perfection, pp. 175. 1837. Fletcher's Christian Perfection, pp. 141. 1837.

HISTORY.

Octavo.—Ruter's Ecclesiastical History, pp. 446. 1839.

Duodecimo.—History of the Methodist Episcopal Church, 3 vols., pp. 1300, (nearly.) 1839–1840.

BIOGRAPHY.

Octavo.—Watson's Life, pp. 486. 1836.

Duodecimo.—Life of Fletcher, pp. 358. 1837. Coke, pp. 381. 1837. Garrettson, pp. 294. 1839. Mrs. Fletcher, pp. 398. 1837. Lady Maxwell, pp. 407. 1840. Clarke, pp. 821. 1837. Ware, pp. 264. 1839. MS. Mrs. Tatham, pp. 322. 1839. Episcopius, pp. 478. 1837. Wesley, (Watson's) pp. 323. 1840.

18*mo.*—Christian Biography, 5 vols. pp. 1513 1838–1839. Bramwell, pp. 341. 1836. Stoner, pp. 286. 1836. Smith, pp. 328, 1836. Mrs. Cooper, pp. 240. 1837. Mrs. Rogers, pp. 290. 1839. Longden, pp. 207. 1837. Abbott, pp. 284. 1839. Valton, pp. 163. 1837.

Miss Bunting, pp. 347. 1837. Carvosso, pp. 348. 1837. Mrs. Mortimer, pp. 287. 1836. Dickinson, pp. 192. 1837. Nelson, pp. 190. 1836. Cox, pp. 250. 1839. Crister, pp. 179. 1836. Hick, pp. 352. 1839.

HYMNS.

Duodecimo.—(With Ritual,) pp. 676. 1838. 24*mo.*—Pp. 616. 1838. 48*mo.*—Pp. 624. 1838. *Pearl.*—Pp. 623. 1839. 24*mo.*—Rusling's Hymns for Sabbath Schools, pp. 152. 1838. Selections for Sabbath Schools, pp. 176. 1835. 18*mo.*—Watts' Divine Songs, pp. 32. 1837.

MISCELLANEOUS.

Octavo.—Sermons, in pamphlet form, pp. 700, (nearly,) MS. Minutes, 4 numbers, pp. 338. MS. Harmonist, pp. 384. 1837.

Duodecimo.—Advice to a Young Convert, pp. 399. 1840. MS. Jackson's Centenary, (letter press and stereotype edition,) pp. 240. 1839. Sacred Literature, pp. 420. 1839. Watson's Conversations, pp, 300. 1839. Preachers' Experience, pp. 332. 1837. Preachers' Manual, pp. 233. 1837. M'Allum's Remains, pp. 307. 1840. Saints' Rest. pp. 332. 1839. Wesley's Letters, pp. 240. 1838. Wesleyana, pp. 322. 1840.

18*mo.*—Alleine and Baxter, pp. 370. 1836. Fletcher's Address, pp. 74. 1833. Christian Philosopher, pp. 265. 1839. Improvement of Society, pp. 270. 1838. Philosophy of Religion, pp. 257. 1838. Introduction to Christianity, pp. 283. 1836. Serious Call, pp. 307. 1837. Mammon, pp. 249. 1839. Ancient Israelites, pp. 386. 1837. Maury, pp. 263. 1837. Parents' Friend, pp. 204. 1838. MS.

24*mo.*—Christian's Pattern, pp. 196. Christian's Manual, pp. 152. 1833. Letters and Poems, pp. 157. 1837. Discipline, pp. 192. 1839. Devout Exercises, pp. 132. 1836. Hannah's Letter, pp. 116. 1839.

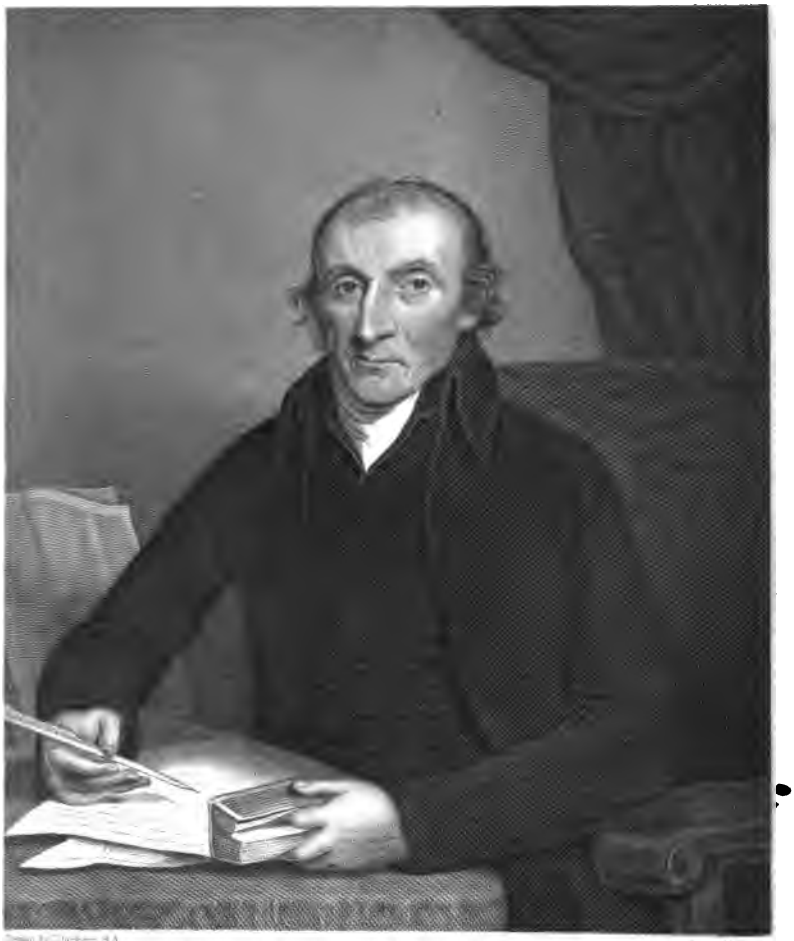
The Sunday School and Youth's Library numbers 222 volumes, of which more than 100 are new works, pp. 33,500, (nearly,) averaging more than 150 pages to the volume. To these are to be added about 130 "small," "juvenile," or "reward" books, averaging, perhaps, 15 pages each; and the following books of instruction:—

Teachers' First Book, pp. 72. Teachers' Third Book, pp. 274. Holdich's Questions, 2 vols., pp. 380. Covel's Questions, 2 vols., pp. 284. Lonking's Questions, 2 vols., pp. 256. Notes on the Gospels, pp. 370, (nearly.) Kirby's Spelling Book, pp. 127.

Class Books, Alphabets, Tickets, and Certificates, Maps, Engravings, Wood Cuts, &c.

The Tract list comprises 275 publications, pp. 2,800, (nearly,) 12mo. The greater part of these are new publications.

From the above it appears, that the whole amount of stereotyping and publishing done during the last four years may be thus stated:—pp. 1,300, 4to.; 10,333, super royal 8vo.; 6,800, (nearly,) 8vo.; 15,000, (nearly,) 12mo.; 47,000, (nearly,) 18mo.; 2,500, (nearly,) 24mo.; 624, 48mo.; and 623, pearl. Total about 84,000 pages.



Engraved by F. Mackenzie

Published by [illegible]

Secondly, open the words of my text.

And thirdly, delineate the character of a Christian bishop.

The Church of England, of which the society of Methodists, i
general, have till lately professed themselves a part, did for many yea
groan in America under grievances of the heaviest kind. Subjected
a hierarchy which weighs every thing in the scales of politics, i
most important interests were repeatedly sacrificed to the suppose
advantages of England. The churches were, in general, filled wi
the parasites and bottle companions of the rich and the great. Th
humble and most importunate entreaties of the oppressed flocks, ye
the representations of a general assembly itself* were contemned a
despised; every thing sacred must lie down at the feet of a party, th

* The Assembly of Virginia.

holiness and happiness of mankind be sacrificed to their views; and the drunkard, the fornicator, and the extortioner, triumphed over bleeding Zion, because they were faithful abettors of the ruling powers. But these intolerable fetters are now struck off, and the antichristian union which before subsisted between church and state is broken asunder. One happy consequence of which has been the expulsion of most of those hirelings* "who ate the fat and clothed themselves with the wool, but strengthened not the diseased, neither healed that which was sick, neither bound up that which was broken, neither brought again that which was driven away, neither sought that which was lost," Ezek. xxxiv, 3, 4.

The parochial churches in general being hereby vacant, our people were deprived of the sacraments through the greatest part of these States, and continue so still. What method can we take at this critical juncture? God has given us sufficient resources in ourselves, and, after mature deliberation, we believe that we are called to draw them forth.

"But what right have you to ordain?" The same right as most of the reformed churches in Christendom: our ordination, in its lowest view, being equal to any of the Presbyterian, as originating with three presbyters of the Church of England.

"But what right have you to exercise the episcopal office?" To me the most manifest and clear. God has been pleased, by Mr. Wesley, to raise up in America and Europe a numerous society, well known by the name of Methodists. The whole body have invariably esteemed this man as their chief pastor, under Christ. He has constantly appointed all their religious officers from the highest to the lowest, by himself or his delegate. And we are fully persuaded there is no church office which he judges expedient for the welfare of the people intrusted to his charge, but, as essential to his station, he has a power to ordain. After long deliberation he saw it his duty to form his society in America into an independent church; but he loved the most excellent liturgy of the Church of England, he loved its rights and ceremonies, and therefore adopted them in most instances for the present case.

Besides, in addition to this, we have every qualification for an episcopal church which that of Alexandria (a church of no small note in the primitive times) possessed for two hundred years. Our bishops, or superintendents, (as we rather call them,) having been elected or received by the suffrages of the whole body of our ministers through the continent, assembled in general conference.

"But don't you break the succession?" The uninterrupted succession of bishops is a point that has been long given up by the ablest Protestant defenders of episcopacy. Bishop Hoadley himself, in his celebrated controversy with Dr. Calamy, allows it to be unnecessary. His words are, "To the thirteenth question I answer, that I think not an *uninterrupted line* of *succession* of regularly ordained bishops

* I am deeply conscious that the observation by no means reaches to the *whole* body of the clergy of the Church of England. There are many of them whose characters I greatly esteem, and at whose feet I should think it an honor to sit.

necessary."* He also grants the authenticity of the anecdote given us by St. Jerome, which informs us that the church of Alexandria, mentioned above, had no regular succession from the time of St. Mark the evangelist, the first bishop of that church, to the time of Dionysius, a space of two hundred years: but the college of presbyters on the death of a bishop elected another in his stead. We are also informed from the epistle of St. Clement to the Corinthians,† written soon after the death of St. Paul—a writer whose works are next in precedence to the canon of Scripture, and probably written by immediate inspiration—that the church of Corinth was then governed by a college of presbyters. And from the epistle of St. Polycarp to the church of Philippi,‡ written in the year of our Lord 116, we also find that the Christian Philippians were then governed only by a college of presbyters. So that the primitive Christians were so far from esteeming the *regular succession* as essential to the constitution of a Christian church, that in some instances *episcopacy itself* was wholly omitted.

But of all the forms of church government, we think a *moderate* episcopacy the best. The executive power being lodged in the hands of one, or at least a few, vigor and activity are given to the resolves of the body, and those two essential requisities for any grand undertaking are sweetly united—calmness and wisdom in deliberating; and in the executive department, expedition and force.

"But are you not *schismatics* by your separation from the Church?" A Christian church is a body of professors who hold the *fundamentals* of the Christian religion in *doctrine* and *practice*. But we are not ignorant—we *cannot* be ignorant, that the chief part of the clergy and members of the Church of England (so called) do either tacitly or explicitly deny the doctrine of *justification by faith, the knowledge of salvation by the remission of sins, and the witness of the Spirit of God*—points which we esteem *most fundamental*, yea, *essentially* necessary to constitute a child of God. We are not—we *cannot* be ignorant, that they justify as innocent many of the criminal pleasures of the world—card playing, dancing, theatrical amusements, &c.—pleasures utterly inconsistent with union and communion with God. And, though we admire their liturgy, and are determined to retain it with a few alterations, we cannot, we will not hold connection with them, till the Holy Spirit of God has made them see and feel the evil of the practices, and the importance of the doctrines mentioned above. And for this schism (if it must have the name) we are cheerfully ready to answer at the bar of God.

"Why then did you not separate before?" It has long been the desire of the majority of the preachers and people. But they submitted to the superior judgment of Mr. Wesley, who, till the revolution, doubted the propriety of the step.

"But did not your preachers constantly exhort the people to attend the service of the Church of England?" In the general they did, from a full persuasion, drawn from experience, that we had no other alternative to preserve our society, but an adherence to the Church of England, which was totally destitute of real discipline, or a formation

* London edition, Oct., 1712, p. 489.

† Clem., Ep. i, sect. xliii, xlvii, liv, lvii, pp. 172, 174, 177, 178.

‡ Polycarp, ad Philip. Salutat., sect. v, vi, xi, pp. 186, 188, 189.

of ourselves into an independent church; and some of them, perhaps, did this with a degree of imprudence which I cannot defend.

But I proceed to open my text.

"To the angel of the church in Philadelphia, write." It is evident to every discerning reader that the words bishop, elder, overseer, &c., are synonymous terms throughout the writings of St. Paul. Nor do I recollect a single instance in the New Testament where any peculiar title is given to the superior officers of the church, (such as were Timothy and Titus,) except in the epistles of our Lord to the seven churches of Asia, where they are distinguished by the name of angel—the prime messengers of Christ to his churches. St. John wrote the Revelation in the isle of Patmos, near the close of his life, when the gospel had gained considerable ground in the world, and many numerous societies of Christians had been formed. Among the principal of these were the seven churches of Asia, which were evidently (what we now call) episcopal churches. For it will hardly admit of a doubt, but these capital societies had in each of them a college of presbyters. And had these been all on an equality, our Lord would never have directed these epistles respectively to a *single* angel. And *all of them* being thus addressed, we have reasonable ground to presume that the churches in general, even before the death of St. John, were of the episcopal order. And of how great importance must the office of these angels have been, when the Lord addressed himself only to them, as if the welfare of their respective churches entirely depended on them!

"These things, saith he that is holy, he that is true." Who is of purer eyes than to behold iniquity with approbation, and delights in sincerity and truth, the everlasting fountain of truth and holiness, who therefore demands the deepest attention.

"He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." In allusion to the governor of a city, who has the full command of the gates thereof; so has the Lord Jesus, of whom David was a type, over the new Jerusalem, to open it to the faithful, and shut it against all that defile.

"I know thy works." I am acquainted with all thy gracious tempers, thy fervent zeal, thine abundant labors, for the welfare of my church and the glory of my name.

"Behold, I have set before thee an open door, and no man can shut it." I have indulged thy fervent spirit, have enlarged thy circle of action, and will so clothe thee with my strength, that no power upon earth shall be able to restrain thee in thy glorious course.

"For thou hast a little strength, and hast kept my word, and hast not denied my name." Thou hast a little measure of the divine power within thee, and hast been a faithful steward of it. Thou hast confessed my name before this wicked generation, and borne a faithful testimony to the word of my truth.

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Those who despise thee, who pretend to be of the true circumcision, but are the greatest enemies of the real circumcision of the heart, I will bring them to thy feet, and compel them to acknowledge that thou

art my beloved, and that I have honored thee. How high was this excellent man in the esteem of his Lord! And how ought the recollection of this to kindle every spark of holy ambition in the faithful superintendents of his church!

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Because thou hast been faithful, and hast endured hardship, and followed me, I will hide thee under the covert of my wings from all the judgments and calamities which I will inflict on mankind, to try them, and sift them, and separate the faithful from the wicked.

"Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." I shall soon appear to bestow on thee thy glorious reward—that peculiar crown which I have reserved for my beloved servant, who, through my grace, has been so faithful a coworker with me in my great plan of general happiness. Therefore hold fast thy love, thy zeal, thine important activity, that no man step into thy place before the work I have given thee to do be finished, and take thy crown—the exceeding weight of glory which I have kept for thee in store.

Having just touched on the general character of this amiable bishop* of the church of Philadelphia, as displayed in my text, which, had it been the will of God, we could wish to have seen at fuller length, I proceed to consider the grand characteristics of a Christian bishop.

1. His *humility*. This is the *preservatrix virtutum*, the guard of every other grace. As some one beautifully observes, other graces, without humility, are like a fine powder in the wind without a cover. Let a man be ever so zealous, ever so laborious, yet if he wants humility, he will be only like Penelope with her web in the ancient fable, undoing at one time what he does at another. There is something interwoven with human nature which immediately recoils at the very appearance of pride. But this man is clothed with humility. When no other grace shines forth, still we discern this beautiful veil. We give him credit for every thing. And when, in spite of all his caution, some hidden gem peeps out, it sparkles with redoubled lustre. But, above all, he is a vessel fit for his Master's use. His eye is single, he moves directly on; his only desire is to glorify God and benefit mankind, yea, he lives for no other end. He is "in a strait between two, having a desire to depart and be with Christ," and at the same time a fervent desire to be a blessing to his fellow-creatures. "He is crucified to the world, and the world to him." And his soul, disentangled from every selfish view, and emptied of every selfish desire, is a fit receptacle of all the divine gifts which God is willing to bestow. He continually lies at the feet of his Lord, and the language of his heart is, "Not unto me, not unto me, but unto thy name, O Jehovah, be all the praise!"

"Flow back the rivers to the sea,
And let my all be lost in Thee."

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* I here use the word *bishop* in its present sense, as signifying an officer of the church superior to the presbyters.

There is no impediment in his soul to the divine operations. He is as the clay in the hand of the potter, as the pen in the hand of the ready writer. His humble spirit simply inquires into the will of its God, and when that is discovered, confers no longer with flesh and blood, but fulfils it with the most entire resignation and great delight.

2. His *meekness.* This is a *passive* grace. It is the sacred ballast of the soul—that evenness, that divine serenity of spirit which "is not provoked," which nothing can move to wrath—that moderation spoken of by St. Paul, which harmonizes all the passions, and holds every power of the heart in sweet subjection—it ties them all to the horns of the altar. In this the Christian bishop eminently shines. Amid all the contradictions of sinners, and the provoking of tongues, he still retains his gracious temper, and discovers no emotion but that of pity and compassion—all is softness, all is love. This is the quiet spirit, whose price is great in the sight of God. 1 Pet. iii, 4. It is the Spirit of the Lamb, whose voice was not heard in the streets; who was oppressed and afflicted, yea, was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. O how contrary to the spirit of the meek and lowly Jesus is the turbulence and violence of many who call themselves the ministers of Christ! "But the sheep will flee from such, for they know not their voice."

3. His *gentleness.* This is an *active* grace, which flows out in the converse and the carriage. It is Christian courtesy. This also the Christian bishop possesses in a high degree. "Grace is poured into his lips," for "out of the fulness of his Lord he receiveth grace for grace." Nothing that is grating drops from his mouth. His very reproofs are dipt in oil. How insinuating is all his language, while the hearer hangs upon his tongue! His words "drop like the gentle rain from heaven upon the place beneath." His looks, and every gesture, and every feature, beam forth love. This is a key to open hearts with. What an amazing field of action does this engaging temper, accompanied by the blessing of God, gradually open to his zealous soul! He makes religion appear amiable even in the judgment of the world itself. And excepting when employed in the severer duties of his function, he knows nothing of the pain of giving pain.

4. His *patience.* This is the grace that "endures all things"—that flows out in sufferings and trials, and bears up the soul under every difficulty—*sub pondere crescit.* The more it is exercised, the stronger it grows. Let us view the Christian bishop in this respect. Behold, with what a steady pace he moves! Equally unshaken by the smiles or frowns of men, he gently moves along, like a mighty river, that bears down all before it, and yet waters every fertile meadow on its sides. His great Zerubbabel proceeds before him, and every mountain drops into a plain. His soul "looks to Jesus, who endured the cross, despising the shame," and earnestly endeavors

> "To trace *his* example, the world to disdain,
> And constantly trample on pleasure and pain."

He smiles at persecution, and thanks his God for the opportunity of displaying an example to the world of the religion he proclaims. Thus does he go on, till he has finished the work which God has given him

to do. And when the organs of his body have been weakened and enervated by the diseases which sooner or later assault the mortal frame, he still puts forth his little strength for the glorious cause in which he has been so long engaged, till having "fought the good fight, and finished his course," he drops asleep in the arms of his God.

5. His *fortitude.* His soul is far above the fear of temporal dangers. He possesses this cardinal virtue in all its strength and vigor. He "adds to his faith, *courage,*" 2 Pet. i, 5. And though it is so divinely tempered by all the softer passions, as to be hid to all but the discerning eye, when not drawn out to action; yet there it ever resides, even in his inmost soul, like an iron pillar strong. But when the church, which he fosters in his anxious bosom, is in danger, he always steps out the foremost. He stands in the front of the battle, and endeavors to receive himself all the fire of the enemy. Like a faithful shepherd he steps between the wolf and the sheep, and is perfectly willing to lay down his life for their sake. If you touch the church of God, you touch the apple of his eye. And though he is not entirely ignorant of the value of his life and labors, yet when the cause of Zion calls him forth, "he mocketh at fear, and is not affrighted, neither turneth he back from the sword:" he beholds his once suffering, but now exalted Saviour. He looks up to the noble army of martyrs, "the cloud of witnesses," and follows their glorious track,

> "Pain, want defies; enjoys disgrace;
> Glories at dissolution near."

6. His *impartiality.* This is the rarest of all the virtues, and yet one of the most important for a ruler of the church. There is nothing more intolerable to mankind than partiality in him that governs; and it always springs in part from a meanness and baseness of mind. It meets with such immediate and effectual resistance, that all the reins of discipline are dropped, and the vineyard of the Lord thrown open to every beast of prey. But the Christian bishop is "without partiality and without hypocrisy." He moves by equal rules. He seeks not the praise of men, but serveth the Lord Christ. He meets with the constant and effectual support of those whom only he esteems—the upright and the good. And when the welfare of the church demands the separation of a rotten member, however rich, however honorable, however powerful, he clothes himself with the dignity of his office, and executes the will of God.

7. His *zeal.* In this he is eminent indeed. For though it is softened and corrected by the other graces, yet it wraps up his heart in the interests of Zion, and "the zeal of the Lord's house eats him up." He pants for the conversion of the whole world, and cries out with the souls under the altar, "How long, O Lord?" How far does his rapid spirit rise above the honors, the riches, and the pleasures of the world! He leaves them at a distance behind. His whole attention is swallowed up by greater things than these. While the men of the world are variously employed in the pursuit of earthly objects, he endeavors, in the Spirit of his Lord, to extract honey out of every flower, good out of every evil. He watches the opportunity, runs through every open door, and "spends, and is spent," for the good of mankind.

8. His *wisdom.* This reigns over all his soul. He is prepared for it by the God of *nature*, and endued with it by the God of *grace.* He was born to govern. He is "as wise as a serpent." His eye continually pervades the whole circle of his work, and yet who so blind as he? Isa. xlii, 19. He is all ear, and yet none is so deaf. He sets his feet in the centre of his sphere, and feels the smallest motion through every parallel. He knows with clear precision when to speak, and when to be silent; when to move, and when to be still; when to parry, and when to thrust. He has a quick discernment of men and manners; but he "lays hands *suddenly* on no man." His choice of laborers proceeds from the ripest judgment, and from the clearest evidence that can be procured. He feels all the strength of his resources, as if they were wholly centred in himself, and knows how and when to draw them forth. He is acquainted with the various views, the knowledge, the situation, the circumstances and the wishes of the people; and the various gifts, graces, and abilities of the pastors. He makes them all to tally. He brings out all his force against the common enemy, he spreads out all his sails to every favorable wind, he keeps in motion every wheel of the machine, and uses to the uttermost every person and every thing within his power for the glory of God and the prosperity of his church.

9. His *communion with God and confidence in him.* These support him under all his trials. He lives within the veil. His soul cleaves to God; and he waters all his endeavors with fervent prayers. He bears upon the altar of his heart the interests of the church of Christ, and sends them up to the throne of grace with all the sacred fervor of devotion. He spreads out all his hopes and all his fears before his God, and "makes all his requests known unto him;" and then returns to his labors with cheerfulness and vigor. He "walks with God," and moves with a full confidence and divine assurance of success, so far as the means he uses can answer the great end of every thing he does—the glory of God and the good of mankind.

Lastly: his *seriousness.* Though he lies at the feet of all the lovers of Jesus, yet he never debases himself. He knows his station, and "magnifies his office." The enemies of God may fear and hate him, but they cannot despise him. No lightness of spirit is observable in him; all is dignity as well as love. The company of the greatest upon earth affects him not. He lives in the presence of his Master, and says nothing but what is becoming the audience chamber of the King of kings.

O what a blessing to the world is the man who answers this description, "a polished shaft in the quiver" of God, "a burning and a shining light!" His spices are continually perfuming the place where he is, (Cant. iv, 16,) and "rivers of living water flow out of his belly" (John vii, 38) for the benefit of all among whom he sojourns. When he visits a people, he comes "in the fulness of the blessing of the gospel, and his Master's feet are heard behind him." He husbands every golden moment, picks up every fragment of time, and devotes his little all to the service of his Lord. He looks with the deepest contempt on filthy lucre, and is perfectly satisfied with the "riches of Christ."

"O thou lover of souls, who willest not the death of a sinner, have pity on the world! Remember Calvary, hear the pleading Intercessor,

and raise up men after thine own heart, full of the Holy Ghost, full of love and full of zeal! Guide them by thy Spirit, accompany them with thine omnipotence, that they may tread down the kingdom of Satan under their feet, and on its ruins build up thy glorious church."

You may now easily perceive the dreadful effects of raising immoral or unconverted men to the government of the church. The baneful influence of their example is so extensive, that all the skill and cruelty of devils can hardly fabricate a greater curse than *an irreligious bishop.*

But, "O thou man of God, follow after righteousness, godliness, faith, love, patience, and meekness. Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Keep that which is committed to thy trust. Be not thou ashamed of the testimony of our Lord, but be thou a partaker of the afflictions of the gospel, according to the power of God. Endure hardship as a good soldier of Jesus Christ. Do the work of an evangelist, and make full proof of thy ministry." And thy God will open to thee a wide door indeed, which all thine enemies shall not be able to shut. He will carry his gospel under thy direction from sea to sea, yea, perhaps from one end of the continent to the other. Only feel thine importance, and feel thy danger, and let "not the foot of pride come against thee;" but preserve thyself in all humility, and chastity, and holy love, and thou shalt be a vessel of gold in the sanctuary of God, thou shalt bring millions to righteousness immediately or remotely, and shalt shine in glory as a star of the first magnitude for ever and ever. Dan. xii, 3.

O thou who art the Holy One and the true, consecrate this thy servant with the fire of divine love, separate him for the most glorious purposes, make him a star in thine own right hand, and fulfil in him and by him all the good pleasure of thy goodness!

For the Methodist Magazine and Quarterly Review.

TRUE PIETY INDISPENSABLE IN A GOSPEL MINISTER.

An Address intended to be delivered before the "Young Men's Society for Mental and Moral Improvement," of the Baltimore Conference, Georgetown, D. C., March, 1840.

BY REV. T. O. SUMMERS, MISSIONARY TO TEXAS, LATE OF THE BALTIMORE CON.

My Brethren,—Another conference anniversary has summoned us together in this place; and among the duties which claim our attention are those which belong to our own association. And by your appointment the incipient exercise devolves on him who now addresses you.

As time measures off its annual circuits, it is impossible for a contemplative mind not to travel through the scenes of each departed cycle, and to bring up for reflection the events with which that part of our history comprised within the given limits may have been identified. As Methodists, we review the past year with undying interest, seeing that it was hallowed by the eucharistical centennial services of

the thousands of our Israel! My brethren, it was a glorious year; yea, it was an unspeakable privilege with which we were favored to celebrate the first centenary of our beloved Methodism. But to many of us it was also a year of trial. The stern hand of affliction was laid upon us—we were made to tremble in its iron grasp, and to sink beneath its leaden weight. Mysterious providences lowered around us; and the vision of faith could alone discover the gracious smiles which were secreted behind the gathering frowns. Ah! there are seasons which try men's souls—seasons which put their religion to the test—which bring into requisition all their grace—which throw them upon their resources—no; not upon *their* resources, but upon the resources of *their God!* And, O! what a mercy if they can then verify the confidential and triumphant language of the sacred poet, "God is our refuge and strength, a very present help in trouble." When the spirit is, as it were, fluttering between two worlds, not knowing of which, in a single hour, it will be the inhabitant—in that state of awful uncertainty, when the stoutest hereos are made to cower and be afraid—then to feel calm and resigned, and confiding in the merits of the Redeemer, to be enabled to exclaim, "To me to live is Christ, and to die is gain;" O what a privilege is this! At such a time what a shade is cast upon "the kingdoms of the world, and the glory of them!" Superior splendors and surpassing beauties, the ravishing glories of paradise, and the ineffable loveliness of the Saviour, having attracted our attention, and charmed our raptured spirits, we are enabled to sympathize with St. Paul in the sublimated feelings which prompted the noble exclamation, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

Moreover, under these circumstances, how clearly does a minister discover the imperfections which have characterized his ministry; how deeply does he deplore them; how fervently does he pray that, should his life be prolonged, he may be enabled to give himself more fully to his important work! How earnestly does he resolve that, obtaining help from on high, this shall be the case! that the work of saving souls, building up the church, advancing the Redeemer's glory —these as paramount objects shall receive his first and last regards—his constant and exclusive labors! that those habits of thought and action which are calculated to subserve these ends, and those alone, shall obtain his attention!

My brethren, I have not sketched you a fancy picture. You are aware of this. I am, therefore, relieved of the task of adverting more directly to those circumstances which originated the reflections which I have just submitted. When surrounded with the circumstances in question, I was led to reflect much upon the qualifications requisite in a minister of the gospel for the due discharge of his important duties; and you will not be surprised at my considering true, genuine piety, an indispensable qualification—a *sine qua non* in the ambassador for Christ—without which all other qualifications are as sounding brass or a tinkling cymbal.

Purity of character is so perfectly congruous with the work of a minister that it would seem as though the very fitness of things would be a sufficient motive to preserve him from the pollutions of the

world. There is not a single act that he is called upon to perform but is a holy act. He handles the vessels of the sanctuary, and upon every one of them is inscribed, HOLINESS UNTO THE LORD. He ministers in that sacred place concerning which it is said, "Holiness becometh thine house, O Lord, for ever." To display the peerless perfections of God; the unspotted purity of his perfect law, and the lovely features of his holy gospel; to form the lives of Christians after the divine model; to allure them to virtue by an exhibition of its enchanting characteristics, and the hallowed enjoyments with which it will be rewarded in the holy city where nothing that is impure can ever enter; these are the exercises in which the gospel minister is called to engage. Can any thing be more shocking to our ideas of consistency than to imagine a man whose character is the reverse of what we have stated, profanely mingling in these sacred services, and presumptuously exercising these holy functions—putting forth his hands polluted with the filth of earth, and taking the vessels of the Lord, the meanest of which in the Christian temple are like the golden bowls which were before the Jewish altar; and daring, with a temerity greater than that of Nadab and Abihu, to present unto the Lord the devotions of his people? When on a subject like this, I know, my brethren, that you will forgive me for these impassioned exclamations. And I am certain that you will believe me when I say, that a man may have a decent respect for religion, and indeed may wish it success, and may sincerely labor to advance its interests, but unless his heart be right in the sight of God, unless the love of Christ constrain him, there is no affinity between him and his work, he has no adaptation to it, he is not moving in his proper orbit, and there is an inconsistency in his entire career.

But personal piety is necessary to give us a knowledge of our work as ministers of Christ. Whatever other qualifications we may possess, depend upon it we must graduate in the school of Christian experience, and receive our diploma from the Holy Spirit, before we can be able ministers of the New Testament. It is evident that a man must understand the nature of that work which he would perform before he can accomplish it: now, the work which we have to perform is a *heart* work; and it is necessary that we should understand the work of God in the heart before we can properly exercise the ministerial functions. And we scruple not to affirm that no man who has not experienced the work of God in his own heart can form a correct estimate of its real nature. Can any man conceive adequately of the infinite purity of the divine law, and the exceeding sinfulness of sin, until he has passed through the state described by St. Paul in the seventh chapter of his Epistle to the Romans? Can any man understand clearly the nature of those painful and powerful emotions which characterize "repentance unto life" until he has been made the subject thereof? Can any man form a correct idea of that faith which is the gift of God, and upon which is suspended the salvation of the soul, until he has himself believed with a heart unto righteousness? Can any man imagine how deep and extensive the peace, how pure and rapturous the joy, how elevating and inspiring the hope, how heavenly and ardent the love, which religion originates in the heart, until he himself has been constituted a subject of the kingdom of grace? Can

any man opine justly of those inward trials which Christians suffer, and that rigid discipline to which they are subjected, until he himself has girded on the divine panoply, and encountered the armies of the aliens? No, my brethren; "The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy." But the points embraced in these interrogatories comprehend the sum and substance of the minister's work. And unless he is familiar with them he cannot make *full proof* of his ministry—*if any proof at all.* True, a man whose views are evangelical and orthodox may descant upon these subjects, and sometimes to the advantage of his people, even though he may have neither part nor lot in the matter; but his experienced hearers will soon discover that though taught of man he has never been taught of God, and that, consequently, there is a deficiency in his ministrations which words cannot well describe. Thus if he discourses on the precepts of the divine law, he is deficient in *power;* if on the sins of his hearers, he is deficient in *point;* if he would describe *repentance*, with tearless eyes, he tries in vain to show the meltings of a broken heart; if he attempts to open the door of faith to the penitent inquirer, he knows not how to use the sacred key; if he would administer to the afflicted and the tempted believer, he wants *sympathy;* if he would discuss the privileges of Christianity, he lacks *unction.* In short, he cannot adopt the language of St. Paul, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." No, my brethren; he cannot speak the deep things of God, for they never have been revealed unto him. But the minister who has the mind of Christ speaks a language with which he is perfectly familiar when he discourses on these divine verities.

Furthermore: in the absence of personal piety a minister is destitute of those graces which are necessary to the successful exercise of his important functions.

The man who never has felt the impotency of human nature can never act in the spirit of self-distrust which is inseparable from success in this holy work. A minister has so many temptations, arising from his peculiar circumstances, to indulge in ideas of his own importance, that if the pride of his heart has never been subdued by the grace of God, it is impossible for him not to think more highly of himself than he ought to think. And thus, instead of saying with St. Paul, "Not that we are sufficient of ourselves to think any thing as of ourselves, but all our sufficiency is of God;" he will be disposed to depend upon his own strength, upon his own wisdom, eloquence, or address. Possessed of such feelings he will be inclined to preach *himself*, and *not Christ Jesus the Lord.* He lacks that humility which would induce him to exhibit the Saviour to his people, and to hide himself behind him, thereby declaring, "I have determined not to know any thing among you, save Jesus Christ and him crucified." And, O! my brethren, if it be true that "God *resisteth* the proud," how overwhelming the consideration, that while a man is professedly laboring to promote the cause of God, he might hear the voice of the Most High addressing him, "Behold, I have come out to withstand thee, because thy way is perverse before me." It is a settled point in the divine administration to *hide pride from man*, and, therefore, it

cannot be supposed that God will sanction the efforts of that man who, though arrayed in the sacred attire, sacrilegiously attempts to rob God of that glory which is his inalienable right, which he will not give to another.

Immediately connected with this self-distrust is confidence in God. This no man is prepared to exercise until he has felt his own insufficiency. And even then it requires an experimental acquaintance with God, by faith, before we are prepared to exercise confidence in him in reference to the great work in which we are engaged. We must have personal experience of his wisdom, power, and love, or we shall not be prepared to confide in those perfections of his nature which constitute the basis of all our hopes as ministers of the Lord Jesus Christ. And without this holy confidence it will be in vain for us to read the promises which cheer the heart of the faithful minister: "Lo! I am with you alway, even unto the end of the world." "I will give you a mouth and wisdom, which all your enemies shall not be able to gainsay or resist." And how much an humble reliance upon these assurances of our divine Redeemer enlivens and strengthens the man of God is known to none but himself. It relieves him from those anxieties and solicitudes which, having no respect to his duty, but only to the issue of its performance, would only distract his mind and depress his spirit while attending to his sacred work. Without this habit of confidence in God he will either neglect the duty of prayer altogether, or else attend to it without any profit, from an absolute incapacity for the exercise. No man can rationally make his wants known unto God by prayer and supplication unless he believes that God will hear and answer his requests. And if a man should be so unreasonable as to approach the throne of grace without a spirit of humble confidence, he may rest assured that God will not be so preposterous as to respect his petition. "Let him ask in faith," says the apostle, "nothing wavering. For he that wavereth is like the wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." And the Scripture makes no distinction between those prayers which we offer exclusively for ourselves, and those which we offer for others. Neither the one nor the other will be regarded unless offered in faith. The Lord Jesus, when upon earth, required the same confidence in his ability and willingness to bless, on the part of those who applied to him for others, as on the part of those who applied to him for themselves. Now if these sentiments be incontrovertible, in what a position do they place that man who, professing to be a minister of Christ, has not learned where his great strength lieth, and is absolutely unprepared to discharge a duty which is of the greatest importance to a private Christian, and especially characteristic of him who ministers in holy things! Imagine to yourselves, my brethren, *a prayerless minister!* Surely your imagination must possess unusual strength to conceive such a monster. Why, my brethren, while one half of a minister's duty is to speak *for* God, the other half of his duty is to speak *to* God. And unless he attends to the latter, attention to the former is only a solemn farce. Can a man expect that God will sanction his labors, and support and bless him in their performance, while for these things he has not been inquired of to do it for him? No, verily; the munificence of the

divine Being does not thus degenerate to prodigality. Nor is he so inconsistent as to secure that success to prayerless ministers with which he favors those holy men who bow their knees before the God and Father of our Lord Jesus Christ, and pour forth the fervent petitions of their souls at the throne of grace. Even his well beloved Son can obtain no blessing for the church or the world without presenting his intercessory prayer. He must "ask" of the eternal Father before he can receive "the heathen for his inheritance, and the uttermost parts of the earth for his possession." And we would do well to remember that the servant is not above his Lord.

True piety is, moreover, the parent of that zeal which characterizes a faithful minister. It is its parent and its nurse. Indeed, a man may have a factitious zeal, which he may, for a time, palm upon his people for that sacred fervor which alone deserves the name. But they will soon discover that there is an essential difference between a mere effervescence of spirit and noisy burst of feeling, and that holy animation and sacred energy which true religion alone inspires. A man will, sooner or later, be detected in offering strange fire before the Lord. His spirit, his manner, his entire conduct will soon reveal his true character, and show the baselessness of his pretensions. It is utterly impossible for a man to possess true zeal, which is nothing but the *pure flame of love*, unless the love of God be shed abroad in his heart, by the Holy Ghost given unto him. He must be a subject of the *grace* of God before he can possess zeal for the *glory* of God. He must be *constrained by the love of Christ* before he can manifest zeal for the *cause* of Christ. He must so feel the worth of his own soul as to give diligence to secure its salvation before he can feel true concern for the souls of others, and labor earnestly to secure their salvation. Nor is the possession of this zeal a matter of secondary importance. Only consider, my brethren, the great work in which you are engaged, and the important interests which you are called to subserve, and then ask yourselves if tameness be not a sin which scarcely admits of forgiveness. Surely the powerful motives to an energetic employment of your talents should induce you so to act as that you may be justified in the adoption of the Saviour's language, "The zeal of thine house hath eaten me up." Thus it was with the blessed apostles—they served the Lord with all humility of mind, and with many tears and temptations; they taught the people publicly, and from house to house; warning every one night and day with tears; not counting their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.

To true piety also belongs the grace of patience, which is necessary to give perpetuity to our zeal and success to our operations. Consider the nature of the ministerial work, the difficulties which are in the way of its discharge, with the numerous discouragements which they originate; and then ask yourselves if you should not let patience have her perfect work. In the absence of this grace, admitting that you possessed every other, it would be impossible for you to succeed. For then if you did not immediately discover the fruit of your labors you would be thrown into a state of doubt and despondency, which would paralyze all your powers, and cause a suspension of all your efforts.

And the circumstances of the case will rarely admit of your seeing at once the fruit of your labors. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." And shall he manifest patience in reference to these inferior things, and we, who have to culture the Lord's husbandry, refuse to wait until he shall give the increase? Ah! my brethren, it is not the work of a day to ascertain the character and habits of those we are called upon to serve, to dispel their ignorance, to remove their prejudices, to chain their attention, to mold their feelings, to regulate their lives. Nor is it the property of philosophical stoicism to bear with their dullness, to endure their ingratitude, and to repay their insults with the kind returns of love. Nothing short of that patience which Christianity claims as her exclusive right, which she alone can inspire, is adequate to such a task. A thirst for popular applause may induce a man to make powerful efforts to discharge himself well in the pulpit; but what is it, my brethren, that will incite a man to place himself with the apostles, who could say, "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the earth, and the offscouring of all things unto this day?" And again: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." When we see a minister descending from the pulpit to mingle with his people in the various associations of life, visiting them from house to house, admonishing them when rejoicing in the smiles of the world, sympathizing with them when suffering beneath its frowns, encouraging them to persevere in piety, and reproving them faithfully and fearlessly when they depart from the holy commandment; when we see him comforting the aged and the dying by unfolding to them the glories and felicities of the future state; guarding the middle aged from being swallowed up in the vortex of the world; and guiding the young into the paths of piety and virtue; when we see a minister performing such services as these, then do we see one who, in imitation of the apostle's example, and in obedience to his instructions, "does the work of an evangelist, and makes full proof of his ministry."

Again: the piety of the minister recommends his teachings to the people of his charge. On this point it is totally unnecessary for me to dwell. All the world acknowledges the force of example, and probably in no case is it felt so powerfully as in the case before us. Hence the apostle charges his son Timothy to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." And we ought so to practice upon this advice that our people may be equally safe in obeying our precepts, and in copying our lives. Yes; the genius of our piety ought to stand prepared to give the challenge, "Which of you convinceth me of sin?" And we ought to be always ready to use the language of St. Paul, "Be ye followers of me, even as I am of Christ." O what a solemn thought, that our pulpit labors may result in a mere abortion if our lives do not corres-

pond with our teachings! that our conduct constitutes the mold by which the lives of our people will be shaped, the rule by which they will be regulated! What an overpowering consideration! What a motive to holy living! And how should it influence us to meditate on these things, to give ourselves wholly unto them, that in so doing we may both save ourselves and them that hear us!

My brethren, the reasons which we have submitted constitute an *arch* which finds its *key* in the positive command of God: "Be ye clean that bear the vessels of the Lord." "But thou, O man of God, flee evil things; and follow after righteousness, godliness, faith, love, patience, meekness." "Keep thyself pure." And, remember, these commands are given to us, as ministers of the sanctuary, in addition to all the other injunctions which are binding upon us, in common with private Christians.

In view of these considerations, let us be holy. Let the congruity of personal piety with the clerical profession, its necessity to make us acquainted with our work, its indispensableness in the origination and perpetuation of those graces which are inseparable from success, the exemplary influence which ministers exert, and, above all, the command of the eternal God, induce such an attention to this important subject, that our loins shall be always girded about, and our lights burning, and we ourselves like unto men that wait for their Lord, that when he cometh we may open unto him immediately. Upon such the Saviour himself has pronounced a blessing, and they shall be blessed. Having gone forth weeping, bearing precious seed, they shall surely return with joy, bringing their sheaves with them.

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THE PRESENT AGE FAVORABLE TO INTELLECTUAL CULTIVATION.

The subject on which I propose to offer some thoughts is by no means uninteresting, viz., the present age, &c. It is interesting in its bearing on individual character, and, if properly pursued, is interesting in the details it may lead us to survey. And if my effort on this occasion shall encourage one laborer in the fields of intellectual toil, or arouse the latent energy of some slumbering genius, it will be amply, richly rewarded.

The importance and duty of mental culture have never been questioned, except by ignorance, prejudice, or bigotry. So long as the mind is the avenue to the heart, furnishing it with subjects on which, and motives from which, to feel either joy or sorrow, duty or interest, so long as the mind is the great instrument employed in accomplishing the objects of our desires, purposes, and convictions, the instrument without which art and science, law, government, religion, and social life itself would be a perfect blank, so long must its improvement demand our serious attention.

The great object of education, whether pursued in set form of school instruction, or by one's own exertions in practical observation and experiment, should be, so far as the mind is concerned, to stimulate

and strengthen its faculties, that it may become capable of itself to understand and appropriate every subject within the range of human comprehension, or, at least, within the circle of the pursuits of the student. Knowledge is good; but that knowledge only is *power* which finds its measure and master in the understanding, and can be applied by its possessor to the promotion of some object of profit or happiness.

I acknowledge the importance of the three great branches of education, physical, intellectual, and moral. To train man best to accomplish the high purpose of his being, body, soul, and spirit should be improved in the highest possible degree, and all be entirely sanctified to the service of God. The employment of the mind in the neglect of the supremacy of the moral feelings has produced disastrous results. But religion needs the aid of intelligence and reason; and her glorious conquests have been achieved, under God, by minds endowed with power either by superior intelligence, or by inspired and miraculous gifts.

Though the improvement of the mind be always important, yet there have been times and places (and such places still exist) in which it has been exceedingly limited, or altogether prohibited. It is a matter of some consequence, therefore, to ascertain the bearing of our present position on this point. As social, intellectual, and religious beings, we have a momentous interest in whatever passing events indicate of human privilege and duty. We cannot, with impunity, fold our arms, and sit down in haughty indifference to "the signs of the times." As American citizens, and as members of the great family of man, we are called on to contribute our share of influence on the side of knowledge, virtue, and benevolence in the various crises of affairs through which we may be passing. And how can we tell what we must do, without a comprehensive survey of our various relations, and without a consideration of what is to be done, and of what is already doing?

The subject of my lecture presents a wide field of inquiry and observation, of which but a few prominent and general features can be surveyed within the limits of this hour.

That the present age is favorable for intellectual cultivation appears from considering,

I. The opportunity given to the action of proper motives.

II. The occasions which tend to stimulate mental culture.

III. The means and aid afforded for the improvement of the mind.

I. As far as human agency is concerned, scarcely any thing is more necessary to prosperity than *the free operation of proper motives.* They are motives of pleasure, interest, and duty, in a thousand varied forms, which prompt men to action. When, in their influence upon character and conduct, motives of duty are supreme, or when pleasure and interest do not interfere in their action with duty, or when all these classes of motives harmonize, a man may be said to be governed by proper motives. To these motives, at least when thus guarded, society ought to give freedom of operation. Proper motives may be repressed or extinguished. And this result may be effected either by the action of government, or by popular prejudices,—by public or private causes. For instance:—

When the *moral* motives which ought to impel men to action are

weakened or destroyed, then one grand spring of human enterprise and improvement is lost. Did *moral* motives exert their full influence, what an impetus would be given to the advancement of society in knowledge, wealth, and happiness! It matters not whether these motives lose their force through conventional efforts, or by personal neglect and violence. The result of their healthful action is, in either case, lost to society. Over an individual's conscience we have no control. Our duty is to leave him free; then if he ruin himself the blame is his own, though we may share his grief. It is the province of religion to warn man of his danger in this particular, and to exhort him to watchfulness.

I shall consider only two of the many particulars which furnish the opportunity for the action of proper motives.

1. The prevalence of correct views of science, government, and religion.

2. Practical freedom of inquiry and enterprise.

1. Contrast the present state of science, government, and religion, with their state during the middle ages, or even later. How much better are now understood their nature and relations, their mutual dependence and subserviency! In the sixteenth century, Copernicus was sentenced to excommunication for asserting the motion of the earth, contrary to the received opinion; and in the seventeenth century Galileo was compelled to abjure as heretical the same doctrine of the earth's motion, which he had publicly promulgated. Now it is considered the privilege of every one to cultivate all branches of knowledge. It is no longer sacrilege for the common people to read the Bible for themselves and investigate religious subjects. It is no longer treason to examine and call in question the measures of government, and to scrutinize the conduct of its officers.

Science is no longer considered "mystic lore," the means of operating on the fears or marvelousness of the illiterate vulgar. Its intimate connection with the peace and prosperity of the whole community is now fully acknowledged. Science does not now move within the confined range and the scrupulous limitations of the scholastic philosophy; but, freed from the shackles of the schools, it explores the length and breadth, the height and depth of nature. It is now considered not only a privilege, but a duty, for all to study the sciences, as far as time and means will allow. Such have been the multiplied gratifications and advantages which individuals and society have derived from the developments and applications of science, that she has won unfading laurels in the gratitude and admiration of mankind. Her most searching and extended investigations only serve the more fully to establish and illustrate the facts of Scripture and the truths of religion. The arts are her ministers. In the field of the farmer, in the shop of the mechanic and manufacturer, in the kitchen and the parlor, on the water and on the land, her presence is seen, and her influence is felt. She occupies a distinguished position in the walks of life, and attracts the gaze of every traveler. Her magnificent temple is reared in the midst of a vast plain, and all are invited to approach and worship at her shrine. Motives of pleasure, interest, and duty are now permitted to exert their full and combined influence in her favor, and by a more favorable public opinion, and more liberal

reward, society is encouraging all its members to acquire her advantages, and, by their discoveries and inventions, to contribute to her advancement.

How changed are the opinions of men respecting government! Government was formerly, and is now in too many cases, the arbitrary disposal of life, liberty, and property by one man, or by a few. But what reason is there that one man should control another of sound mind and morals, unless it be expressly or by fair implication by the other's consent? Government is virtually a civil compact between rulers and subjects for the mutual preservation of rights. The rights of the ruler are not to be regarded above those of the obscure citizen, so far as those rights are of the same nature. Government is an expedient for the preservation of social order. The officers of government are but the servants of the people, and are bound to consult the public good in preference, and, it may sometimes be, in opposition to their own interest. This natural and just relation between governors and the governed is becoming more clearly understood, and more closely followed. At least this is the tendency, and, in general, the result of the operation of liberal principles. We have reason to regret, it is true, that the principles and spirit of our own social compact are becoming less powerfully operative on our fellow citizens. To promote individual aggrandizement, and influence, and party interests, seems too often, at the present day, the secret spring of action in the party itself and its leaders. Public opinion, however, is by no means corrupt on this point; and the base selfishness alluded to has to be concealed under the cloak of patriotism.

By the force of just and natural principles, old forms of government have passed or are passing away. Men are understanding their rights, and asserting their native freedom. What a weight has been thrown off the public mind, and how, by consequence, has it risen and expanded! How different is free, intelligent, moral man of this age, from the abject, ignorant, depraved bigot of the twelfth or thirteenth century! Law is not now the arbitrary enactments of a party, but is more, as it ought to be, the collected and arranged principles of justice. Its sanction is enjoyed by every one that does no injury to individuals or the state; and leaving the control of the mind and the conscience as far above its authority, it gives unbounded freedom to the operation of all proper motives. Thus government and law, elevated to their native dignity, have acquired additional honor by respecting the most honorable principles of our nature, and by employing their power to foster every benevolent enterprise for physical, intellectual, and moral improvement.

No less a change has been effected in the general sentiment with respect to the nature, claims, and measures of religion. Once consisting, with but rare exceptions, in outward forms and ceremonies, the heart was left unchanged by it, and the moral character unsanctified. Now it is the prevailing conviction among Christian people that religion is an inward, spiritual experience of the love of God and man, leading us to glorify God in grateful obedience to all his laws, and to promote the welfare of man by the use of all the faculties and means which we already have, or may acquire. Once, consisting in adhesion to a particular church, it nurtured every nar-

row and bitter feeling, contracted the intellect as well as the heart, and dealt present and eternal damnation to the opponent of these high claims and pretensions. Now, inspired with faith in God, and with holy love, it elevates the mind with noble aspirations, and expands the heart with benevolence to every human being.

Here is the real spring of all other changes. Strange as it may seem on the hypothesis of infidelity, religion, in almost every age and country, has been the bond of society, and the attendant and patron of science and government. Indeed, in most cases, science and government have grown out of religion, and could not have existed, or, at least, been sustained without it. Science and government also correspond, to a great degree, in correctness and efficiency, with the purity and power of religious sentiments and feelings. Hence it was during the middle ages, when religion had become corrupt, that science became the dry subtilty of metaphysical abstractions, and government became an extended system of feudal vassalage. The revival of letters preceded, it is true, the proper era of the Reformation; though the principles of the Reformation, diffused by the efforts and writings of Wickliffe and Huss, preceded the revival of letters. It was the Reformation, however, that delivered the human mind from the prejudices alike of corrupt religion, bewildered science, and deranged government; though the Baconian induction in philosophy, and the puritanical independence of spirit in religion and government, have been the means of a more glorious consummation in the state of society than was ever dreamed of by the *authors* of the Reformation.

Nothing besides religion gives absolute freedom and efficiency to every proper motive. Let but religion, in its pure spirit and enlightened principles, free from bigotry and prejudice, take possession of the heart, and man enters eagerly into every career of improvement, feeling the full force of all those motives which ought to influence him as an intelligent, social, and moral being. The liberality and expansiveness of religious sentiments and feelings are advancing; and as religion influences public and private measures, and diffuses itself among the community, there will be a healthful action of all the motives which tend to intellectual improvement.

2. The second particular to be noticed, constituting the opportunity given to the operation of proper motives, is practical freedom of inquiry and enterprise. This condition of society is the result of the state of public opinion just described. It is public opinion on the subjects just noticed that furnishes the privilege and the pledge of entire freedom of thought and action. Whatever government may be in the statute book, or religion in the standards of the church, or science in the records of philosophy, if the prevailing public opinion be decidedly and perseveringly hostile to their views and representations, it, and not they, will reign "lord of the ascendant." It matters not how free the spirit and language of the constitution and laws of a country may be, if the people themselves, or a majority of them, resolve to promote their own sentiments in defiance of the laws, the country is not free. Correct public opinion is the only safeguard of free institutions—the only sure guaranty of universal liberty.

It is the struggling spirit of inquiry and enterprise that starts a people on the race for freedom; but it is only when correct sentiments

generally prevail respecting the great subjects of human thought and action that this spirit can have free course. *Freedom* of *inquiry* is to think and let think on every subject, to examine and promulgate any sentiment that any individual chooses, amenable, in civil society, only to public opinion and to God. This freedom of inquiry manifests itself in the character of the press, the pulpit, the public lectures and discussions, and the common education of the present day, as well as in the fostering care of law and government. Science, politics, and religion are subjected to a severe investigation, and various sects and parties exert themselves to the utmost by argument and persuasion to secure success. This is true of a few countries, as of our own; and it is the fruit of the spirit of the age which is conforming the opinions and governments of other lands to those of our own. As a consequence of this freedom of inquiry, what a difference in the state of the human mind since the time when limited information furnished few subjects of inquiry, and when bigotry, prejudice, and civil and ecclesiastical law prevented the following of any dimly beaming light up to its full revelation!

Freedom of enterprise is to undertake and promote any plan or measure whatsoever that is consistent with justice and humanity, and hence allows any citizen to better his condition, and to rise in the social scale to whatever place, even the highest, which his character and talents will enable him to fill. For this condition of society our own country is distinguished. Here the selection of any of the modes of industry is optional. Here all the avenues to fame, office, and influence are accessible by every class in the community. Hence, there are among us a continual desire and unceasing effort to improve the present condition—an animation, an activity, an aspiration in our community unknown in other lands. Thence, too, as intelligence is one great means of advancement, there is a thirst for information, and a practical cultivation of the mind, which distinguish, in a greater or less degree, even obscure country villages.

There is, then, at the present day, in our country at least, such a condition of things in favor of the operation of proper motives as ought to excite every one to cultivate his mind to the utmost, and thus advance his own honor and happiness, and the honor and happiness of his friends, his country, and his species.

II. The second class of considerations with which I proposed to illustrate my position comprises,

The occasions which tend to stimulate mental culture.

Every age has some peculiar and great occasions to call forth the energies of the mind. Our own age furnishes a variety of circumstances calculated to arouse attention, and develop intellectual powers. It is said that great occasions produce great men. Whether that idea precisely be true or not, nothing is more true than that peculiar exigencies call forth all the powers of a person's mind, and frequently cause the exhibition of unexpected skill. Doubtless, we know not of what the mind is capable until its capability is tasked; and, in many cases, its faculties lie dormant for want of some fit event in which they may be exercised. The mind needs some excitement to put it in motion. Very few will put forth all their might unless there be some worthy occasion for its use. By the providence of God we live in a

day when the circumstances of the times require the employment of all the intellect in existence. The world sends forth a voice of entreaty unto all her sons, calling them to rise and deliver her from the cruel bondage of injustice, ignorance, and infidelity.

The occasions which I shall briefly notice are,

1. The state of civil society.
2. The state of the arts and sciences.
3. The moral state of the world.

1. With respect to the state of civil society, I remark that the maintenance of our own freedom, the spread of republicanism, and the interests of industry demand intelligent views and intellectual power.

(1.) The principles of the American revolution, and of our national constitution, ought to be well understood and sacredly guarded by us all. The hard earned and fondly cherished blessings of civil liberty, which our fathers have intrusted to our care, should be transmitted with increasing value to after ages. But who does not see that it requires an extensive acquaintance with history, an understanding of the complicate and delicate machinery of government, and a power over others by equal or superior intellectual accomplishments, to maintain, in all their purity and efficiency, and convey down unimpaired through the unavoidable agitations of public opinion and feeling, our free institutions, which the *people* founded in their blood, and which *the people*, seduced by designing men, may think they have the right as well as the power to abolish or pervert? The only security for the preservation of our liberty is the virtue and intelligence of the people. Let every man be well informed, keep his eyes open on passing events, and be prepared to act intelligently, conscientiously, and firmly in every emergence, and we fear not the result.

But are we not even now in danger? Have the intelligence and the virtue of the people kept pace with the progress of events? Is not the corrupting leaven of luxury, pride, and ambition already at work? Are principles and measures, not men, the guides to the ballot box? And those principles and measures such as are consistent with the constitution of the nation, and the design of the revolution? Our country is large in extent of surface and in amount of population; and the character of candidates for office is not likely to be so well known by a great number as when they were in nearer contact with all their constituents. And do not many go to the ballot box without knowing any thing at all of most of the candidates for whom they vote, except what is said by their own party or the opposite? Every man should feel the duty of using all possible means to become acquainted with the real claims which the principles and character of candidates have to his suffrage.

(2.) The spread of the spirit of liberty has been rapid and extensive; and it can continue only by the continuance among ourselves of the power and the means of self-government. We are not prepared to govern unless we first govern ourselves. And it is the privilege of self-control—self-government—that is essential to freedom; or rather it is the actual operation of self-control that constitutes freedom. When the people, as individuals and a community, are no longer able to govern themselves, the blessings of civil liberty are no

more, and the influence of our example upon the world is for ever lost. Education, science, morality, and religion must be allowed to operate freely, to enlighten, adorn, and elevate the public mind, if we would hope, as a nation, to be the guiding star of mankind to prosperity and freedom. And who, with an American heart, does not covet the enviable distinction of contributing his full amount of mental and moral culture to sustain and extend the influence of our national example among the nations of the earth? If we are true to ourselves, the following sentiments of a European writer will be verified:—"But the spirit and the imitation of American freedom will spread more rapidly and widely than its power. No force can crush the sympathy that already exists, and is continually augmenting, between Europe and the new world. The eyes of the oppressed are even now turning wistfully to the land of freedom, and the kings of the continent already regard with awe and disquietude the new Rome rising in the west, the foreshadows of whose greatness, yet to be, are extending dark and heavy over their dominions, and obscuring the lustre of their thrones."

(3.) The interests of industry call for observation and study. The present monetary operations, and the present state of business, demand a greater attention to the science of political economy than has hitherto been given to it, at least, by the people at large. Indeed, it is very doubtful whether there is a large portion of the community that know any thing at all of the science, except what their limited experience has taught them; and many, it is probable, scarcely know the meaning of the name, or the object of the science. And yet what more intimately and directly concerns every citizen than the science which treats of the production, distribution, and consumption of wealth; of the operation of money, labor, machinery, government, &c., upon the wealth of a nation? It is a great, interesting, and useful study; useful in its effects upon the mind, and upon the operations of industry. And, certainly, the course of business transactions for some time past shows a great want of acquaintance with the true methods of acquiring and preserving wealth—the object of such common and eager search. The present pecuniary embarrassment has, perhaps, resulted, and will result in good; and if it leads the people to learn the true modes of profitable industry, they will be benefited in coming time. And by inquiry they will doubtless find that the principles of morality and religion are as necessary to the acquisition of property for a proper end, as to the maintenance of social order.

2. The second class of circumstances which I proposed to consider as an occasion for the employment of cultivated mind is, the present state of the arts and sciences. It is the importance of the arts and sciences to the happiness and welfare of society that calls upon us to study and apply them. They are the grand instruments of social advancement. The pleasures of scientific pursuits are pure and ennobling, and the existence of a general taste for them, and of the means to gratify that taste, is among the most favorable indications of a healthful state of the public mind. The study of the natural sciences is peculiarly agreeable; the gratification of the imagination with the new, the beautiful, or the grand, so powerful an auxiliary to individual and social happiness, may be obtained as well among the

varied scenes of nature and real life as amid the creations of the fancy. And there is this advantage in the former course, that the emotions excited being occupied about real objects, there is no waste of sympathy, and the recurrence of the objects will serve to rekindle the emotions. The discoveries of science are numerous and extensive, and in order to be employed for the entertainment and benefit of society, they must be known, and, to be known, require much diligent study. True, it may need only comparatively few to become instructors in them, but the more that become devoted to them the more rapidly would a scientific taste be diffused; and were the people generally to engage in understanding and applying them, we might hope for many important results.

It is said that it does not need extraordinary powers to make discoveries in science, or inventions in the arts. Some of the most useful inventions and discoveries have been the result of casual observation. But it *is* a mind that *observes* the events of society, and the phenomena of nature, to which we look for such results. In order, however, that the result of our observations may not be considered new when it has been known for years, we must become acquainted with what has already been accomplished. The field of science already explored is large—and it were well could a map be devised on which the sciences might be noted in their different degrees of advancement—the regions of matter and of mind that have been, and that are to be investigated. Such a survey of science, commenced by Bacon, needs to be brought down to the present time. Much, very much, remains to be accomplished, and the number of scientific inquirers ought to be greatly augmented. The mind looking out upon the world of science is bewildered. It sees here and there a cultivated field, here a beautiful palace, there a gorgeous temple; but on all the rest there settles a heavy, impenetrable mist, through which objects are but indistinctly seen, if seen at all, and which serves only to excite our curiosity. Many laws of nature have been discovered which have received very partial, if any application; and many phenomena surround us which have not been traced to the laws which govern them.

New discoveries in science, and new inventions in the arts, are occurring almost every day, such as evince the exercise of "patient thought," and contribute to the welfare of society. The elements which are employed in the arts are susceptible of an indefinite number and variety of applications. All the departments of nature are subject, in a wonderful degree, to our control. We may either directly control their operations, or devise means to provide against their injurious tendency. The natural sciences, so intimately connected with the arts of life, ought to receive a greater share of attention from the people at large. Ourselves and our children should be trained to be observers of nature. A great portion of the people must always be producers in the arts of agriculture, manufactures, and mechanics; and it highly concerns them to cultivate their minds, among other means, by a thorough acquaintance with the laws of nature with which their arts are connected. The late rapid increase of the conveniences of life by means of the useful arts teaches the importance of improving our power of investigating and applying the

laws of nature, that by new discoveries and inventions we may contribute still more largely to the advancement of society.

The state of literature in our country presents numerous inducements to intellectual cultivation. In writing for the public eye, more perhaps than in any thing else, are exhibited the state and character of a person's mind, and, for extensiveness and permanence of effect, refined sensibility and well disciplined faculties are needed. The qualifications for *good writing* are far different from the qualifications for obtaining *materials* of *composition*. A person may be well skilled in the principles and practice of his profession or business, who may not be qualified to compose the materials furnished by his profession into a written form fit for public inspection, or, at least, for lasting reputation. It is well said that our national literature has no settled character; and it is certain that there are comparatively few *standard* American writers. To write with taste requires a great variety of important qualifications; but were the study and practice of rhetoric more common and more highly cultivated, we should find a greater number who would do honor to themselves and their country by excellence in the art of fine writing. When we consider what power the press is destined always to exert, when we consider the entertainment and improvement which well written books are calculated always to furnish, we must all be sensible of the importance of attaining excellence in composition. The paths of learning are open to all, and by directing attention to any particular subject we may all hope to meet with some success. The eager desire for reading in our country, the great chance for excelling where there is no particular standard of literature, may, it is to be hoped, encourage many to seek an enviable distinction in this career of usefulness.

3. The third class of circumstances tending to stimulate mental culture is, the moral state of the world.

In this wide field of observation only a few points can be noticed. The points to which your attention is now invited are,

(1.) How the thirst for intelligence should be satisfied.

(2.) The discussion of rights.

(3.) The moral and religious enterprises of the day.

(4.) The efforts of the enemies of the cross.

(1.) As has already been observed, the present is an age of restless activity and searching inquiry. And this is only the continuance or increase of the spirit of enterprise that has prevailed since the Reformation. Success has so gloriously followed almost every effort for improvement, that man is encouraged to multiply his attempts. If reason and conscience be his guides, he may be confident of ultimate triumph in the cause of human happiness. Physical power was once universal master. Mind has now gained the ascendency in large portions of the globe, though its reign is still very limited. The time is hastening, however, when the only authority to which universal man will bow will be the authority of intelligence and virtue. The elements of society are ready for explosion; they are agitated and disturbed; and, in this agitation we hope society will throw off many an incumbent mass of corruption, and settle down again into a purer and happier condition. To effect this favorable change requires the vigorous exercise of cultivated, sanctified intellect. The character of

general intelligence modifies essentially the moral character of the age. Let all, therefore, who have a regard for the moral advancement of man, and for the spread of true Christianity, purify the fountains of knowledge, and shed over the public mind the healthful and refreshing streams of sanctified learning. Let the real Christian consecrate his talents to God in the acquisition of knowledge, and in the cultivation of his mind, for the noble object of rendering the community holier as well as more intelligent.

(2.) In the relations of man to man, the question of rights is, probably, the most exciting, because the most important subject of inquiry. Every man is personally concerned in it. Some of these rights, it is true, may be considered purely of a moral or religious character; but still in them every man ought to feel a personal interest, as every man is a subject of moral and religious obligation. The discussion of civil rights, even though they should be those that specially concern a different and distant community from our own, comes home, with more or less force, to the bosom of every man among us. Violated rights are the only occasion on which it is now considered proper to employ the force of arms as the last resort. And it requires the highest moral courage, and the "calm might" of the pure spirit of Jesus, to "resist not evil," and if an enemy smite us on the one cheek to offer the other also.

It requires great dexterity of address, and great delicacy of feeling, to carry on properly the discussion of rights; especially when long habits of thought and action are involved in the discussion, and when particular forms of society, in which we have once acquiesced ourselves, come up for consideration. No man who has not a deep sense of the importance of social order, of the incalculable evils of civil strife and anarchy, ought to engage, at least, in the public discussion of rights. Great knowledge of human nature, of the nature of society, of moral and political philosophy, are absolutely requisite to a proper understanding and management of this case. The question of rights is that which most powerfully agitates our country at the present day, and which indeed makes the kings of the old world sit uneasy on their thrones, and inspires the good and wise of all lands with the hope of the final and universal overthrow of injustice and oppression. How loudly then are we called on to use every means within reach for the acquisition of knowledge, and for the discipline of our minds!

(3.) The moral and religious enterprises of the day are certainly executed on a grand scale, are exerting a wide and powerful influence, and promise magnificent results. The moral reforms that are now going on are the legitimate result of Christian zeal for the improvement of our race. However we may differ in views as to the means and measures by which they are carried on, the various objects at which they aim are dear to every benevolent and holy heart. It can be said in their favor that they originated and are sustained by Christian men of undoubted intelligence and virtue, and that their operation has been in many cases the means of the revival, activity, and extension of true religion. They carry out the design of Christianity to mitigate every form of human wo, to destroy every species of sin, and to employ every man in that way best adapted to his capability and his circumstances for the good of others. In these enterprises every

one can find some sphere of usefulness for which he seems peculiarly fitted; and, at any rate, all can find something to do that have a mind to labor for the good of mankind. To promote their utmost efficiency, and to spread their influence to the widest limits, requires some minds of high natural and acquired endowments; and the more who shall bring these endowments to these labors of Christian love, the more speedily shall we realize the glorious consummation of their designs.

Religion, or Christianity, is designed not only for the consolation of the ignorant and the weak, but also to improve and bless all the dwellers on earth. It is now considered a mighty agency in effecting, directly or indirectly, the revolutions that occur in our world. It can no longer be overlooked or lightly esteemed by proud, contemptuous mortals. It is marching on with resistless energy. Its influence commands our reverence, if not our love. It is a sacred, an awful power. Forms and customs of society opposed to its nature must yet feel its transforming influence. It has made great declarations respecting the future condition of the world, and its predictions are every day receiving their accomplishment. This is a peculiar feature of Christianity. It is constantly looking forward. It is ever pointing us to a future day of purity and happiness even on earth. The prospects of science resemble somewhat these anticipations of religion. It requires a mind of considerable discipline to meet all the high expectations of science and of religion. These expectations are founded on the nature of man and the truth of God, and are, therefore, not the dreams of the visionary.

If Christianity be intimately connected with all that interests, adorns, and improves mankind, the most strenuous exertions should be made for its support and extension. Active personal employment in the work of missions, on heathen ground or at home, calls for enlarged views and well disciplined energies. True, vital godliness is indispensable to the success of missionary labor; but to enter into contact with mind, to devise and execute plans for a thorough change in the civil and moral aspects of society, in opposition to violent prejudices and long existing customs, requires a mind trained to observation, and qualified to manage and control conflicting interests. To establish a permanent and beneficial system of operations after this change is effected, demands an extensive acquaintance with human nature, and with all the elements of the best social order. Divine wisdom was displayed in selecting as the apostle to the Gentiles a man endowed with various learning, and with great mental discipline. So necessary is the connection of science, government, and religion with human happiness, that in order to renew and reconstruct the framework of society, we should be prepared to detect and remove existing evils in those subjects, and to establish the correct theory and practice. The plans which are in operation at home for the diffusion of religion seem formed with much wisdom, and to sustain and increase their efficiency requires full as much mental acumen and energy. Hence those men are generally selected for benevolent and missionary operations, both at home and abroad, that exhibit not only decided piety, but well trained minds, and growing intelligence. And it has also generally been found that those who take the most interest

in the efforts for evangelizing the world are such as have the most enlarged views and the most exalted sentiments.

Our own church offers many occasions and encouragements for intellectual culture. When we consider the comparatively small number of literary and scientific men in our communion, the very few, as yet, of our children and youth that are pursuing an education, the extensive influence that education is calculated and destined to produce, we must see that there is great room for improvement. Our ministers are, in general, taken into service before they have completed a regular course of study; and such will probably be the case for some time to come. Our children, therefore, should have as good an education as we can possibly give them. And then, if, while in business, they are called into the vineyard of the Lord, they may feel that they have some qualifications the want of which many have had great cause to lament. Our children and youth should also be taught that the means of self-improvement are within their reach; and, from the numerous examples of successful private study, should be encouraged to cultivate their own minds.

Our church holds it to be the duty of its members, both male and female, to bear testimony to the truth in social meetings, and even in large congregations; and though I would by no means wish that in such testimony a regard to the manner and subject of speaking would show itself, and divert attention from the simple tale of personal experience, yet I suggest whether, in view of this custom of our church, the cultivation of the mind is not a duty, as it may correct many unnecessary defects, and impart desirable advantages. The increasing attention to the subject of education among our people shows, that in order to keep up with the tendency of the age we must pay an increased attention to our personal improvement. We rejoice to find that our sincere desire to benefit the rising generation, and thus the whole denomination, by multiplying the means of instruction, obtains the sanction and blessing of the Almighty in the revivals of religion which take place in our literary seminaries, and which are spreading themselves so astonishingly throughout the length and breadth of our Zion.

(4.) The efforts of the enemies of the cross render unwittingly an essential service to Christianity. These efforts challenge the employment of knowledge and understanding on the part of Christ's disciples. And indeed his enemies find it necessary to use all possible diligence and skill to confirm themselves in their infidelity, and to disseminate their sentiments. The religion of the Bible appeals successfully to the unsophisticated judgment and feelings, and triumphs, in many cases, without the aid of human learning. But to confute the specious sophistries of infidelity, and to defend the various facts and doctrines of Scripture by an array of historical, critical, and philosophical arguments, calls for considerable research, and some intellectual skill. We cannot doubt that sometimes the truth may even have suffered from too great an attempt to establish it by human means alone. Still it would not answer to allow the enemies of the cross the advantage which superior knowledge and abilities would give them over many minds. It should be seen that, as the age of miracles has passed, the church numbers among her sons, and among

her daughters too, many who stand, at least, on equal ground for intelligence with her enemies. The more narrowly the claims of Christianity are examined, the more thoroughly we become acquainted with its nature and history, the more firmly persuaded shall we be of its truth and importance. The intelligent, enlightened Christian is the strongest Christian, as far, at least, as conviction of the external truth of his system is concerned. It is to be feared, however, that many, resting in a firm conviction of that external truth, neglect the still more certain and delightful assurance of its spiritual reality and power in the glorious manifestations of divine grace to the heart. The highest intellectual attainments must be accompanied with the perfect love of God in the soul in order to fit us for the most enduring and quiet trust on divine and eternal truth.

I have thus presented you with a very imperfect view of some of the occasions that tend to stimulate mental culture. If my representations have failed to excite your desires for improvement, I can only advise you to take these various topics into consideration for yourselves, and see if there be not enough in them to awaken an intense interest in attaining suitable qualifications for extensive usefulness.

III. I proposed to show, in the third place, that this age is favorable to intellectual cultivation by reason of the means and aid which it furnishes for that purpose. On this part of the subject I intend to be brief, since I fear I have already exceeded the limits of your forbearance.

1. The means of education were never more numerous and extensive than at the present time, and they are constantly multiplying. Correct views respecting education are spreading. It is not the acquiring of the knowledge contained in books and sciences that constitutes education. Knowledge and study are only means to an end, viz., the discipline of the faculties. Education is "fitting the mind to become the best possible instrument in discovering, applying, and obeying the laws of God." Hence it is not considered as belonging to one period of life, but while it commences with the opening of the understanding, it ceases not till the improvement of the mind can be carried no farther. Neither is it confined to any special place or circumstances.

Never, perhaps, was there a more liberal public spirit in endowing institutions of learning, and in fostering the means of intellectual improvement. Schools, academies, and colleges are scattered all over the land, and the modes and branches of instruction are constantly improving. The sentiment seems to be extending, that money is valuable the more when it contributes to intelligence and virtue. Selfishness and covetousness, however, still exist. Luxury and extravagance too increase with the increase of wealth. One very good way of checking these evils is to open a channel in which wealth may be employed for the welfare of mankind. The perplexities and embarrassments of business may lead some to reflect on the propriety of investing their property in means that shall produce a profitable income to the community at least, instead of wasting it in needless self-indulgences. And what object more worthy of attention than moral and intellectual improvement? If this should be promoted more extensively by establishing schools, by supporting benevolent societies, by aiding worthy,

indigent young persons in the pursuit of education, how greatly would moneyed men help to bless the world!

2. The press is constantly teeming with intellectual aliment. True, much light and hurtful trash is issued; but there are numerous publications which contain nourishment for the mind. Among such a profusion of works as is daily published, there is some difficulty in making a proper selection. The improvement of the mind and the heart should, doubtless, be the chief object of all reading, as far as the individual is concerned; hence those books should be preferred which contribute most to effect this object. Books containing facts and principles are most conducive to mental cultivation. The imagination should be gratified, but judiciously. It is very fond of highly wrought scenes in composition, which, like highly seasoned food, are, in the end, exceedingly injurious. The imagination should be under the control of reason, and there is just as much reason in eating agreeably flavored poison, as in reading books that beget a sickly sensibility, or encourage vicious propensities.

3. The associations of the present day furnish means of mental cultivation. Lyceums, literary, scientific, philosophical, and historical societies are most important auxiliaries. Here, by mutual contact, thought is awakened, desire excited, and the faculties are strengthened. Societies might be formed in connection with the several departments of science which might contribute greatly to the increase of knowledge in each department. Their respective labors and success might excite a laudable emulation, and thus mutually tend to quicken intellectual effort. The public lectures, exhibitions, and documents of these associations contribute much toward awaking and sustaining the spirit of inquiry, and engage the public mind more strongly in behalf of literature and science.

4. The decided moral influence of the present age is not among the least means of intellectual improvement. Whether we consider the restraints which correct moral influence imposes on the wayward passions, or the freedom, elasticity, and vigor of mind which, when yielded to, that influence always produces, it cannot be viewed but with the deepest respect as one of the most important agents in mental culture. It is well that such is the state of public opinion, that in order to come up to our station with dignity and usefulness, we must be furnished with high moral principle. This is as necessary to personal improvement and happiness as to the welfare of society, and hence religion and morality not only fit us to advance the interests of others, but are the promoters of our own.

5. Finally, the means of mental discipline are within the reach of all. They surround us. Let a person but feel the stimulus to effort which the events of the present day produce, and he may qualify himself for extensive usefulness. And it is owing to want of due sensibility to the scenes and circumstances around them, that many remain uninspired with an eager desire and lofty purpose to obtain the power of exerting a healthful, wide-spreading influence. By reading, reflection, observation, and conversation, a person will make rapid advancement in self-education. It was to "patient thought" that Sir Isaac Newton owed his successes and his fame. Nature and society lie open to our researches. Who can say he may not do "what man has already

done?" And why may not some of this assembly, by persevering mental application, rise, at some coming day, to a distinguished rank among the master spirits of the times?

Though much of what has been said is chiefly applicable to young men, yet it is hoped that the ladies will not overlook their interest in the subject. If they cannot be active politicians, they can cultivate science, literature, and the arts. Many brilliant stars of most benignant aspect have appeared in the literary heavens—constellations of female worthies who have enlightened, cheered, and blessed mankind. The female mind has shown itself capable of mastering the most abstruse speculations and the highest order of science, as well as of adorning the instructive page with the most attractive eloquence. But woman wields a mighty power, even in the politics of a country, by the tales of the nursery, and the inculcation of patriotic sentiments in the forming state of character and of habit.

It is an interesting circumstance, that while many men have been found who united viciousness of life with high mental accomplishments, such instances are exceeding rare in the female portion of the community. If you find a lady of refined and cultivated powers you are almost sure to find her an advocate and an example of high moral principle. The heart of woman seems to be nearer neighbor to the intellect than the heart of man, and the sympathy between them seems to be both readier and stronger. In cultivating, therefore, the mind of woman, we are raising the standard of virtuous influence; we are preparing her to be the guiding star of society to honor and happiness. Woman's heart seems, in general, to yield more readily and fully than man's to the influence of Christian truth and love; and hence, by bringing both religion and education to bear on female character, we are most rapidly advancing the highest interests of humanity.

Be assured, then, ladies, that the paths of learning, of influence, and of usefulness, are open and inviting. Let your hearts be moved by the high resolve to improve your powers for the benefit of mankind. There are sources of instruction and improvement within the reach of all. May some of the fair in this audience aspire to emulate the labors and to acquire the hallowed influence of a More, a Sedgwick, a Sigourney; and may all strive to promote among themselves and in this community a love and desire for high intellectual and moral attainments!

E. Otheman.

For the Methodist Magazine and Quarterly Review.

GREEK LITERATURE.

Literature must be allowed to perform, at least, a subordinate agency in the moral government of the world. A knowledge of its influences, in its various bearings on schemes of divine Providence, leaves no doubt that it has been ordained as one of the modes of our being. In a comprehensive sense, it embraces a great compass of subjects, and almost every style of composition: but in the more restricted meaning of the term, it is merely the permanent forms in

which elevated sentiment and the most efficacious thought are embodied.

It may not be unprofitable to dwell, for a while, upon the question as to the period and the nation of the world that have furnished a literature, in this latter sense, best fitted to exert an essential and permanent influence on society; and then consider the connection of such a literature with other means which bear on Biblical science.

The limits to which we must be confined in this article will not allow us to review the successions of literature; nor scarcely to look over the vast *panorama*, and glance at its monuments of glory that are scattered here and there all along the line of ages, from the earliest dawn of mind to the present day. And were we, indeed, to start from a point far back, almost on the very margin of primeval time, and to pass on through the whole lapse of centuries past, there would be found in that entire range but one period, we think, in which a national literature appears of such form and influence as to have stamped its own obvious character on the development of mind in after ages. It is the age of Grecian glory. We should leave behind us, in that review, the vast, the gorgeous, and elaborate monuments of art that rose up on the plains of Chaldea and in the valley of the Nile, as utterly failing to exemplify the grand purposes of human genius. Neither India, with her cumbrous mythology; nor Egypt, proficient though she was in many sciences; nor Phœnicia, employed in the most extensive commerce of antiquity; nor Nineveh and Babylon, with all their vastness and splendor, can claim to have had any literature, at least, such a literature as, by its sweetness, strength, and majesty, could come down on the mind of posterity with its own power.

But among the Greeks are found intellectual peculiarities which can be affirmed of no other nation. A remarkable uncertainty hangs over their origin as a race; but we can award to them a just independence in their literary greatness, except so far as they deduced from oriental and Egyptian sources many dogmas in philosophy and religion, and some materials for thought to fashion, and imagination to embellish. Yet, with these several deductions, the world has never witnessed a nation like this—a mere speck as to territory, in comparison with the many mighty empires that have overshadowed the earth—abounding in so many independent elements, which, when embodied, have done so much to subdue deformity into elegance, and rudeness of intellect into accomplishment.

Many causes existed to render the beautiful land of the Greeks the birthplace of the fairest literature that has yet dawned on the intellectual world, the chief of which might be referred, perhaps, to the surpassing loveliness and variety which nature had lavished upon it. The picturesque view of mountain and vale; the sea, with its deeply indented coast and bold promontory; the serene sky; the genial clime; the olive clad hills; the fountains, rivulets, cascades, and the ocean wave—all these contributed to a joyous activity of intellectual power. The influence of scenery and of the early circumstances of society usually goes to the deepest elements of man's sentient nature. And scarcely more favorable, in this particular, could the condition of the Greeks have been, for the development of valuable thought and

emotion. When we add also to the happy temperament which their clime and their landscapes were so likely to impress on them, their striking flexibility of genius, which seems to have been assigned to *them* in distinction from almost all other people, as a special gift of nature; we can easily account for the exquisite finish and taste displayed so early in their intellectual efforts. Although a primitive production in every region, yet nowhere else, as in Greece, has poetry, so early in the progress of society, ever reached its acme of excellence; exhibiting such an inexhaustible vigor of ideal power in combining at pleasure the elements of the beautiful, the graceful, the tender, the pathetic, the grand, the terrible. The echoes of the Delphic groves continued to excite the muse, in measures either of Ionian melody, or of Doric and Attic splendor, till every chord of the human soul had responded to the spirit of genius. Whether the Grecian lyre were swept in epic song, or in the wild dithyrambic, or in the grand pean, or in mournful elegy, it rendered the national mind passionate for elegance, exuberance, and power.

Nor was it unnatural that religious emotion, one of the most vivid and universal feelings of human nature, should come in as an auxiliary to the poetic structure of the Grecian mind. Possessing the aid neither of an improved philosophy, nor of divine revelation, it is not surprising they should adore with almost a superstitious reverence every indication of Deity, whether observed in the energies of man or in the visible world. And far less wonderful is it, that they should deify both man and nature, since with them, more than with other communities usually, abounded a greater variety of agreeable, brilliant, and alarming phenomena, which could so afford vivacity and excitement to human character as to prompt it to the greatest of physical and mental achievements. Hence their manifold theogony; of which it were out of place here to affirm any thing more than that with them, both the outward and invisible worlds were not only instinct with life, but even peopled with almost innumerable divinities. Whence, then, could spring a deeper poetry than from the religion which assigned to the universe a master, and a distinct ruling spirit to every object in all animate and inanimate creation? New elements of intense feeling must have been evolved by every recurrence of the idea, that the heavens, the earth, the seas, the rivers, groves, fountains, glens, and hilltops, the zephyr and the tornado, and their own domestic altars and firesides, were each the abode of some presiding divinity.

Thus were this land and people adapted to the birth of that transcendent genius, who, if indeed he has since been equalled, has certainly never been surpassed. To *Homer* alone has posterity been disposed to award the honor of bringing out to permanent view a nation's highest glory—its intellect, its wisdom. For twenty-seven centuries he has stood up an intellectual beacon for the world's gaze and improvement. His age and his country furnished him with a rich profusion of appropriate and inspiring themes, on which to exercise the astonishing attributes of his mind. And remarkable must be the stupidity that checks all joyous gratitude for his success in bestowing on the world such a noble specimen of a language—all wrought

up into the most exquisite structure, and characterized by unusual copiousness and melody.

A twofold interest is added to the Homeric verse, by the striking uniformity into which the discordant elements of the early mythology are blended, and by the ambition with which it inspired genius of succeeding generations. The one established sincerity and devotion in a fabulous religion: the other introduced many provinces of thought, in which minds, whether poetically or philosophically cast, have shown surprising acuteness and versatility: and both caused the star of Greece, as to its literature, to remain in the ascendent long after its civil power was crushed. To be assured of such an effect of the early epic song, it were only necessary to observe the fresh impulse given by Homer's genius to the great religious festivals of the nation; at which mind contested most powerfully with mind before tasteful auditories that could decide unerringly on merit and demerit. In this way, chiefly, were brought out a splendid and versatile intellect that thrilled Greece, and impressed the world. Anacreon and Pindar were aroused to bursts of lyric sweetness and grandeur: Æschylus, Sophocles, and Euripides, sung in notes of wo to tragic destiny: Aristophanes flashed wit and burning satire on a dissipated metropolis: Herodotus, and Thucydides, and Xenophon clothed in simple majesty and gave to posterity desultory and consecutive history. On the mind of Socrates beamed a ray of inspired truth; to embellish which, and to incorporate it into an elegant philosophy, Plato exhausted all the treasures of the Grecian tongue. Aristotle stands out as a rival yet with the world in analytic subtlety. Nor have the thunderings of the Athenian orator yet died away on the ear of posterity.

Such is a mere glance at some of the displays of Grecian intellect, unparalleled in any previous age of the world. To whatever department of a literature thus developed we attend, or whatever trait in any one of its departments we may investigate—whether the grandeur and melody of song, or the wildness and stately gloom of tragedy, or the elegance, the strength, and manly tone of history, philosophy, or eloquence—we are constrained to the belief that mankind through this means were advanced several degrees in the scale of intellectual elevation, from which they have never yet fallen.

We deem it now proper to ascertain, if possible, whether Grecian literature is entitled to the rank we claim for it, from examples of its actual contributions to the elevation of society. And in noticing only the more decisive cases of its influence, we should in the first place, as would seem natural, regard its bearing on the intellect of the Roman nation.

It is interesting to a mind accustomed to trace the causes of moral, political, and intellectual changes, to observe the striking revolutions of various character that occurred from the first to the last of Roman history. But claiming for themselves such an origin and such auspices as they did, it is not surprising the Romans should assiduously apply themselves to military rigor merely, during the many ages in which the Grecians were excelling all the world in intellectual splendor. The wonder is that they should become so *suddenly* attached to literature. This, however, was the direct result of one of those con-

tingences from which, in the order of Providence, follow the greatest of intellectual and moral consequences. The Roman sword had subjugated Greece, whence were sent to Rome, under the Achæan league, a thousand deputies, among whom were men of profound and various erudition. A rigorous jealousy required their detention many years, during which they so applied their mental resources as to obtain a proud honor for their country—an acknowledged superiority of the conquered to the conquerors. Roman pride was in this manner stung to exertion; the emulation excited could not be satisfied till Grecian taste and learning were adopted as the standard of excellence and of attainment. Hitherto a fervid imagination had kindled the fires of genius only in a few cases—so many obstacles were there to beset the full exercise of the mind's noblest powers. Plautus, Andronicus, Terence, and others had previously sung, it is true, and sung gloriously; but not on those subjects and in that spirit, certainly, for which their land, and clime, and genius afforded such various facilities. Conquest continually introduced them to whatever was useful in science, beautiful and grand in art, and elegant in literature. Every thing that could yield to their avidity was transferred to their own eternal city. Spain, and Greece, and Sicily were plundered of their richest ornaments, their public galleries, and museums, and libraries. Then commenced the glorious career of Latin letters. The liberal leisure enjoyed at Rome, from the great influx of the wealth of conquered nations, was all exacted for liberal research and application. But the spirit, the genius of literature was yet abroad. Athens was still the seat of universal learning; for, though shorn of her splendor and her greatness, she had yet to boast of her schools and her scholars. Her venerable groves, and learned shades, and winding walks; her academy, and porch, and temples—all which for ages had been consecrated to genius—were yet living lectures of elegance and erudition. She became the *alma mater* to the illustrious scholars at Rome—the most distinguished contributors to Latin literature. Thither they repaired to study and acquire her philosophy, her arts, her poetry, and her eloquence. Her influence had subdued the ferocious sentiment among them that military prowess alone could secure a nation's glory and power. They assiduously applied their borrowed resources to whatever changes improved intellectual habits and new modes of life demanded, till their character assumed such a modified form as to partake somewhat still of their early hardihood, of the refinement of the neighboring cities of Greece, and of the softness and luxury of oriental nations.

To some, indeed, it may seem a little preposterous to affirm that much, *very much* of Roman literature is mere imitation—that in its essential character it is generally devoid of originality. Local circumstances, it is true, rendered it independent and original in some of those forms in which it became a medium of such strong thought—in the strength of idiom and force of expression, which peculiarly recommend all the effort that can be directed to its thorough acquisition. But little is hazarded, we think, in saying that, though it indicated a splendid age—a richly cultivated age—it nevertheless is molded into such shape as but too obviously betrays an abundant use of materials, and, in some instances, a genius not its own. There are more traces

of an Attic spirit within it, than of an Attic delicacy, Attic copiousness, or versatility. There are evidences on all the face of Latin literature that it never could have existed as it did exist, but for influences and materials that came from over the Ionian Sea. The Romans had been masters of the world, doubtless, by the mere exercise of military power even; but never had *Rome* been the mistress and attraction of the world, except she had employed the vast intellectual treasures of her neighbor as her most effectual auxiliary in learning and in art.

Another remarkable bearing of Greek literature is apparent from the influence it exerted in elevating the universal mind to a fit condition for awaiting that important event of the moral world—the advent of the Saviour.

The astonishing maturity which the Grecian intellect attained, with so few of those adventitious helps that have usually been employed to form the literature of other nations, is, in all respects, a point of very great interest in the history of providence. But the conspicuous part to which it was assigned in promoting the object for which the world has been kept so long in existence, establishes additional evidence of the agency of Heaven in combining and directing those influences which led to a wonderful cultivation of intellect in the Grecian provinces. Such evidence could be adduced abundantly by a mere recital of facts of history. But is a recital necessary? Is it difficult for us to believe that no important relation subsisted between Greece, in the zenith of its literary glory, and some thrilling contemporaneous events in the land of Judea? No two nations could have been more distinct from each other than they were. The latter, indeed, aimed at complete separation from all the world. But nothing is more improbable than that the Grecians, in search of wisdom from every source, should not derive advantage from hints and circumstances presented by such a heaven-favored people. And from some facts in respect to Grecian philosophy, unaccountable on any other conjecture, we feel it safe to judge that what they obtained from such a source was appropriated to a use, the result of which was infinitely valuable to mankind. Who has traced the reasonings of Plato, and not felt their force the more, by their analogy to sentiments of divine inspiration? And who could doubt their influence in preserving a moral and mental equilibrium over the nations "till their fullness of time was come?" By the victories of Alexander, a door was opened for the diffusion of Greek learning over half the globe. Athens remained long the capital of the intellectual world, whence issued influences in every direction to humanize and to enlighten; but which in the mind of Jehovah were doubtless designed to bear on the grand event of the world's redemption. Alexandria and Rome had received their full share of that influence, and had sent it abroad to act and react, till nowhere in the civilized world could be found a people that did not feel directly or indirectly the power of the Hellenic mind and language.

It were easy to show that it was a providential policy in the Romans, as well as in the Macedonians before them, to establish means for an extensive acquaintance with the Grecian tongue. But it needs only to be asserted, perhaps, for the present purpose, that a

clearer medium could not have been devised for an intercommunication so essentially important, on the one hand, to affairs of state; and, on the other, to the great purposes of Christianity. With these circumstances was combined another of equal interest. As fast as the general mind made improvement under the influence of Greek learning, an increasing skepticism obtained, in regard to most of the religious systems of the world. With the learned, superstition and credulity found no quarter. Sharpened wits exposed to contempt every thing that claimed to be supernatural. A species of infidelity, in the form of Epicureanism, (which maintained the indifference of human actions and the cessation of life at death,) had swallowed up all other creeds. The classic religion scarcely received any appeals, except to beautify a thought, or for purposes of influence over the unwary and the ignorant. Clearly, therefore, does this point of time seem to us to have commanded for itself the resources of a literature the richest and most productive the world had yet known. For ages they had been collecting and combining, and, by direct and indirect means, had now become prepared to forward a dispensation in which were centred the eternal interests of the human family—the dead, the living, and the unborn.

To this period of antiquity we look back with intense interest, because it was distinguished by a transaction that has no parallel in the annals of all time or eternity. And we feel that it occurred when the world was fully ripe for it. Nothing had succeeded less than an imposture. An array of talent stood up formidably before every unsalutary innovation on philosophy or religion. Since, therefore, we can recognize the movements of an omnipotent hand in that long train of intellectual and social means that for ages had been bearing on to this issue, we could ask for no stronger proof that the literature of Greece was designed not merely to bless the world with its general results, but especially to prepare it for the grandest event that will ever transpire on the theatre of the universe.

We might with profit pursue the history of Greek literature, and observe how remarkably it survived the languages of other people, who successively passed away from the world of nations. We might contemplate it as exiled from the land of its birth to imperial Rome, and thence persecuted, by the fury of northern invaders, to the splendid court of the eastern empire, where it was long cultivated and idolized; and, finally, as seeking refuge in Italy again, where it excited the genius of Dante, of Petrarch, of Boccacio. We might trace its general influence on the various continental literature of Europe, when all Christendom had fully aroused to intellectual life and freedom, from that dreary mental night of a thousand years. But our limits forbid. It must be enough merely to allude to what it wrought on the language and literature of the British isles.

We glory in the ease, the majesty, and the stately diction of our own mother tongue. Whatever force it possesses from conciseness, penetration, and majestic forms, we must assign to its appropriate origin—to the tribes, who, one after another, lived in Britain and molded its speech. But all that is peculiar to deep thought and learning in English literature, all that is delicate in conception or language, all that is calm and graceful, fertile and exuberant, as exhibited at

different periods, are mainly the adopted elements of a literature whose genius will hold an important sway over the empire of mind till the end of time. Such men as Hooker, and Tillotson, and Burke, and a host of others, who glitter as resplendent stars in the galaxy of English literature, availed themselves largely of it, and thus gave to our language a power that will long withstand the shock of those revolutions which, in all ages, have swept over the world of letters.

It remains to consider the connection of Greek literature with other means which contribute to a knowledge of the Bible.

Hitherto our inquiry has been confined to those classes of writings which, more than any thing else, have given a striking national character to the people that cultivated them. In this respect, we have assigned to the literature of Greece some distinguishing peculiarities, on account of which it will compare well for itself with any other national literature. But there is a species of composition come down to us, which, with some deductions, may be said to be the literature of no country and of no age, but of all countries and of all ages. It is the literature of the Bible. This stands distinct and unique in the empire of letters. It opens up to us new sources and impulses of thought from eternity. It furnishes an additional set of means for fully perfecting, refining, and harmonizing the soul and the intellect. It introduces us to the very essence of all that is great and good in the natural and spiritual worlds—to all that is eloquent of mind and eloquent of God. The pre-eminent importance of Biblical knowledge leads men to employ every possible means and resource for its acquisition. Now we allege that a rigid investigation of the Grecian language, with its literature in general, its criticism, its philosophy, its mythical religion, and its archæology, may be so directed as to lead to very important knowledge respecting some of the etymologies and antiquities of Hebrew literature. It is not denied that the Greek language is almost universally derived from roots within itself; but the radical primitives to which Greek words are uniformly referred exhibit such a full resemblance to corresponding primitives in Hebrew, that their identity of origin cannot be doubted. It is also admitted that, in point of time, Hebrew antiquities justly claim precedence to the Grecian; but then it is certain that very many of the former could never have been brought to the view of the learned world except through the means by which the latter have been made so familiar. No instances of God's providence, in all the history of mankind, seem so manifest as those by which the Jewish nation were always attended. While, for the purpose of preserving the church incorrupt, they were kept distinct and isolated, and shut out from the usual resources of human improvement; the wisdom of God is specially obvious in there being reared by the side of them a people, from whom should fall a literature so finely organized, so fully developed, as to become the means of almost universal civilization. The literature of Greece, therefore, pursued with a view to its connection with sacred antiquities, to the development of very many of the heathen customs and dogmas to which the Scriptures allude, and to the evident bearing of numerous events on the character and destiny of the Hebrew

nation, will amply reward the Biblical scholar, though he assign it as a portion of his study through his entire life.

As a motive to the pursuit of Greek learning, we might adduce, in this connection, the fact that the discipline, the taste, and the discriminating power it affords, are indispensable to a just appreciation of much that is valuable for Biblical purposes in oriental study. In respect to philosophical structure, it is impossible to institute a complete comparison of the Grecian with any one of the eastern languages; but there is always a uniformity of rhetorical principles, because they are founded in human nature. Hence, with the intellectual finish and power which a rigid study of Greek literature may give, it will always be easier to investigate with more delicacy and exactness the tropes, and style, and etymologies which have so often to be met in Biblical researches.

Another result of essential value to Biblical science from the study of Greek literature is the requisite scholarship it secures for the exegetical reading of the New Testament. So important is this object that years of labor, with special reference to it, cannot be a lost effort to the student of the Bible. It is not appropriate to discuss in any manner here the long contested question respecting the difference between classic and Helenistic Greek; it is sufficient merely to say, that so frequent and material are the deviations in regard to signification of particles, force of words, or character of style in the New Testament, from the usual condition of the same in classic writers, that a thorough knowledge of the whole range of Greek literature is necessary, from the age of Homer to the Christian era. A large list of words, perhaps, can be found in two different classic authors, to which each applies a shadow of meaning peculiar to his own apprehension of them. Thus a *slight* change of sense occurring to a word, even though its general signification be fixed, shows the difficulty of exegesis among so many writers of the New Testament—each possessing a different temperament, and writing in a different style and idiom of language. Familiarity with Grecian modes of expression and special *terms*, in their classic use, is as necessary to a correct understanding of the word of God, as is any other preliminary means to a perfect knowledge of particular sciences. And whatever may be affirmed of requisites for a full acquaintance with the later Greek in which the New Testament was originally conveyed to man, may also be said of the Septuagint—the earliest and most learned translation of the Old Testament. At least, if there is any difference, it consists in there being incorporated into the Septuagint such peculiarities as belong to no age of Greek literature except the *Alexandrian*; and the necessity of extensive study with a view to this is obvious, as the Septuagint renders important service by generally introducing us to the correct meaning of the original Hebrew.

With much humility and respect for opinions of far more worth, let it be submitted whether it may not be profitable for the church to establish in all our higher literary institutions an additional department, embracing essentially the subject of study we have just considered, for the benefit of those who, looking to the ministry prospectively, are pursuing an extended course of education. We mean

something equivalent to a department of sacred literature. We propose no plan, but indefinitely suggest the study of the Bible in its original language as a classic, with select classic authors which shall assist to learn the style, the imagery, and the antiquities of the Bible. To say nothing of the general influence of such a department on educated men, were it incorporated in every collegiate system—to say nothing of the dignity and authority it would universally secure to the Bible—nothing of the increased knowledge of the true character of religion—nothing of the polish and power of mind acquired by the cultivation of Greek learning with reference to Biblical literature; it certainly is not too much to aver, that the world would derive invaluable blessings from the elevation of the ministry, by their increase of facilities and resources to infuse upon it the free and pure spirit of the Bible. H. B.

Cazenovia, N. Y., April, 1840.

ADDRESS OF THE BISHOPS TO THE GENERAL CONFERENCE.

Address of the Bishops of the Methodist Episcopal Church to the General Conference, held in Baltimore, May, 1840.

Dear Brethren,—The meeting of this solemn and constitutional body, just at the opening of the second century of Wesleyan Methodism, is a peculiarly appropriate occasion for reviewing the rise and progress of that great and blessed revival of pure Christianity, which, commencing with the labors of that eminent man of God, the Rev. John Wesley, has, during the last centennial period, spread over large portions of our globe, conveying the blessings of the gospel salvation to millions of the human race. It is highly proper for us at such a period, and under such circumstances, to direct our careful attention to the measures and means, which, under God, have been accompanied with such auspicious results. It will appear, it is presumed, upon such an examination, that human policy has had less to do in the origin, progress, and final accomplishment of this great work, than in any other important and extensive enterprise since the days of the apostles. The rise, and progress, and ultimate success of Methodism, are marked with the special openings and interpositions of the providence of Almighty God. And although we are a hundred years removed from that era of precious memory when this great light first shone forth from Oxford, we look back through every successive period of its advancement, deeply impressed with this sentiment, "Not unto us, O Lord; not unto us, but unto thy name give glory!" We have stood still to see the salvation of God, or moved forward as his providence opened the way.

In the progress of this great work on both sides of the Atlantic, many instruments have been successfully employed, who would never have been engaged in the enterprise had their selection depended merely on the wisdom of men.

In England, while a Wesley and Fletcher, with a few kindred spirits, were wielding the mighty artillery of gospel truth, with all the panoply of various and profound science and literature, made mighty

by the arm of God, to the pulling down of the strong holds of error and infidelity, a considerable number of unlettered men, taken from ordinary occupations, and with no pretensions to any extraordinary human qualifications, with such weapons as the Holy Spirit had supplied, were marching through the kingdom, attacking the citadel of the heart, and bringing thousands into a happy allegiance to the Captain of their salvation. The same order of things is observable from the commencement till the present time. It has pleased God from time to time to raise up men in different parts of these States who were endued with extraordinary intellectual powers, and those powers disciplined to sound argument by a thorough education. In these men the church has found able defenders of her doctrines and order, and although some of them have fallen asleep, they still speak, while others, in the order of providence, have been raised up in their stead. Thus we have a host of the venerable dead united with a succession of living witnesses, and all set for the defense of the gospel of Christ.

But had only such distinguished instruments been employed in preaching the gospel on this continent since the first Wesleyan missionaries crossed the Atlantic, and commenced their labors in the colonies, what, in all human probability, would have been the state of the church in these lands at the present day?

How many thousands and tens of thousands have been converted to God by the instrumentality of the preaching of men who have never explored the regions of science and literature, and who, having "fought their way through," are now resting in Abraham's bosom! And what living multitudes bear witness to the efficiency of the same means, by the influence of the Holy Spirit, in turning them from darkness to light, and from the power of Satan unto God! Indeed, if we carefully examine the history of the church, from the days of the apostles to the present time, at what period of her progress shall we find her amply supplied with ministers combining in themselves a profound knowledge of science and literature and genuine piety, and giving proof, by the sanctity of their lives and the fruits of their labors, that they were truly called of God to the work of the ministry?

The probability is that one chief cause of the great deficiency of evangelical ministers in the church of Christ is, the neglect of that solemn command, "Pray ye the Lord of the harvest that he would send forth more laborers."

Our venerable Wesley was fully convinced that the supreme authority to constitute and perpetuate the gospel ministry belonged only to the Author of salvation; and that those who gave the Scriptural evidence of being moved by the Holy Ghost to take upon them the work of the ministry were not to be rejected on account of a supposed deficiency in human acquirements.

This truly evangelical sentiment, so strikingly illustrated in the history of the last century, should deeply impress us on the present occasion; and we should continue to adhere to it as one of the first principles in that system which is destined to evangelize the world. Our blessed Redeemer, after he had settled the constitution of his kingdom among men—after he had accomplished the work of human redemption—after he had risen from the dead in confirmation of his divine

commission and authority, and in his last interview with his disciples, just before his ascension into heaven, said, "All power is given unto me in heaven and in earth; go ye *therefore* and teach all nations." All the attending circumstances conspire to render this one of the most solemn and important declarations ever made to the world. It asserts the exclusive authority of Jesus Christ to select, and commission, and send forth the ministers of his gospel; an authority which, by right of office and government, he carried with him to the right hand of the Father, to be possessed and exercised till the final issue of his mediatorial kingdom. In strict conformity with this declaration of their divine Master, the apostolic college claimed no right to constitute ministers in succession; but sought with earnest prayer and diligent examination of spiritual gifts, connected with holiness of life and usefulness in labor, whom God had called to this sacred employment; and in this is involved, as we believe, the true doctrine of apostolic succession.

Keeping steadily in view this fundamental principle in the constitution and perpetuity of the Christian ministry, and, in connection with it, the unity of the church of Christ, we, as your general superintendents, have thought it proper to invite your deliberate attention to several subjects which, in our opinion, have a special claim to your consideration; earnestly praying that all things may be done, whether in word or deed, as in the immediate presence of God, and with an eye single to his glory.

To preserve and strengthen the unity and peace of that great and increasing body of Christians and Christian ministers which you represent in this General Conference, and to devise and adopt measures for the more extensive and efficient promotion of the work of God in these lands, and in foreign countries, are the primary and very important objects of the institution of this body. And in these objects your counsel, your acts, and your prayers should concentrate. The connection of Wesleyan Methodists in all parts of the world should remain one united household, keeping the unity of the Spirit in the bonds of peace. One in doctrine, and in all the essential points of discipline, they should remain undivided in affection; and no minor considerations, growing out of difference of country, civil government, or other circumstances, should ever separate us, or interrupt our Christian fellowship. Laborers together with our brethren in Europe, and in the provinces, in the same vineyard of our common Lord, we should avail ourselves of every favorable opportunity, and especially of the occasion of the meeting of this body, to convey to them our Christian salutations, and the expressions of our undiminished affection and esteem.

Although it may be safely admitted that every system, except that which has a just claim to inspiration, is capable of improvement, it is a wise and prudent maxim, as well in ecclesiastical as in civil jurisprudence, that principles and measures which have been long established and generally successful in their operations should be changed or modified with the utmost caution. The history of communities sufficiently proves that innovations upon such a settled order of things are very liable to result in consequences unfavorable to the peace and well being of society. This being the case, no ordinary considerations

should induce us to "remove the ancient land-marks which our fathers have set up."

In a body so numerous as the Methodist connection, embracing twenty-eight annual conferences, extended over these United States and territories, and connected with different civil and domestic institutions, it is hardly expected that all should see "eye to eye" relative to the meaning and administration of the Discipline of the church, or the fitness and expediency of measures which may be adopted in conformity to such a state of things.

It has been the constant aim and united endeavor of your general superintendents to preserve uniformity and harmony in these respects; and as far as practicable prevent conflicting action in all the official bodies in the church. But, although we record with unfeigned gratitude to the God of all grace and consolation the general peace, and harmony, and prosperity of the body, since your last session, it becomes our painful duty to lay before you some exceptions to this happy and prosperous condition.

At the last session of the General Conference the subject of slavery and its abolition was extensively discussed, and vigorous exertions made to effect new legislation upon it. But after a careful examination of the whole ground, *aided by the light of past experience*, it was the *solemn conviction* of the conference that the interests of religion would not be advanced by any additional enactments in regard to it.

In your pastoral address to the ministers and people, at your last session, with great unanimity, and, as we believe, in the true spirit of the ministers of the peaceful gospel of Christ, you solemnly advised the whole body to abstain from all abolition movements, and from agitating the exciting subject in the church. This advice was in perfect agreement with the individual as well as associated views of your superintendents. But had we differed from you in opinion, in consideration of the age, wisdom, experience, and official authority of the General Conference, we should have felt ourselves under a solemn obligation to be governed by your counsel. We have endeavored, both in our official administration and in our private intercourse with the preachers and members, to inculcate the sound policy and Christian spirit of your pastoral address. And it affords us great pleasure to be able to assure you that our efforts in this respect have been very generally approved, and your advice cordially received, and practically observed in a very large majority of the annual conferences, as will more fully appear to you on the careful examination of the journals of those bodies for the last four years. But we regret that we are compelled to say that in some of the northern and eastern conferences, in contravention of your Christian and pastoral counsel, and of your best efforts to carry it into effect, the subject has been agitated in such forms, and in such a spirit, as to disturb the peace of the church. This unhappy agitation has not been confined to the annual conferences, but has been introduced into quarterly conferences, and made the absorbing business of self-created bodies in the bosom of our beloved Zion. The professed object of all these operations is to free the Methodist Episcopal Church from the "great moral evil of slavery," and to secure to the enslaved the rights and privileges of free citizens of these United States. How far the measures adopted, and the man-

ner of applying those measures are calculated to accomplish such an issue, even if it could be effected by any action of ecclesiastical bodies, your united wisdom will enable you to judge.

We cannot, however, but regard it as of unhappy tendency that either individual members, or official bodies in the church, should employ terms, and pass resolutions of censure and condemnation on their brethren, and on public officers and official bodies over whose actions they have no legitimate jurisdiction. It requires no very extensive knowledge of human nature to be convinced that if we would convert our fellow-men from the error of their ways, we must address them, not in terms of crimination and reproach, but in the milder language of respect, persuasion, and kindness.

It is justly due to a number of the annual conferences in which a majority, or a very respectable minority of the members are professedly abolitionists, to say that they occupy a very different ground, and pursue a very different course from those of their brethren who have adopted ultra principles and measures in this unfortunate, and, we think, unprofitable controversy. The result of action had in such conferences on the resolution of the New-England Conference, recommending a very important change in our general rule on slavery, is satisfactory proof of this fact, and affords us strong and increasing confidence that the unity and peace of the church are not to be materially affected by this exciting subject. Many of the preachers, who were favorably disposed to the cause of abolition, when they saw the extent to which it was designed to carry these measures, and the inevitable consequences of their prosecution, came to a pause, reflected, and declined their co-operation. They clearly perceived that the success of the measures would result in the division of the church; and for such an event they were not prepared. They have no disposition to criminate their brethren in the south, who are unavoidably connected with the institution of slavery, or to separate from them on that acount. It is believed that men of ardent temperament, whose zeal may have been somewhat in advance of their knowledge and discretion, have made such advances in the abolition enterprise as to produce a reaction. A few preachers and members, disappointed in their expectations, and despairing of the success of their cause in the Methodist Church, have withdrawn from our fellowship, and connected themselves with associations more congenial with their views and feelings; and others, in similar circumstances, may probably follow their example. But we rejoice in believing that these secessions will be very limited, and that the great body of Methodists in these States will continue as they have been, one and inseparable. The uniformity and stability of our course should be such as to let all candid and thinking men see that the *cause* of secessions from us is not a change of our doctrine or moral discipline—no imposition of new terms of communion—no violation of covenant engagements on the part of the church. It is a matter worthy of particular notice, that those who have departed from us do not pretend that any material change in our system, with respect either to doctrine, discipline, or government, has taken place since they voluntarily united themselves with us. And it is ardently to be desired that no such innovation may be effected, as to furnish any just ground for such a pretension.

The experience of more than half a century, since the organization of our ecclesiastical body, will afford us many important lights and land-marks, pointing out what is the safest and most prudent policy to be pursued in our onward course as regards African slavery in these States, and especially in our own religious community. This very interesting period of our history is distinguished by several characteristic features having a special claim to our consideration at the present time, particularly in view of the unusual excitement which now prevails on the subject, not only in the different Christian churches, but also in the civil body. And, first, Our general rule on slavery, which forms a part of the constitution of the church, has stood from the beginning unchanged, as testamentary of our sentiments on the principle of slavery and the slave trade. And in this we differ in no respect from the sentiments of our venerable founder, or from those of the wisest and most distinguished statesmen and civilians of our own, and other enlightened and Christian countries. Secondly, In all the enactments of the church relating to slavery, a due and respectful regard has been had to the laws of the States, never requiring emancipation in contravention of the civil authority, or where the laws of the States would not allow the liberated slave to enjoy his freedom. Thirdly, The simply holding or owning slaves, without regard to circumstances, has at no period of the existence of the church subjected the master to excommunication. Fourthly, Rules have been made from time to time, regulating the sale, and purchase, and holding of slaves, with reference to the different laws of the States where slavery is tolerated; which, upon the experience of the great difficulties of administering them, and the unhappy consequences both to masters and servants, have been as often changed or repealed. These important facts, which form prominent features of our past history as a church, may very properly lead us to inquire for that course of action in future which may be best calculated to preserve the peace and unity of the whole body, promote the greatest happiness of the slave population, and advance generally, in the slave-holding community of our country, the humane and hallowing influence of our holy religion. We cannot withhold from you, at this eventful period, the solemn conviction of our minds, that no new ecclesiastical legislation on the subject of slavery at this time will have a tendency to accomplish these most desirable objects. And we are fully persuaded, that as a body of Christian ministers, we shall accomplish the greatest good by directing our individual and united efforts, in the spirit of the first teachers of Christianity, to bring both master and servant under the sanctifying influence of the principles of that gospel which teaches the duties of every relation, and enforces the faithful discharge of them by the strongest conceivable motives. Do we aim at the amelioration of the condition of the slave? How can we so effectually accomplish this, in our calling as ministers of the gospel of Christ, as by employing our whole influence to bring both him and his master to a saving knowledge of the grace of God, and to a practical observance of those relative duties so clearly prescribed in the writings of the inspired apostles? Permit us to add, that although we enter not into the political contentions of the day, neither interfere with civil legislation, nor with the administration of the laws, we cannot but feel a deep

interest in whatever affects the peace, prosperity, and happiness of our beloved country. The union of these States, the perpetuity of the bonds of our national confederation, the reciprocal confidence of the different members of the great civil compact—in a word, the *well being* of the community of which we are members, should never cease to lay near our hearts, and for which we should offer up our sincere and most ardent prayers to the almighty Ruler of the universe. But can we, as ministers of the gospel, and servants of a Master "whose kingdom is not of this world," promote these important objects in any way so truly and permanently as by pursuing the course just pointed out? Can we, at this eventful crisis, render a better service to our country than by laying aside all interference with relations authorized and established by the civil laws, and applying ourselves wholly and faithfully to what specially appertains to our "high and holy calling;" to teach and enforce the moral obligations of the gospel, in application to all the duties growing out of the different relations in society? By a diligent devotion to this evangelical employment, with an humble and steadfast reliance upon the aid of divine influence, the number of "believing masters" and servants may be constantly increased, the kindest sentiments and affections cultivated, domestic burdens lightened, mutual confidence cherished, and the peace and happiness of society be promoted. While, on the other hand, if past history affords us any correct rules of judgment, there is much cause to fear that the influence of our sacred office, if employed in interference with the relation itself, and consequently with the civil institutions of the country, will rather tend to prevent than to accomplish these desirable ends.

But while we sincerely and most affectionately, and, we humbly trust, in the spirit of the gospel of Christ, recommend to you, and to all the ministers and members you represent in this body, to pursue such a course in regard to this deeply exciting subject, we think it proper to invite your attention in particular to one point intimately connected with it, and, as we conceive, of primary importance. It is in regard to the true import and application of the general rule on slavery. The different constructions to which it has been subjected, and the variety of opinions entertained upon it, together with the conflicting acts of some of the annual conferences of the north and south, seem to require that a body, having legitimate jurisdiction, should express a clear and definite opinion, as a uniform guide to those to whom the administration of the Discipline is committed.

Another subject of vital importance, as we apprehend, to the unity and peace of the church, and not unconnected with the foregoing, is the constitutional powers of the general superintendents, in their relations to the annual conferences, and in their general executive administration of the government, and the rights of annual and quarterly conferences, in their official capacities. In the prosecution of our superintending agency we have been compelled to differ in opinion from many of our brethren composing these official bodies; and this difference of opinion, connected with a conviction of our high responsibility, has, in a few cases resulted in action, which has been judged, by those specially concerned, to be high-handed, unconstitutional, tyrannical, and oppressive. In all such cases, we have given the

most unequivocal assurances, that we should, with unfeigned satisfaction, and the kindest feelings, submit the whole matter in controversy, with all our official acts in the premises, to the enlightened deliberation, and final judgment of this constitutional tribunal. And we cannot but indulge the hope that those who have differed from us will cordially abide the decision of such a judicatory, should it not accord with their views. We have no disposition to enter into an extensive examination of the merits of the case, which, we regret to say, has been a matter of prolonged discussion in self-created conventions, and in some of the religious periodicals of the day. But our object is to lay before you the simple points involved, and leave the issue to be settled as your united wisdom shall determine, requesting liberty, at proper times, if occasion should require, to correct erroneous statements, and remove improper impressions, having reference to our course of action. In presenting this subject to your consideration, it is due to a very large majority of all the annual conferences, and to the members composing them, individually, to say that the utmost harmony, and confidence, and affection exist between them and the general superintendents. The geographical bounds of the controversy are very limited.

The whole subject may be presented to you in the following simple questions:—When any business comes up for action in our annual or quarterly conferences, involving a difficulty on a question of law, so as to produce the inquiry, *What is the law in the case?* does the constitutional power to decide the question belong to the president, or the conference? Have the annual conferences a constitutional *right* to do any other business than what is specifically prescribed, or, by fair construction, provided for in the form of Discipline? Has the president of an annual conference, by virtue of his office, a *right* to decline putting a motion or resolution to vote, on business other than that thus prescribed or provided for? These questions are proposed with exclusive reference to the principle of *constitutional right*. The principles of courtesy and expediency are very different things.

As far as we have been able to ascertain the views of those who entertain opinions opposite to our own on these points, they may be summed up as follows:—They maintain that all questions of law arising out of the business of our annual or quarterly conferences are to be, of right, settled by the decision of those bodies, either primarily by resolution, or finally by an appeal from the decision of the president: "that it is the prerogative of an annual conference to decide *what* business they will do, and *when* they will do it:" that they have a constitutional right "to discuss, in their official capacity, all moral subjects:" to investigate the official acts of other annual conferences—of the General Conference, and of the general superintendents, so far as to pass resolutions of disapprobation or approval on those acts. They maintain that the president of an annual conference is to be regarded in the same relation to the conferences that a chairman or speaker sustains to a civil legislative assembly: that it is his duty to preserve order in the conference, to determine questions of order subject to appeal, and put to vote all motions and resolutions, when called for according to the rules of the body: that these are the settled land-marks of his official prerogatives, as president of the

conference, beyond which he has no right to go: that although it belongs to his office, as general superintendent, to appoint the time for holding the several annual conferences, he has no discretionary authority to adjourn them, whatever length of time they may have continued their session, or whatever business they may think proper to transact. From these doctrines we have felt it our solemn duty to dissent. And we will not withhold from you our deliberate and abiding conviction, that if they should be sustained by the General Conference, the *uniform* and *efficient* administration of the government would be rendered impracticable.

The government of the Methodist Episcopal Church is peculiarly constructed. It is widely different from our civil organization. The General Conference is the only legislative body recognized in our ecclesiastical system, and from it originates the authority of the entire executive administration. The exclusive power to create annual conferences, and to increase or diminish their number, rests with this body. No annual conference has authority or right to make any rule of discipline for the church, either within its own bounds or elsewhere. No one has the power to elect its own president, except in a special case, pointed out, and provided for by the General Conference. Whatever may be the number of the annual conferences, they are all organized on the same plan, are all governed by the same laws, and all have identically the same *rights*, and *powers*, and *privileges*. These powers, and rights, and privileges are not derived from themselves, but from the body which originated them. And the book of Discipline, containing the rules of the General Conference, is the only charter of their rights, and directory of their duties, as official bodies. The general superintendents are elected by the General Conference, and responsible to it for the discharge of the duties of their office. They are constituted, by virtue of their office, president of the annual conferences, with authority to appoint the time of holding them; with a prudential provision that they shall allow each conference to sit at least one week, that the important business prescribed in the form of Discipline may not be hurried through in such a manner as to affect injuriously the interests of the church. The primary objects of their official department in the church were, as we believe, to preserve, in the most effectual manner, an itinerant ministry; to maintain a uniformity in the administration of the government and discipline in every department, and that the unity of the whole body might be preserved. But how, we would ask, can these important ends be accomplished if each annual conference possesses the *rights* and *powers* set forth in the foregoing summary? Is it to be supposed, that twenty-eight constitutional judges of ecclesiastical law, and these, too, not individuals of age and experience, who have had time and means to thoroughly investigate, and analyze, and collate the system; but official bodies, many members of which are young and inexperienced, and without the opportunity or necessary helps for such researches, and without consultation with each other on the points to be decided, will settle different questions of law with such agreement as to have no material conflict between their legal decisions? Is it not greatly to be feared, that with such system of ecclesiastical jurisprudence, what might be law in Georgia might be no law in New-England?

that what might be orthodoxy in one conference might be heresy in another? Where, then, would be the identity of the law, the uniformity of its administration, or the unity and peace of the church?

A well digested system of collegiate education, under the direction and control of the General Conference, is, in our opinion, loudly called for by the present state of the church, and by our widely extended and extending influence, as a religious denomination. Such a system is of such vast importance, in connection with the general principles and designs of Methodism, as to render the policy of submitting its direction and superintendence to sectional control, to say the least, very doubtful. For many years the state of the church was such in these States as to render it impracticable to accomplish much in the cause of education, any farther than as we were associated with other bodies, or were connected with the institutions of the country. And it is not to be denied that there existed among us, to a considerable extent, even down to a recent date, strong opposition to commencing this important enterprise among ourselves. But during the last twenty years the spirit of inquiry has been wakened up, and a very general interest excited on this subject; and the energies and means of our preachers and people have been employed to a very considerable extent in the promotion of such a worthy and noble object.

What appears to be especially necessary at the present crisis, is a well organized system which shall give the best direction to those energies and means. It will not be at all surprising to men who have made themselves acquainted with the former and present condition of the Methodist Church, relative to the promotion of literature, that there should be, at the present time, a spirit of zeal and enterprise in operation, which, if not guided by the soundest principles of wisdom and policy, and concentrated in a general and harmonious system, may fail to accomplish the desirable and important object, and ultimately result in injurious reaction. This can hardly fail to be the case, if colleges, or other high institutions of learning, which must depend upon other means of support than the revenues arising from tuition, are multiplied beyond the available means necessary for their adequate and permanent endowment. And it is to be feared that in this respect we are not entirely free from error and danger. We scarcely need to say to this enlightened and experienced body of ministers, many of whom are familiar with the polity and fiscal concerns of literary institutions, that such of them as we have just named cannot be considered in a safe and sound condition in regard to their efficiency and perpetuity, until they realize a revenue from permanent endowment entirely sufficient to support their faculties, leaving the fund arising from tuition to meet contingent expenses. If this is a correct rule of calculation in regard to the safety of collegiate institutions, it is very doubtful whether any of our colleges or universities can be considered permanently secure. It appears to us that the time has arrived for the General Conference to take this subject into their deliberate consideration, and adopt such measures as, in their wisdom, may the most effectually secure our colleges already in operation from liability to failure, and guard against the erection of others till sufficient available means are secured to place them on a firm foundation. The circumstance that there are members of the faculties or boards of

trustees of nearly, if not quite, all our colleges, present as representatives in this body, is in our opinion peculiarly favorable to such a design. We cannot too deeply impress upon your minds the importance of preserving in our own power the direction and control of the system of collegiate and theological education in the church. Perhaps a more favorable opportunity than your present session will seldom, if ever, occur, for devising and adopting a judicious and uniform course of literary and moral discipline in all the collegiate institutions under our superintendence. And we will not withhold our solemn conviction that any course of study in a Methodist college or university would be essentially defective if it did not embrace the Bible—the most ancient, the most learned, and the most important book in the world. As a Christian community, all our institutions of learning should be sanctuaries of theological science. Do we send our sons to explore the regions of science and literature merely, as did idolatrous Greece and Rome, to prepare them for the senate, the forum, or field? Do we not rather desire that they may be qualified by mental and moral improvement to diffuse, in every circle of society in which they may move, the influence of the enlightening, peaceful, and benevolent principles of our holy religion? Do we intend them for professional life? In what profession can they be employed in a Christian country in which the Bible is not a most important text book? Are not the civil governments of Christendom based upon it? Is it not the fountain of law, and the charter of rights? When do you see the statesman, the judge, or the advocate, more clear, convincing, authoritative, or sublime, than when he appeals to its doctrines, morals, or sanctions? Do we desire our sons to practice the healing art? Would we send them forth to mingle in scenes of wretchedness and suffering without the knowledge of those divine truths taught by Him who went about doing good, and healing all manner of diseases? In a word, we cannot but believe that the doctrines, history, evidences, and morals of revelation, should be regarded as forming one of the most important departments in our system of collegiate education.

We are aware that such a feature in the course of study in our colleges would subject them to the too common objection of being theological seminaries. This objection would certainly come with more grace from the lips of infidels than from the tongues or pens of professed believers in the divine authenticity of the Christian revelation. While, in our opinion, *the science of the word of God* should be a paramount branch of instruction in our literary institutions, we desire not to be understood as recommending the establishment of "theological seminaries," in the common acceptation of the term; that is, for the special purpose of educating men for the work of the gospel ministry. We feel, with many enlightened Christians and able ministers, both in our own and other religious denominations, the importance of an able and efficient ministry. Nor are we unapprized of the great advantages of a thorough education to those whose business it is to preach "Christ and him crucified." But we are free to acknowledge that the policy of establishing schools of divinity for the exclusive purpose of preparing young men for the sacred office, as for a profession, is, in our opinion, to say the least, of doubtful authority

and expedience. The history of such institutions, from their earliest establishment, admonishes us that the speculators of human science have but too frequently obscured and adulterated the doctrines of the revelation of God, and that, in many cases, where they have been commenced on evangelical ground, in their onward course they have wandered into the wilderness of metaphysical disquisitions, or been lost in the still darker regions of "rational Christianity." When the history, doctrines, evidences, and duties of the revelation of God shall form a distinct and primary department of study in our institutions of learning—our children be dedicated to God, and trained up in his knowledge and fear, and the whole church united in devout and fervent prayer that God would raise up, and send forth into his vineyard, men of his own selection, and Scriptural proofs required of those who profess to be called to preach the gospel, it is believed that human agency will have reached its legitimate bounds in the premises, and that this great concern will be perfectly secure with the supreme Head of the church, to whom alone belongs the authority to perpetuate the ministry of his gospel to the end of the world. But should this body differ from us with regard to the expediency of establishing institutions for theological education separate from our literary establishments, and for the exclusive purpose of preparing the students for the work of the ministry, we cannot too strongly recommend to you the propriety and importance of having the whole subject under the direction and control of the General Conference. We are well persuaded that your wisdom and experience will lead you to apprehend the great impropriety of sectional institutions in the church for such a purpose. To intrust a matter of such vast moment to a self-organized association, or to an annual conference, or connection of annual conferences, we apprehend would be a precedent of dangerous tendency, which might ultimately affect the church in matters of vital importance.

A regular and uniform course of study for the under graduates in the ministry has, in our judgment, a special claim to your attention at your present session. At a former session it was made the duty of the general superintendents to point out a course of study for the candidates, preparatory to their admission into full connection, with discretionary privilege of appointing a committee for that purpose. By this rule, no provision is made for a course of study for preachers for the two years previous to their induction to the office of elders. This has been thought to be a defect in the system, and, at the request of many of the annual conferences, an advisory course has been prepared, embracing these two years. The result, as far as we have knowledge, has been very advantageous in the improvement of the ministry. And we recommend to the General Conference to extend the course so as to embrace the whole period from the time of admission on trial until the full powers of the ministry are conferred. The situation of the superintendents is such, in visiting all parts of the work, extending over all the states and territories, as to render it extremely difficult, and for the most part impracticable, without great labor and expense, to meet for consultation with each other on this, or any other, important interest of the church; and their duties are so various and weighty as to incline them to the opinion that the

great object contemplated in this provision would be better accomplished by a uniform course of study prepared by this body, and published in our form of Discipline.

The local ministry is to be regarded as forming an important department in our system. They are truly helpers in the work of the Lord. As such we should always esteem them. And nothing should be neglected which has a tendency to preserve and strengthen the bonds of affection and confidence between them and the itinerant connection. Many of this useful class of ministers have deeply felt the necessity of a regular system of study, adapted, as far as practicable, to the condition and circumstances of local preachers, embracing studies preparatory to their receiving license, and extending to the time of their graduating to the office of elders. Many and great advantages might doubtless be derived from such a course, judiciously formed in adaptation to the circumstances of our local brethren, whose time must necessarily be employed, to a greater or less extent, in secular avocations. We recommend the subject to your deliberate consideration.

We invite your particular attention to a review of the process prescribed in the Discipline in the provision for locating a preacher without his consent. The course directed in case of the trial of a superannuated preacher, residing without the bounds of the annual conference of which he is a member, is found to be attended with great inconvenience, and is liable to result in injustice to the accused, or injury to the church. A considerable number of superannuated preachers (and the number is constantly increasing) have their residence many hundred miles from the bounds of the conferences where they hold their membership. The consequence is, that it repeatedly occurs, that the communications which the Discipline requires them to make to their own conference fail to be received, in which cases the passage of their characters may be involved, and they are liable to be deprived of their regular allowance, even when they sustain the fairest reputation, and when they are in real need of the amount to which they have a lawful claim. But these points are far from being the most important, though they are certainly entitled to consideration. The subject embraces deeper interests, both to the individuals and to the church. In case of the trial of a superannuated preacher within the bounds of a conference remote from his own, as provided for in the Discipline, there are several difficulties which experiment can hardly fail to make obvious. It is provided that the presiding elder, in whose district the accused may reside, shall bring him to trial, and in case of suspension, shall forward to the annual conference of which the accused is a member exact minutes of the charges, testimony, and decision of the committee in the case, and on the testimony thus furnished, the conference must decide. The great difficulty of deciding important cases equitably, from minutes of testimony thus taken, is well known. This difficulty is increased in proportion to the complexity of the case, and the conflicting character of the testimony. Add to this, that it will rarely be practicable in such cases for the accuser and accused to be brought face to face, or for either to be present to plead in the premises. Distance of place, length of time required, and the labor and expense involved, would, in most cases,

form an insurmountable obstacle to the parties being heard before the tribunal where judgment must finally be given. And, farther, in cases of this kind it must frequently happen that the testimony will be voluminous, and the difficulty and expense of its transmission very considerable. And, finally, documents forwarded a great distance are very liable to fail of reaching their place of destination, in which case the administration of justice might be delayed, if not finally defeated, and the church suffer reproach. Besides, the present provision in our Discipline is, in our opinion, too liable to abuse. Should any one of the annual conferences think it proper to enter upon any favorite enterprise, for the success of which they might conceive it necessary to have agents operating without their own bounds, it would be no difficult matter to place such brethren as would very well serve their case in a superannuated relation. And if the object to be accomplished was of *very deep interest*, the liability of their agents to trial and suspension by a committee would hardly form an obstacle, especially as the final decision of the case would be in their own power.

In view of all the difficulties to which the present provision is liable, we are inclined to the opinion that a different course might be devised, by which the ends of justice might be obtained more readily, and with greater certainty, and in perfect accordance with our system of government. As the trial and expulsion of a preacher are not to be regarded simply as processes affecting only his relation to the conference where he belongs, but are to all intents and purposes an expulsion from the itinerant connection, and from the church; and as the same rules for the trial of preachers must govern the action of all the annual conferences, and the same rights and privileges are secured to all by the constitution and discipline of the church, we are not apprised of any valid objection to the trial of traveling preachers by the annual conferences in which they may reside at the time of the occurrence of the offence of which they are accused. Indeed, it would seem that the principle of constitutionality in such a course is fully recognized by the General Conference in the present provision: for if a presiding elder may have jurisdiction over a superannuated preacher, residing within his district, and out of the bounds of his own conference, so as to suspend him from all official acts and privileges, which is the utmost extent of his authority in regard to the preachers stationed in his district, it will be difficult, it is presumed, to raise valid constitutional objections to the jurisdiction of an annual conference to prosecute such cases to a final issue. And it can hardly be doubted that these two great advantages would be secured by such a process—it would secure a more ready and easy access to testimony, especially such as might be presumptive and circumstantial, on which, it is well known, the final issue may materially depend, and afford the accuser and accused the opportunity of appearing face to face, to plead their own cause. And we respectfully suggest whether a provision in some respects similar might not be made for the trial of local preachers in the circuits where they are charged with committing offences. With these views we submit the subject to your consideration.

Since the General Conference provided for the appointment of

preachers to the charge of seminaries of learning, many institutions for the education of youth of both sexes have sprung up, preferring their claims to such appointments. Most of these schools have been originated by individuals, or associations of individuals, having no other connection with an annual conference than such as consists in the courtesy of patronage, connected with the annual visits of a committee appointed for the purpose of attending their examinations, and reporting the results. In discharging the important and responsible duties of their office, your superintendents have not been so happy as to avoid difficulty from this department; and, in some cases, their convictions of the limits of their authority, in connection with their judgment of expediency, have compelled them, though with the most friendly, reciprocal feelings, to differ from the views, and decline to meet the expressed wishes of annual conferences. And it is with the most sincere satisfaction that they refer their opinions and acts to this body, that if in error, as they are certainly liable to be, they may be corrected, and the whole body harmonized on all material points. There are two distinct cases in which the superintendents are authorized to appoint preachers to institutions of learning. The one respects such institutions as are or may be under our superintendence, and the other, such as are not. Out of these cases several important questions have originated, which have been the ground of the difference of opinion of which we have just spoken. These questions may be stated as follows:—1. What is necessary to constitute a seminary of learning so far under our *superintendence* as to bring it fairly within the rule of the General Conference authorizing the appointment of a preacher to it? 2. What classes of literary institutions was it the intention of the General Conference to embrace in this provision? 3. In providing for the appointment of preachers to "seminaries of learning" not under our superintendence, was it the intention of the General Conference to include all classes of literary institutions, if the appointment was requested by an annual conference, or to limit the appointment to seminaries of collegiate literature? 4. Is an appointment under this provision discretionary with the superintendent, or does the request of an annual conference create an obligation as a matter of duty, as in the case of appointments in the districts and circuits? There are principles and interests, in our opinion, involved in these questions, which have a special claim to the deliberate consideration of this body. From the numerous applications which are made for the appointment of preachers to be school teachers, and agents for various institutions, it is to be feared that unless the subject be clearly defined, and carefully guarded by suitable limitations and restrictions, our grand itinerant system may be impaired by a virtual location of many valuable ministers, and the church suffer in spiritual interests from the loss of useful labors. There are at this time about seventy of the effective traveling preachers employed as presidents, professors, principals, and teachers in literary institutions, and as agents devoted to their interests. These ministers are selected from the several annual conferences with reference to their qualifications for the duties of their station. They are men of talent, science, and learning, and many of them ministers of age and experience. And the calls for such appointments are constantly mul-

tiplying on our hands. While we readily and thankfully acknowledge the usefulness of brethren employed in this important department of our great work, we must be permitted to doubt whether the cause of God might not be more effectually and extensively promoted, if, to say the least, a very large proportion of these able ministers of Christ were exclusively devoted to the work of the gospel ministry. And we respectfully suggest the inquiry whether pious and learned men may not be obtained from the local ministry, or from the official or private membership, well qualified as teachers to advance the cause of education, and by this means bring into the regular field of itinerant labor a great weight of talent and influence now almost confined to the precincts of academies and colleges.

At the last session of this body, the publication of three religious periodicals was provided for, in addition to those previously established. They have now, it is presumed, been before the religious community a sufficient time to enable you to form an opinion of their intrinsic merits as official papers, going forth to an enlightened and reading people under the authority and patronage of the General Conference of the Methodist Episcopal Church, and of their usefulness in promoting the great enterprise in which we are engaged, by spreading abroad the light of gospel truth, advancing the interests of our important institutions, and strengthening the bonds of peace and harmony in the church. The influence of the periodical press, either for weal or wo, is too well ascertained to render it necessary for this body to be reminded of the importance of throwing around it, so far as it is under their direction and patronage, those safeguards which shall preserve its purity, and render it subservient to the promotion of intellectual, moral, and religious improvement. We have no doubt but you will agree with us in sentiment, that our religious papers should take no part in the political warfare of the day—that they should never interfere with the civil institutions of the country—that they should promote, as far as practicable, quietness, peace, and love among all Christian people, and especially in the church, by whose authority and patronage they exist, and whose interests they are particularly designed to serve. Whatever might have been the views of the General Conference at the time of the establishment of these papers, it did not occur to the superintendents that they were to be mediums of mercantile or professional advertisements; and we respectfully submit it to your enlightened judgment, whether it is consistent with the character of the church, and the grand designs of her religious institutions, among which the periodical press is one of the most efficient, to make them such. We are not apprised whether recourse has been had to this measure from courtesy to friends in secular occupations, or for the purpose of realizing funds sufficient to meet the expenses of publication. But with due deference, we must be permitted to doubt whether the credit, or the general interests of the Methodist Church will be promoted by the publication of a paper under the official sanction of the General Conference, which cannot obtain a patronage sufficient to meet its expenses without devoting its columns to business advertisements. Your timely and judicious advice to the annual conferences not to establish any more conference papers has been respectfully regarded, so that no new paper has been published by any

conference for the last four years, except one, which has since been discontinued, and it is believed there is an increasing conviction in the conferences generally, that it is inexpedient to publish such papers. Several papers, however, are published, assuming to be in the interests of the Methodist Church, and edited by Methodist preachers, and which are patronized to a considerable extent by many members of several annual conferences. We are already admonished by the history of the past, how easy it is, under the popular pretext of the right of free discussion, to disturb the harmony and peace of the church, stir up strife and contention, alienate the affection of brethren from each other, and finally injure the cause of Christ.

Applications from members and ministers of other churches, with whom we are in Christian fellowship, are becoming more frequent, and a variety of opinions being entertained by preachers of age and experience with regard to the manner of receiving them among us, the Discipline making no special provision in the case, we have thought it advisable to bring the subject before you, with a view to the adopting a course which may harmonize the views and official action of all concerned, and manifest that spirit of Christian charity which should always abound in the church of Christ. It is only necessary for us to lay before you the different opinions entertained on the subject, which, from the character and number of those who hold them, are certainly entitled to respectful attention. With regard to private members of other churches who make application for membership with us, it has been maintained on the one hand, that they should be admitted and remain on trial for six months, as the Discipline provides, before they are received into the church; and on the other, that the circumstance of their being regular and approved members of other churches, with which we are in Christian fellowship, virtually answers the essential ends of the provision for a probationer, and consequently that they should be received into the church without requiring such trial. The views which are entertained with respect to receiving ministers from other churches are not capable of so simple a definition. But they may be summed up as follows:—Many are of the opinion, that, in common with all other persons, they should be admitted on trial, and pass a probation of six months before they are received as members of the church. That, being received as such, they should obtain recommendation and license, and graduate in the ministry, in strict conformity to the letter of the Discipline, without regard to their ordination by the constitutional authorities of the churches from which they came. Others are of the opinion that coming to us with accredited testimonials of their Christian piety and official standing, and giving satisfaction, on examination as the Discipline directs, with respect to their belief in our doctrine, and approval of our discipline, they should be immediately received and accredited as ministers among us; and that on answering the questions, and taking upon them the solemn obligations of our ordination service, they should receive credentials of authority to administer the holy sacraments without the imposition of hands repeated by us, unless they themselves should incline to it. These conflicting opinions, in connection with the fact that a number of ministers have been received among us in conformity to the latter view, seem to require that

the General Conference take such order upon it as in their wisdom may be best calculated to produce unanimity of sentiment and action, and promote Christian confidence and affection between ourselves and other religious denominations, without impairing any fundamental principle of our order and government.

Of your general superintendents, six in number, three are enfeebled by labor, age, and infirmity. We are of one heart and one mind, acknowledging our obligation according to our ability, and to the utmost extent of it, to serve the church of God in that highly responsible office which you have committed to us; but in view of our own weakness and the arduous work intrusted to us, with fear and much trembling we have cause to exclaim, "Who is sufficient for these things?" There are now twenty-eight annual conferences represented in this body, and in all probability the number will be considerably increased during your present session. These embrace a country extending from New-Brunswick to Texas, on the Atlantic coast and gulf of Mexico, and from the sea-board to the vast northern lakes, and to the territories on the upper Mississippi and Missouri. The general superintendents sustain the same relation to all these conferences, and our system requires that each should be annually visited. Between three and four thousand traveling preachers are to be appointed every year to their fields of ministerial labor. These appointments must be made with due regard to the qualifications, age, infirmities, and domestic circumstances of this vast body of ministers, and with the same regard to the condition and wants of the millions of people to whom they are sent. To minds capable of grasping this vast machinery of our itinerant system, it will readily appear that an effective itinerant *superintendency* is indispensably necessary to keep it in regular, energetic, and successful operation. It must be *effective*, not imbecile; *general*, not sectional; *itinerant*, not local. Destitute of either of these prerequisites, the probable result would be a disorganization of the system, and weakness and inefficiency in all its parts. In the relation we sustain to you as the highest judicatory of the church, and to the whole itinerant connection, it becomes us to be cautious and unassuming in presenting you with our sentiments on a subject like this, in which it may be supposed we have a special individual interest. We will only suggest two points for your consideration, which, we are confident, will appear to you in the same light in which we view them. The first is to preserve a sufficient number of effective superintendents to secure to the conferences their regular annual visits, taking into view the number of conferences, and their relative locations. And, second, that there be no greater number than is strictly necessary to accomplish this work, carefully guarding against the increase of the numbers of laborers beyond the proportionate increase of the work, bearing in mind that if we would have laboring preachers, we must have laboring superintendents. As the number of annual conferences increases, and the work extends in the states and territories, it becomes necessary to strengthen the general superintendency in due proportion. But as you will doubtless have an able committee to examine and report on this important subject, we forbear any farther remarks in relation to it.

Our missionary operations among the Indians, and in foreign coun-

tries, especially on the continent of Africa, is recommended to your special attention. The condition of the Indian tribes located on the western boundary line of Arkansas and Missouri, and the territories on the upper Mississippi and Missouri rivers, calls aloud for united and vigorous efforts to dispense among them the light of the gospel and the blessings of civilization. We are encouraged to such effort by the circumstance that there is an increasing disposition among most of the tribes to encourage the labors of our missionaries, and improve their condition by the establishment of schools for the instruction of their children in the knowledge of our language, and in agriculture and mechanical arts.

Since your last session a plan has been devised, with the approbation of the officers and board of managers of the parent Missionary Society, to establish a central Indian manual labor school, with the design of collecting and teaching the native children of the several adjacent tribes. The plan has been submitted to the executive department of the national government having the superintendence of Indian affairs, and has met with a favorable and encouraging consideration; and we are much indebted to officers and agents of the civil government in, and adjacent to the Indian country, for the extensive aid they have given in the establishment of the institution, both by employing their influence in recommending it to the Indians, and advising in its structure and organization. This school is already, to a considerable extent, in successful operation. Native children, from five different tribes, are collected, and men from these tribes have visited the institution, and have very generally been satisfied with its government and objects. We cannot but regard this establishment as full of promise of lasting benefits to the Indian race. But as a detailed report of its organization, designs, and prospects will come before you, we will only add our earnest recommendation of the plan to your deliberate consideration, with regard to the present condition and wants of the Indians, and its adaptation to the great objects it is designed to accomplish—the conversion of the Indians to the Christian faith, and their improvement in all the arts and habits of civilized life. And we would farther recommend an inquiry into the expediency of establishing one or more institutions at suitable locations in the Indian country, on the same plan and for the same purposes.

To *Africa* we look with the deepest solicitude. Our sympathies, prayers, and efforts mingle on her coasts. In our missionary enterprise commenced at Liberia we aim at the conversion of a continent to God. The handful of precious seed which has been sown in that infant colony, and watered by the tears and prayers of the missionaries and the church, shall spring up and ripen to be sown again with a hundred fold increase, till Africa shall become one fruitful field, cultivated in righteousness. Although a number of faithful and devoted missionaries have fallen in that field of labor, we should by no means be discouraged in the prosecution of so great a work. They have fallen asleep, but they sleep in the Lord. And being dead they still speak; and the voice from their tombs is a call to the church of Christ on the American continent to emulate their holy zeal, and fill up the ranks from which they have been removed. We have no doubt but you will be disposed to take some efficient measures for the con-

stitutional organization of the Liberia annual conference, and to provide for the ordination of ministers in their own country, that the infant African church may be duly and regularly supplied, not only with the ministry of the word, but also with the holy sacraments.

The character which the Oregon mission has recently assumed, is well calculated to invite your particular attention to that extensive and important field of missionary enterprise. We can have little doubt that, with the blessing of God attending our efforts, the time will arrive when the interests of the missionary colony, and the success of the work among the aboriginal tribes, will call for the organization of an annual conference in that vast territory. And our grand object should be to preserve one harmonious compact, in the unity of the Spirit and the bonds of peace, that Methodism may be one on either side of the Pacific and Atlantic Oceans, and on all the islands of the sea.

"And mountains rise, and oceans roll
To sever us in vain."

It was doubtless a wise and safe provision, that copies of the records of the proceedings of the annual conferences should be forwarded to the General Conference for examination. By this means the General Conference may obtain the knowledge of the official acts of those bodies, from evidence which cannot be disputed or contravened, and consequently they may correct errors in their proceeding, if found to exist, on the simple authority of official records. We regret to say that, in our opinion, this judicious provision has not been sufficiently regarded, either on the part of the annual conferences in forwarding copies of these records, or on the part of the General Conference in a careful inspection of them. As these records contain, not only the official transactions of the conferences, having an important connection with the government and general interests of the church, but also frequently embrace the opinions of the superintendents on questions of law and the administration of discipline; and as it is the constitutional prerogative of this body to correct what is erroneous in these transactions and opinions, with an earnest desire that all things may be done in every official department of the church in strict conformity to her constitution and Discipline, we recommend a careful examination of these records at your present session.

Finally, brethren, we commend you and ourselves, and the ministers and people connected with us in the bonds of the gospel of Christ, to the guidance and protection of the great Head of the church, whose we are and whom we serve; sincerely and ardently praying that your deliberations, with all their results, may be under the influence of that wisdom which is from above; which is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality or hypocrisy.

We are, dear brethren, sincerely and affectionately yours, in the unity and fellowship of the gospel of Christ,

R. R. Roberts, James O. Andrew,
Joshua Soule, B. Waugh.
E. Hedding, Thos. A. Morris.

Baltimore, May 4, 1840.

PRINTING IN THE NINETEENTH CENTURY.

THE following graphic description of a great metropolitan printing establishment is from a late number of the London Quarterly Review.

THE printing establishment of Messrs. Clowes, on the Surrey side of the Thames, (for they have a branch office at Charing Cross,) is situated between Blackfriars and Waterloo bridges. Their buildings extend in length from Princes-street to Duke-street, and in breadth about half the distance. The entrance is by rather a steep declivity into a little low court, on arriving at which, the small counting-house is close on the left; the great steam presses, type and stereotype foundry, and paper warehouse, on the right; and the apartments for compositors, *readers*, &c., in front.

In the last-mentioned building there are five compositors' halls, the largest of which (on two levels, the upper being termed by the workmen the "quarter-deck") is two hundred feet in length. The door is nearly in the centre, and, on entering this apartment at daybreak, the stranger sees, at a *coup d'œil*, before him, on his right and left, sixty compositors' frames, which, though much larger, are about the height of the music stands in an orchestra. At this early hour they are all deserted, their daily tenants not having arrived. Not a sound is to be heard save the slow ticking of a gaudy-faced wooden clock, the property of the workmen, which faithfully tells when they are entitled to refreshment, and which finally announces to them the joyful intelligence that the hour of their emancipation has arrived. On the long wall opposite to the range of windows hang the printed regulations of a subscription fund, to which every man contributes 2*d.*, and every boy 1*d.* per week, explaining how much each is entitled to receive in the sad hour of sickness, with the consoling intelligence that 5*l.* is allowed to bury him if he be a man, and 2*l.* 10*s.* if merely a boy. Along the whole length of the building, about a foot above the floor, there is a cast-iron pipe heated by steam, extending through the establishment upward of three quarters of a mile, the genial effect of which modestly speaks for itself.

On the right hand, touching each frame, stands a small low table, about two feet square. A hasty traveler would probably pronounce that all these frames were alike, yet a few minutes' attentive observation not only dispels the error, but by numerous decipherable hieroglyphics explains to a certain extent the general occupation of the owners, as well as the particular character of each.

For instance, the height of the frames at once declares that the compositors must perform their work standing, while the pair of easy slippers which are underneath each stand suggests that the occupation must be severely felt by the feet. The working jacket or the apron, which lies exactly as it was cast aside the evening before, shows that freedom in the arms is a requisite to the craft. The good workman is known by the regularity with which his *copy* hangs neatly folded in the little wooden recess at his side—the slovenly compositor is detected by having left his MS. on his type, liable to be blown from the

case—while the apprentice, like "the carpenter, known by his chips," is discovered by the quantity of type which lies scattered on the floor on which he stood.

The pictures, the songs, the tracts, the caricatures, which each man, according to his fancy, has pasted against the small compartment of whitewashed wall which bounds his tiny dominions, indicate the color of his leading propensity. One man is evidently the possessor of a serious mind, another is a follower of the fine arts. In the midst of these studies the attention of the solitary stranger is aroused by the appearance of two or three little boys, dressed in fustian jackets and paper caps, who in the gray of the morning enter the hall with a broom and water. These are young aspirants, who, until they have regularly received their commissions, are employed in cleaning the halls previous to the arrival of the compositors. Besides ventilating the room by opening the windows in the roof, beginning at one extremity, they sweep under each frame, watering the floor as they proceed, until they at last collect at the opposite end of the hall a heap of literary rubbish; but even this is worthy of attention, for, on being sifted through an iron sieve, it is invariably found to contain a quantity of type of all sizes, which more or less has been scattered right and left by the different compositors. To attempt to restore these to the respective families from which they have emigrated would be a work of considerable trouble; they are therefore thrown into a dark receptacle or grave, where they patiently remain until they are remelted, recast into type, and thus once again appear in the case of the compositor. By this curious transmigration Roman letters sometimes reappear on earth in the character of italics—the lazy *x* finds itself converted into the ubiquitous *e*, the full stop becomes perhaps a comma, while the hunchbacked mark of interrogation stands triumphantly erect—a note of admiration to the world!

By the time the halls are swept some of the compositors drop in. The steadiest generally make their appearance first; and on reaching their frames their first operation is leisurely to take off and fold up their coats, tuck up their shirt sleeves, put on their brown holland aprons, exchange their heavy walking shoes for the light brown easy slippers, and then unfolding their copy they at once proceed to work.

By eight o'clock the whole body have arrived. Many in their costume resemble common laborers, others are better clad, several are very well dressed, but all bear in their countenances the appearance of men of considerable intelligence and education. They have scarcely assumed their respective stations, when blue mugs, containing each a pint or half a pint of tea or coffee, and attended either by a smoking hot roll stuffed with yellow butter, or by a couple of slices of bread and butter, enter the hall. The little girls, who with well-combed hair and clean shining faces bring these refreshments, carry them to those who have not breakfasted at home. Before the empty mugs have vanished, a boy enters the hall at a fast walk with a large bundle under his arm—of morning newspapers: this intellectual luxury the compositors, by a friendly subscription, allow themselves to enjoy. From their connection with the different presses, they manage to obtain the very earliest copies, and thus the news of the day is known to them—the leading articles of the different papers are criticised,

applauded, or condemned—an hour or two before the great statesmen of the country have received the observations, the castigation, or the intelligence they contain. One would think that compositors would be as sick of reading as a grocer's boy is of treacle; but that this is not the case is proved by the fact, that they not only willingly pay for these newspapers, but often indemnify one of their own community for giving up his time in order to sit in the middle of the hall on a high stool and read the news aloud to them while they are laboring at their work: they will, morever, even pay him to read to them any new book which they consider to contain interesting information! It of course requires very great command of the mind to be able to give attention to what is read from one book, while men are intently employed in the creation of another. The apprentices and inferior workmen cannot attempt this, but the greater number, astonishing as it may sound, can listen without injury to their avocation. Very shortly after eight o'clock the whole body are at their work, at which it may be observed they patiently continue, with only an hour's interval, until eight o'clock at night.

It is impossible to contemplate a company of sixty literary laborers steadily working together in one room, without immediately acknowledging the important service they are rendering to the civilized world, and the respect which, therefore, is due to them from society. The minutiæ of their art it might be deemed tedious to detail; yet with so many operators in view it is not difficult, even for an inexperienced visitor, to distinguish the different degrees of perfection at which they have individually arrived.

Among compositors, as in all other professions, the race is not always gained by him who is apparently the swiftest. Steadiness, coolness, and attention are more valuable qualifications than eagerness and haste; and, accordingly, those compositors who at first sight appear to be doing the most, are often, after all, less serviceable to themselves, and, consequently to their employers, than those who, with less display, follow the old adage of "slow and sure."

On the attitude of a compositor his work principally depends. The operation being performed by the eyes, fingers, and arms, which, with considerable velocity, are moved in almost every direction, the rest of the body should be kept as tranquil as possible. However zealous, therefore, a workman may be, if his shoulders and hips are seen to be moved by every little letter he lifts, fatigue, exhaustion, and errors are the result; whereas, if the arms alone appear in motion, the work is more easily, and, consequently, more successfully executed.

Before a compositor can proceed with his *copy*, his first business must evidently be to fill his "cases," which contain about one hundred pounds' weight of type of nine sorts, viz.:—1. Capitals; 2. Small capitals; 3. Roman letters, (for italics separate cases are used;) 4. Figures; 5. Points and references; 6. Spaces; 7. Em and en quadrats, or the larger spaces; 8. Double, treble, and quadruple quadrats; 9. Accents. There are two "cases;" the upper of which is divided into ninety-eight equal compartments; the lower into fifty-three divisions, adapted in size to the number of letters they are to contain.

In the English language the letter *e* inhabits the largest box; *a*, *c*,

d, h, i, m, n, o, r, s, t, u live in the next sized apartments; *b, f, g, l, p, v, w, y* dwell in what may be termed the bedrooms, while *j, k, q, x, z,* æ and œ, double letters, &c., are more humbly lodged in the cupboards, garrets, and cellars. And the reason of this arrangement is, that the letter *e* being visited by the compositor sixty times as often as *z*, (for his hand spends an hour in the former box for every minute in the latter,) it is evidently advisable that the letters oftenest required should be the nearest. Latin and French books devour more of *c, i, l, m, p, q, s, u,* and *v*, than English ones, and for these languages the "cases" must therefore be arranged accordingly.

The distributing of the letters from the type pages into the square dens to which they respectively belong is performed with astonishing celerity. If the type were jumbled, or, as it is technically termed, "in pie," the time requisite for recognizing the tiny countenance of each letter would be enormous, but the compositor, being enabled to grasp and read one or two sentences at a time, without again looking at the letters, drops them one by one, here, there, and everywhere, according to their destination. It is calculated that a good compositor can distribute four thousand letters per hour, which is about five times as many as he can compose; just as in common life all men can spend money at least twenty times as readily as they can earn it.

As soon as the workman has filled his cases, his next Sisyphus labor is by composition to exhaust them. Glancing occasionally at his copy before him, he consecutively picks up, with a zigzag movement, and with almost the velocity of lightning, the letters he requires. In arranging these types in the "stick," or little frame, which he holds in his left hand, he must of course place them with their heads or letter-ends uppermost: besides which, they must, like soldiers, be made all to march the same way; for otherwise one letter in the page would be "eyes right," one "eyes left," another "eyes front," while another would be looking to the rear. This insubordination would produce, not only confusion, but positive errors, for *p* would pass for *d*, *n* for *u*, *q* for *b*, &c. To avoid all this the type are all purposely cast with a "nick" on one of their sides, by which simple arrangement they are easily recognized, and made to fall into their places the right way; and compositors as regularly place the nicks of their type all outermost, as ladies and gentlemen scientifically seat themselves at dinner, with their nicks (we mean their mouths) all facing the dishes. In short, a guest sitting with his back to his plate is not, in the opinion of a compositor, a greater breach of decorum than for a letter to face the wrong way. The composing-stick contains the same sort of relative proportion to a page as a paragraph. It holds a certain measure of type, and as soon as it is filled, the paragraph, or fragment of paragraph it contains, is transplanted into the page to which it belongs. This process is repeated until the pages composing a sheet being completed, are firmly fixed by wooden quoins or wedges into an iron frame, called a "chase;" and after having thus been properly prepared for the proof-press, a single copy is "pulled off," and the business of correction then begins.

As the compositor receives nothing for curing his own mistakes, they form the self-correcting punishment of his offense. The operation is the most disagreeable, and, by pressure on the chest incurred

in leaning over the form, it is also the most unhealthy part of his occupation. "A sharp bodkin and patience" are said by the craft to be the only two instruments which are required for correction: by the former, a single letter can be abstracted and exchanged; by the latter, if a word has been improperly omitted or repeated, the type in the neighborhood of the error can be expanded or contracted, (technically termed "driven out," or "got in,") until the adjustment be effected. But the compositor's own errors are scarcely put to rights before a much greater difficulty arrives, namely, the *author's* corrections, for which the compositors are very properly paid 6*d.* an hour.

It can easily be believed that it is as difficult for a compositor to produce a correct copy of his MS. as it is for a tailor to make clothes to fit the person he has measured.

Few men can dare to print their sentiments as they write them. Not only must the frame-work of their composition be altered, but a series of minute posthumous additions and subtractions are ordered, which it is almost impossible to effect; indeed, it not unfrequently happens that it would be a shorter operation for the compositor to set up the types afresh, than to disturb his work piecemeal, by the quantity of codicils and alterations which a vain, vacillating, crotchety writer has required.

A glance at the different attitudes of the sixty compositors working before us is sufficient to explain even to a stranger whether they are composing, distributing, correcting, or *imposing;* which latter occupation is the fixing corrected pages into the iron frames or "chases," in which they eventually go to press. But our reader has probably remained long enough in the long hall, and we will therefore introduce him to the very small cells of the *readers.*

In a printing establishment "the reader" is almost the only individual whose occupation is sedentary; indeed the galley-slave can scarcely be more closely bound to his oar than is a reader to his stool. On entering his cell, his very attitude is a striking and most graphic picture of earnest attention. It is evident, from his outline, that the whole power of his mind is concentrated in a focus upon the page before him; and as in midnight the lamps of the mail, which illuminate a small portion of the road, seem to increase the pitchy darkness which in every other direction prevails, so does the undivided attention of a reader to his subject evidently abstract his thoughts from all other considerations. An urchin stands by reading to *the reader* from *the copy*—furnishing him, in fact, with an additional pair of eyes; and the shortest way to attract his immediate notice is to stop his boy: for no sooner does the stream of the child's voice cease to flow than the machinery of the man's mind ceases to work—something has evidently gone wrong—he accordingly at once raises his weary head, and a slight sigh, with one passage of the hand across his brow, is generally sufficient to enable him to receive the intruder with mildness and attention.

Although the general interests of literature, as well as the character of the art of printing, depend on the grammatical accuracy and typographical correctness of "the reader," yet from the cold-hearted public he receives punishment, but no reward. The slightest oversight is declared to be an error; while, on the other hand, if by his unre-

mitted application no fault can be detected, he has nothing to expect from mankind but to escape and live uncensured. Poor Goldsmith lurked a reader in Samuel Richardson's office for many a hungry day in the early period of his life!

In a large printing establishment, the real interest of which is to increase the healthy appetite of the public by supplying it with wholesome food of the best possible description, it is found to be absolutely necessary that "the readers" should be competent to correct, not only the press, but the author. It is requisite not only that they should possess a microscopic eye, capable of detecting the minutest errors, but be also enlightened judges of the purity of their own language. The general style of the author cannot, of course, be interfered with; but tiresome repetitions, incorrect assertions, intoxicated hyperbole, faults in grammar, and above all, in punctuation, it is his especial duty to point out. It is, therefore, evidently necessary that he be complete master of his own tongue. It is also almost necessary that he should have been brought up a compositor, in order that he may be acquainted with the mechanical department of that business; and we need hardly observe that, from the intelligent body of men whose presence we have just left, it is not impossible to select individuals competent to fulfil the important office of readers.

Descending from "the readers'" cells to the ground floor, the visitor, on approaching the northern wing of Mr. Clowes' establishment, hears a deep rumbling sound, the meaning of which he is at a loss to understand, until the doors before him being opened, he is suddenly introduced to nineteen enormous steam-presses, which, in three compartments, are all working at the same time. The simultaneous revolution of so much complicated machinery, crowded together in comparatively a small compass, coupled with a moment's reflection upon the important purpose for which it is in motion, is astounding to the mind; and as broad leather straps are rapidly revolving in all directions, the stranger pauses for a moment to consider whether or not he may not get entangled in the process, and against his inclination, as authors generally say in their prefaces, go "to press."

We will not weary *our* reader by attempting a minute delineation of the wonderful picture before him, or even introduce to his notice the intelligent engineer, who, in a building apart from the machinery, is in solitude regulating the clean, well-kept, noiseless steam-engine which gives it motion; we will merely describe the literary process.

The lower part of each of the nineteen steam-presses we have mentioned consists of a bed or table, near the two ends of which lie prostrate the two sets of "chases" containing the types (technically called "forms") we have just seen adjusted, and from which impressions are to be taken.

By the power of machinery these types, at every throb of the engine, are made horizontally to advance and retire. At every such movement they are met half way by seven advancing black rollers, which diagonally pass over them, and thus, by a most beautiful process, impart to them ink sufficient only for a single impression. As quickly as the types recede, the seven rollers revolve backward till they come in contact with another large roller of kindred complexion, termed "the doctor," which supplies them with ink, which he, "the doctor,"

himself receives from a dense mass of ink, which by the constant revolution of Esculapius assumes also the appearance of a roller.

Above the table, the forms, and the rollers we have described, are, besides other wheels, two very large revolving cylinders, covered with flannel; the whole apparatus being surmounted by a boy, who has on a lofty table by his side a pile of quires of white paper.

Every time the lower bed has moved, this boy places on the upper cylinder a sheet of paper, which is ingeniously confined to its station by being slipped under two strings of tape. It is, however, no sooner affixed there, than by a turn of the engine, revolving with the cylinder, it is flatly deposited on the first of the "forms," which, by the process we have described, has been ready inked to receive it: it is there instantaneously pressed, is then caught up by the other cylinder, and, after rapidly revolving with it, it is again left with its white side imposed upon the second "form," where it is again subjected to pressure, from which it is no sooner released than it is hurried within the grasp of another boy at the bottom part of the machinery, who, illumined by a gas light, extricates it from the cylinder, and piles it on a heap by his side.

By virtue of this beautiful process, a sheet of paper, by two revolutions of the engine, with the assistance only of two boys, is imprinted on both sides, with not only, say sixteen pages of letter-press, but, with the various wood-cuts which they contain. Excepting an hour's intermission, the engines, like the boys, are at regular work from eight A. M. till eight P. M., besides night work when it is required. Each steam-press is capable of printing one thousand sheets an hour.

The apartments above the machinery we have described contain no less than twenty-three common or hand-presses of various constructions; besides which, in each of the compositors' rooms there is what is termed a proof-press. Each of these twenty-three presses is attended by two pressmen, one of whom inks the form, by means of a roller, while the other lays and takes off the paper very nearly as fast as he can change it, and by a strong gymnastic exertion, affording a striking feature of variety of attitude, imparts to it a pressure of from a ton to a ton and a half, the pressure depending upon the size and lightness of the *form*; this operation being performed by the two men, turn and turn about.

Notwithstanding the noise and novelty of this scene, it is impossible either to contemplate for a moment the machinery in motion we have described, or to calculate its produce, without being deeply impressed with the inestimable value to the human race of the art of printing—an art which, in spite of the opposition it first met with, in spite of "the envious clouds which seemed bent to dim its glory and check its bright course," has triumphantly risen above the miasmatical ignorance and superstition which would willingly have smothered it.

In the fifteenth century (the era of the invention of the art) the brief-men or writers who lived by their manuscripts, seeing that their occupation was about to be supereeded, boldly attributed the invention to the devil, and, building on this foundation, men were warned from using diabolical books "written by victims devoted to hell." The monks in particular were its inveterate opposers; and the vicar of Croydon, as if he had foreseen the Reformation, which it subsequently

effected, truly enough exclaimed in a sermon preached by him at St. Paul's Cross, "*We must root out printing, or printing will root us out!*" Nevertheless, the men of the old school were soon compelled to adopt the novelty thus hateful: in fact, many of the present names of our type have been derived from their having been first employed in the printing of Romish prayers: for instance, "Pica," from the service of the mass, termed *Pica* or *pie*, from the glaring contrast between the black and white on its page—"Primer," from *primarius*, the book of prayers to the virgin—"Brevier," from *breviary*—"Canon," from the *canons* of the church—"St. Augustin," from that father's writings having been first printed in that sized type, &c., &c.

. . . . . About the time of Henry II. the works of authors were, it has been said, read over for three days successively before one of the universities, or before other judges appointed for the service, and if they met with approbation, copies of them were then permitted to be taken by monks, scribes, illuminators, and readers, brought up or trained to that purpose for their maintenance. But the labors of these monks, scribes, illuminators, &c., after all, were only for the benefit of a very few individuals, while the great bulk of the community lived in a state of ignorance closely resembling that which has ever characterized, and which still characterizes savage tribes.

The heaven-born eloquence of many of these people has been acknowledged by almost every traveler who has enjoyed the opportunity of listening to it with a translator.

Nothing, it is said, can be more striking than the framework of their speech, which, commencing with an appeal to "the great Spirit" that governs the universe, gradually descends to the very foundation of the subject they are discussing. Nothing more beautiful than the imagery with which they clothe their ideas, or more imposing than the intellectual coolness with which they express them. From sunrise till sunset they can address their patient auditors; and, such is the confidence these simple people possess in their innate powers of speech, that a celebrated orator was, on a late occasion, heard to declare, "that had he conceived the young men of his tribe would have so erred in their decision, he would have attended their council fire, and would have spoken to them for a fortnight!"

But what has become of all the orations which these denizens of the forest have pronounced? What moral effect have they produced beyond a momentary excitement of admiration, participated only by a small party of listeners, and which, had even millions attended, could only, after all, have extended to the radius of the speaker's voice?

From our first discovery of their country to the present day, their eloquence has passed away like the loud moaning noise which the wind makes in passing through the vast wilderness they inhabit, and which, however it may affect the traveler who chances to hear it, dies away in the universe unrecorded.

Unable to read or write, the uncivilized orator of the present day has hardly any materials to build with but his own native talent; he has received nothing from his forefathers—he can bequeath or promulgate little or nothing to posterity—whatever, therefore, may be

his eloquence, and whatever may be his intelligence, he is almost solely guided by what resembles brute instinct rather than human reason, which, by the art of writing, transmits experience to posterity.

Before the invention of printing almost the whole herd of mankind were in a state of moral degradation, nearly equal to that which we have thus described; for although various manuscripts existed, yet the expense and trouble of obtaining them were, as we have endeavored to show, so great that few could possess them in any quantities, except sovereign princes, or persons of very great wealth. The intellectual power of mankind was consequently completely undisciplined—there was no such thing as a combination of moral power—the experience of one age was not woven into the fabric of another—in short, the intelligence of a nation was a rope of sand. Now, how wonderful is the contrast between this picture of the dark age which preceded the invention of printing and the busy establishment which only for a few moments we have just left!

The distinction between the chrysalis and the butterfly but feebly illustrates the alteration which has taken place, since by the art of printing science has been enabled to wing its rapid and unerring course to the remotest regions of the globe. Every man's information is now received and deposited in a common hive, containing a cell or receptacle for every thing that can be deemed worth preserving. The same facility attends the distribution of information which characterizes its collection. The power of a man's voice is no longer the measured range to which he can project his ideas; for even the very opinion we have just uttered, the very sentence we are now writing—faulty as they may both be—printed by steam, and transported by steam, will be no sooner published than they will be wafted to every region of the habitable globe—to India, to America, to China, to every country in Europe, to every colony we possess, to our friends, and to our foes, wherever they may be.

As railroads have produced traffic, so has printing produced learned men; and "to this art," says Dr. Knox, "we owe the Reformation." The cause of religion has been most gloriously promoted by it; for it has placed the Bible in everybody's hands. Yet, notwithstanding the enormous mass of information it has imparted, it is, however, a most remarkable fact that printing is one of those busybodies who can tell every man's history but his own.

Although four centuries have not elapsed since the invention of the noble art, yet the origin of this transcendent light, veiled in darkness, is still a subject of dispute! No certain record has been handed down fixing the precise time when—the person by whom—and the place whence this art derived its birth. The latent reason of this mystery is not very creditable to mankind; for printing having been as much the counterfeit as the substitute of writing, from sheer avarice it was kept so completely a secret, that we are told an artist, upon offering for sale a number of Bibles, which so miraculously resembled each other in every particular that they were deemed to surpass human skill, was accused of witchcraft, and tried in the year 1460.

Gutenberg, we all know, is said to have been the father of printing; Schoeffer, the father of letter-founding; Faust, or Fust, the generous

patron of the art; and by Hansard these three are termed "the grand typographical triumvirate." On the other hand, Hadrianus Junius, who wrote the history of Holland in Latin, published in 1578, claims the great art for Harlaem, assigning to Laurentius Coster the palm of being the original inventor. Neither our limits nor our inclination allow us to take any part in the threadbare discussion of the subject. On the front of the house inhabited by Gutenberg, at Mentz, there is the following inscription:—

"Johanni Guttembergensi,
Moguntino
Qui Primus Omnium Literas Ære
Imprimendas Invenit,
Hac Arte De Orbe Toto Bene Merenti."

Besides this, a fine statue by Thorwalsden, erected in the city, was opened amidst a burst of enthusiasm. "For three days," says a late writer, "the population of Mayence was kept in a state of high excitement." . . . . . But we abandon the history of printing to return with Mr. Clowes' people to his interesting establishment.

On entering the door of a new department, a number of workmen, in paper caps, and with their shirt sleeves tucked up, may be seen at a long table, immediately under the windows, as well as at another table in the middle of the room, intently occupied at some sort of minute niggling operation; but what wholly engrosses the first attention of the stranger is the extraordinary convulsive attitudes of ten men, who, at equal distances from each other, are standing with their right shoulders close to the dead wall opposite to the windows.

These men appear as if they were all possessed with St. Vitus's Dance, or as if they were performing some Druidical or Dervishical religious ceremony. Instead, however, of being the servants of idolatrous superstition, they are in fact its most destructive enemies; for grotesque as may be their attitudes, they are busily fabricating grains of intellectual gunpowder to explode it—we mean they are type-casting.

This important operation is performed as follows:—In the centre of a three-inch cube of hard wood, which is split into two halves like the shell of a walnut, there is inserted the copper matrix or form of the letter to be cast. The two halves of the cube when put together are so mathematically adjusted that their separation can scarcely be detected, and accordingly down the line of junction there is pierced, from the outer face of this wood, to the copper matrix, a small hole, into which the liquid metal is to be cast, and from which it can easily be extricated by the opening or bisection of the cube. Besides this piece of wood, the type-caster is provided with a little furnace, and a small caldron of liquid metal, projecting about a foot from the wall, on his right. The wall is protected by sheet-iron, which is seen shining and glittering in all directions with the metal that in a liquid state has been tossed upon it to a great height.

On the floor, close at the feet of each "caster," there is a small heap of coals, while a string or two of onions, hanging here and there against the wall, sufficiently denote that those who, instead of leaving the building at one o'clock, dine within it, are not totally unacquainted with the culinary art.

The ladles are of various denominations, according to the size of the type to be cast. There are some that contain as much as a quarter of a pound of metal, but for common-sized type the instrument does not hold more than would one half of the shell of a small hazle-nut.

With the mold in the left hand, the founder with his right dips his little instrument into the liquid metal—instantly pours it into the hole of the cube, and then, in order to force it *down* to the matrix, he jerks *up* the mold higher than his head; as suddenly he lowers it, by a quick movement, opens the cube, shakes out the type, closes the box, re-fills it, re-jerks it into the air, re-opens it—and, by a repetition of these rapid manœuvres, each workman can create from four hundred to five hundred types an hour.

By the convulsive jerks which we have described, the liquid is unavoidably tossed about in various directions; yet, strange to say, the type-founder, following the general fashion of the establishment, performs this scalding operation with naked arms, although in many places they may be observed to have been more or less burned.

As soon as there is a sufficient heap of type cast, it is placed before an intelligent little boy, (whose pale wan face sufficiently explains the effect that has been produced upon it by the antimony in the metal,) to be broken off to a uniform length; for, in order to assist in forcing the metal down to the matrix, it was necessary to increase the weight of the type by doubling its length. At this operation a quick boy can break off from two thousand to three thousand types an hour, although, be it observed, by handling new type a workman has been known to lose his thumb and forefinger from the effect of the antimony.

By a third process the types are rubbed on a flat stone, which takes off all rougness or "*bur*" from their sides, as well as adjusts their "beards" and their "shanks." A good rubber can finish about two thousand an hour.

By a fourth process the types are, by men or boys, fixed into a sort of composing stick about a yard long, where they are made to lie in a row with their "nicks" all uppermost: three or four thousand per hour can be thus arranged.

In a fifth process, the bottom extremities of these types, which had been left rough by the second process, are, by the stroke of a plane, made smooth, and the letter ends being then turned uppermost, the whole line is carefully examined by a microscope; the faulty type, technically termed "fat-faced," "lean-faced," and "bottle-bottomed," are extracted; and the rest are then extricated from the *stick*, and left in a heap.

The last operation is that of "telling them down and papering them up," to be ready for distribution when required.

By the system we have just described, Mr. Clowes possesses the power of supplying his compositors with a stream of new type, flowing upon them at the rate of fifty thousand per day!

Type-founding has always been considered to be a trade of itself, and there is not in London, or we believe in the world, any other great *printing* establishment in which it is comprehended; but the advantages derived from this connection are very great, as types form the life-blood of a printing house, and, therefore, whatever facilitates their circulation adds to its health and promotes science.

Small, insignificant, and undecipherable as types appear to inexperienced eyes, yet, when we reflect upon the astonishing effects they produce, they forcibly remind us of that beautiful parable of the grain of mustard-seed, "which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." But, casting theory aside, we will endeavor to demonstrate the advantages which not only the establishment before us, but the whole literary world, *bona fide*, derives from a cheap, ready, and never-failing supply of type.

By possessing an ample store of this *primum mobile* of his art, a printer is enabled, without waiting for the distribution or breaking up of the type of the various publications he is printing, to supply his compositors with the means of "setting up" whatever requires immediate attention—literary productions, therefore, of every description, are thus relieved from unnecessary quarantine, the promulgation of knowledge is hastened, the distance which separates the writer from the reader is reduced to its minimum.

But besides the facility which the possession of abundance of type gives both to the publisher and to the public, the printer's range, or, in other words, the radius, to the extent of which he is enabled to serve the world, is materially increased; for with an ample supply he can manage to keep type in "forms" until his proofs from a distance can be returned corrected. In a very large printing establishment, like that before us, this radius is very nearly the earth's diameter; for Messrs. Clowes are not only enabled, by the quantity of type they possess, to send proofs to the East and West Indies, but they are at this moment engaged in printing a work regularly published in England every month, the proof-sheets of which are sent by our steamers to be corrected by the author in America!

Again, in the case of books that are likely to run into subsequent editions, a printer who has plenty of type to spare can afford to keep the forms standing until the work has been tested; and then, if other editions are required, they can, on the whole, be printed infinitely cheaper than if the expense of composition were in each separate edition to be repeated—the publisher, the printer, and the public, all therefore, are gainers by this arrangement.

In by-ways, as well as in high-ways, literary laborers of the humblest description are assisted by a printing establishment possessing abundance of type. For instance, in its juvenile days, the "Quarterly Review" (which, by the way, is now thirty years old) was no sooner published than it was necessary that the first article of the following number should go to press, in order that the printer might be enabled, article by article, to complete the whole in three months. Of the inconvenience to the *editor* attendant upon this "never-ending-still-beginning" system, we deem it proper to say nothing: our readers, however, will at once see the scorbutic inconvenience which they themselves must have suffered by having been supplied by us with provisions, a considerable portion of which had unavoidably been salted down for nearly three months. Now, under the present system, the contents of the whole number lie open to fresh air, correction, and conviction—are ready to admit new information—to receive fresh

facts—to so late a moment, that our eight or ten articles may be sent to the printer on a Monday with directions to be ready for publication on the Saturday.

But notwithstanding all the examples we have given of the present increased expenditure of type, our readers will probably be surprised when they are informed of the actual quantity which is required.

The number of sheets now standing in type in Messrs. Clowes' establishment, each weighing on an average about one hundred pounds, are above sixteen hundred. The weight of type not in forms amounts to about one hundred tons—the weight of the stereotype plates in their possession to about two thousand tons: the cost to the proprietors (without including the original composition of the types from which they were cast) about 200,000*l*. The number of wood cuts is about fifty thousand, of which stereotype casts are taken and sent to Germany, France, &c.

Having mentioned the amount of stereotype plates in the establishment, it is proper that we should now visit the foundry in which *they* are cast. The principal piece of furniture in this small chamber is an oven, in appearance such as is commonly used by families for baking bread. In front of it there stands a sort of dresser; and close to the wall on the right, and adjoining the entrance door, a small table. The "forms" or pages of types, after they have been used by the printer, and before the stereotype impression can be taken from them, require to be cleaned, in order to remove from them the particles of ink with which they have been clogged in the process of printing. As soon as this operation is effected, the types are carefully oiled, to prevent the cement sticking to them, and when they have been thus prepared, they are placed at the bottom of a small wooden frame, where they lie in appearance like a schoolboy's slate. In about a quarter of an hour the plaster-of-Paris, which is first daubed on with a cloth and then poured upon them, becomes hard, and the mixture, which somewhat resembles a common Yorkshire pudding, is then put into the oven, where it is baked for an hour and a half. It is then put into a small iron coffin with holes in each corner, and buried in a caldron of liquid metal, heated by a small furnace close to the oven —the little vessel containing the type gradually sinks from view, until the silvery glistening wave rolling over it entirely conceals it from the eye. It remains at the bottom of this caldron about ten minutes, when being raised by the arm of a little crane, it comes up completely encrusted with the metal, and is put for ten minutes to cool over a cistern of water close to the caldron. The mass is then laid on the wooden dresser, where the founder unmercifully belabors it with a wooden mallet, which breaks the brittle metal from the coffin, and the plaster-of-Paris cast being also shattered into pieces, the stereotype impression which, during this rude operation, has remained unharmed, is introduced for the first moment of its existence into the light of day. The birth of this plate is to the literary world an event of no small importance, inasmuch as one hundred thousand copies of the best impressions can be taken from it, and with care it can propagate a million! The plates, after being rudely cut, are placed on a very ingenious description of Procrustesian bed, on which they are by a

machine not only all cut to the same length and breadth, but with equal impartiality planed to exactly the same thickness.

The plates are next examined in another chamber by men termed "pickers," who, with a sharp graver, and at the rate of about sixteen pages in six hours, cut out or off any improper excrescences; and if a word or sentence is found to be faulty, it is cut out of the plate and replaced by real type, which are soldered into the gaps. Lastly, by a circular saw the plates are very expeditiously cut into pages, which are packed up in paper to go to press.

We have already stated that in Messrs. Clowes' establishment the stereotype plates amount in weight to two thousand tons. They are contained in two strong rooms or cellars, which appear to the stranger to be almost a mass of metal. The smallest of these receptacles is occupied entirely with the Religious Tract Society's plates, many of which are fairly entitled to the rest they are enjoying, having already given hundreds of thousands of impressions to the world. It is very pleasing to find in the heart of a busy, bustling establishment, such as we are reviewing, a chamber exclusively set apart for the propagation of religious knowledge; and it is a fact creditable to the country in general, as well as to the art of printing in particular, that, including all the publications printed by Messrs. Clowes, one-fourth are self-devoted to religion. The larger store, which is one hundred feet in length, is a dark *omnium gatherum*, containing the stereotype plates of publications of all descriptions. But even in *this* epitome of the literature of the age, our readers will be gratified to learn that the sacred volumes of the Established Church maintain, by their own intrinsic value, a rank and an importance, their possession of which has been the basis of the character and unexampled prosperity of the British empire. Among the plates in this store there are to be seen reposing those of thirteen varieties of Bibles and Testaments, of numerous books of hymns and psalms, of fifteen different dictionaries, and of a number of other books of acknowledged sterling value. We have no desire, however, to conceal that the above are strangely intermixed with publications of a different description.

On the whole, however, the ponderous contents of the chamber are of great literary value; and it is with feelings of pride and satisfaction that the stranger beholds before him, in a single cellar, a capital, principally devoted to religious instruction, amounting to no less than 200,000*l.*

In suddenly coming from the inky chambers of a printing-office into the paper-warehouse, the scene is, almost without metaphor, "as different as black from white." Its transition is like that which the traveler experiences in suddenly reaching the snowy region which caps lofty mountains of dark granite.

It must be evident to the reader that the quantity of paper used by Messrs. Clowes in a single year must be enormous.

This paper, before it is dispatched from the printer to the binder, undergoes two opposite processes, namely, wetting and drying, both of which may be very shortly described. The wetting-room, which forms a sort of cellar to the paper-warehouse, is a small chamber, containing three troughs, supplied with water, like those in a common laundry, by a leaden pipe and cock. Leaning over one of these

troughs, there stands, from morning till night, with naked arms, red fingers, and in wooden shoes, a man, whose sole occupation, for the whole of his life, is to wet paper for the press. The general allowance he gives to each quire is two dips, which is all that he knows of the literature of the age; and certainly, when it is considered that, with a strapping lad to assist him, he can dip two hundred reams a day, it is evident that it must require a considerable number of very ready writers to keep pace with him. After being thus wetted, the paper is put in a pile under a screw-press, where it remains subjected to a pressure of two hundred tons for twelve hours. It should then wait about two days before it is used for printing, yet, if the weather be not too hot, it will, for nearly a fortnight, remain sufficiently damp to imbibe the ink from the type.

As fast as the sheets printed on both sides are abstracted by the boys who sit at the bottoms of the nineteen steam-presses, they are piled in a heap by their sides. As soon as these piles reach a certain height, they are carried off, in wet bundles of about one thousand sheets, to the two drying rooms, which are heated by steam to a temperature of about 90° of Fahrenheit. These bundles are there subdivided into "lifts," or quires, containing from fourteen to sixteen sheets; seven of these lifts, one after another, are rapidly placed upon the transverse end of a long-handled "peel," by which they are raised nearly to the ceiling, to be deposited across small wooden bars ready fixed to receive them, in which situation it is necessary they should remain at least twelve hours, in order that not only the paper, but the ink should be dried. In looking upward, therefore, the whole ceiling of the room appears as if an immense shower of snow had just suddenly been arrested in its descent from heaven. In the two rooms about four hundred reams can be dried in twenty-four hours.

When the operation of drying is completed, the "lifts" are rapidly pushed by the "peel" one above another (like cards which have overlapped) into a pack, and in these masses they are then lowered; and again placed in piles, each of which contains the same "signature," or, in other words, is formed of duplicates of the same sheet. A work, therefore, containing twenty-four sheets—marked or *signed* A, B, C, and so on, to Z—stands in twenty-four piles, all touching each other, and of which the height of course depends upon the number of copies composing the edition. A gang of sharp little boys of about twelve years of age, with naked arms, termed *gatherers*, following each other as closely as soldiers in file, march past these heaps, from every one of which they each abstract, in regular order for publication, a single sheet, which they deliver as a complete work to a "collator," whose duty it is rapidly to glance over the printed signature letters of each sheet, in order to satisfy himself that they follow each other in regular succession; and as soon as the signature letters have either by one or by repeated gatherings been all collected, they are, after being pressed, placed in piles about eleven feet high, composed of complete copies of the publication, which, having thus undergone the last process of the printing establishment, is ready for the hands of the binder.

The group of gathering-boys, whose "march of intellect" we have just described, usually perform per day a thousand journeys, each of which is on an average about fourteen yards. The quantity of paper

in the two drying-rooms amounts to about three thousand reams, each weighing about twenty-five pounds. The supply of white paper in store, kept in piles about twenty feet high, averages about seven thousand reams; the amount of paper printed every week and delivered for publication amounts to about fifteen hundred reams, (of five hundred sheets,) each of which averages in size three hundred and eighty-nine and three-eighths square inches. The supply, therefore, of white paper kept on hand, would, if laid down in a path of twenty-two and one quarter inches broad, extend twelve hundred and thirty miles; the quantity printed on both sides per week would form a path of the same breadth of two hundred and sixty-three miles in length.

The *ink* used in the course of a year amounts to about twelve thousand pounds.

The cost of the paper for the same space of time may be about 100,000*l.*; that of the ink exceeding 1500*l.*

For the Methodist Magazine and Quarterly Review.

HISTORY OF THE METHODIST EPISCOPAL CHURCH.

A History of the Methodist Episcopal Church. By NATHAN BANGS, D. D., Vol. III. *From the year* 1817 *to the year* 1828. Embellished with a Portrait of the Author. New-York: published by Mason and Lane. Pp. 471, 12mo.

OUR readers will be pleased to find that this important and elaborate work is verging so rapidly toward a consummation. About a year and a half have elapsed since the first volume was given to the public. This was in due time followed by a second, which, as well as the former, met with a reception which could not but be most cheering to the author and the publishers. And while the earlier volumes have secured general favor, and been read with interest, we can have no fears for the one which now demands our attention. The events which it records belong to the present generation, and a personal interest attaches to them. It will also be borne in mind that the period to which the third volume relates embraces the history of the various institutions of the church, such as missionary, tract, Sunday school, and Bible societies, and the interests of education. The author has prefixed the following "Notice to the reader:"—

"The favorable manner in which the first and second volumes of this History have been received, induces me to add a third, in the hope that it may increase the stock of useful information in reference to the work which God has wrought in this country by the instrumentality of the Methodist Episcopal Church.

"In the conclusion of the second volume it was remarked, that it was my intention, when the history was commenced, to bring it down near to the present time, in two volumes; but, as I proceeded in the work, it was found impracticable to fulfil this intention, without such an abridgment as would either compel me to omit some important transactions and edifying incidents, or so to shorten them as to render them uninstructive and uninteresting. I was therefore compelled, contrary to my first design, to close the second volume in the year 1816.

"That this alteration in the plan at first contemplated has been generally approved of, I have evidence from numerous testimonies. Indeed, the greatest fault I have heard, from those who are disposed to judge charitably of my work, has been, that it is not sufficiently particular, or that its details are not as numerous as is desired. This defect, however, if it be one, I am unable to remedy, as I have, with but few exceptions, wrought up all the materials within my reach, unless I were injudiciously to encumber the volume with irrelevant matter.

"The present volume, however, I consider rich in matter, particularly in relation to the doings of the General Conference, and to the enlargement of our work by means of our Missionary Society, and other auxiliary appliances. And I have endeavored to give such a detailed account of the origin, character, and progress of this society as will, if the history be continued on the same plan, supersede the necessity of a separate history of that institution. Indeed, this society, together with the tract, Sunday school, and education causes, is so interwoven in our general plan of operations, that a history of our Church would be quite imperfect which did not embrace a narrative of these things.

"It being desirable to have the alphabetical list of preachers unbroken, it has been thought advisable to transfer that list from the second to the third volume; and the more so as that volume is sufficiently large without it, containing, as it does, upward of four hundred pages.

"In adverting to this list I consider it proper to mention the following facts, as furnishing good reasons for an apology for any errors which have been or may be detected, in the spelling of names, dates, or otherwise.

"1. In regard to the *orthography* of proper names I have found insuperable difficulties. The same name I have in frequent instances found differently spelled in the printed Minutes even for the same year —one way perhaps when admitted on trial, and another in the stations—and then the next year differently from either of the two. In this confusion who is to decide which is right? It is true that some names, particularly those found in the sacred Scriptures—though these are by no means uniformly alike in their orthography in the Old and New Testaments, owing to the different usages of the Hebrew and Greek languages—and in the Greek and Latin classics, have a fixed orthography; but in most instances proper names are spelled as whim or fancy would dictate, some families, even of their own accord, either dropping or adding a letter or letters. And this confusion and difficulty exist in a peculiar degree in the United States, made up, as the citizens are, from almost every nation under heaven, and therefore having names, the orthography of which is peculiar to the several nations from which they came, or to the ancestors from whom they have descended. If any one can unravel this tangled skain, and teach us how to spell every proper name correctly, he will perform a task for which I confess myself inadequate. Or if any one will take the Minutes of our conferences and decide which of the varying orthographies of some names is the correct one, he shall receive my thanks, and will merit the thanks of all concerned. But as the secretaries of

the annual conferences, editors, and printers were not able to control this perplexing business at the times the Minutes were prepared and printed, I hope to be pardoned if I should fail to make every thing of this sort entirely accurate.

"2. But this is by no means the most serious difficulty which I have had to encounter. In several instances I have found preachers returned *located*, and in three instances *expelled*,* who were never admitted into full connection. Such names I have generally omitted altogether, as I have taken no account of mere probationers in the traveling ministry.

"3. In numerous instances I have found that certain preachers were *located, readmitted*, and then *located* again, *twice, thrice*, and even *four* times. In such cases I have, as far as I could ascertain the fact, fixed the date of their location the last time mentioned, with a view to give them credit for at least all the years they may have traveled. On this account, those who may compare the list in this volume—which has been thoroughly revised—with the one appended to the second, will find that several who were recorded as located before, or in the year 1816, are herein returned as having located at a later date, because they *re-entered* the traveling ministry, continued for a shorter or longer time, and then located *again*.

"4. In a few instances persons have been expelled by an annual conference, and afterward, on an appeal, restored by the General Conference. This may have led to some errors in these returns, though I trust but few.

"5. In some instances preachers were continued on trial for more than two years; and not adverting to that fact while preparing the list for the former volume, and taking their names as they stand recorded in answer to the question, 'Who are admitted into full connection?' such were returned as received a year later than was actually the case. So far as this fact has been ascertained, the correction has been made in the present list.

"6. In many cases it has been difficult to ascertain the *precise year* in which a preacher died. In the body of the History I have, in recording deaths, generally followed the order of the Minutes, and recorded them as having died in the course of the preceding year; but in the alphabetical list I have endeavored to ascertain the year in which each preacher died. As, however, some of the records are indefinite in this particular, I have been guided by the most probable conjecture. There are, however, I believe, but few cases of this character.

"When the reader duly considers these perplexing discrepances and defects, he will be prepared to make some allowance for the unavoidable errors which grow out of them; and the more so, when he considers that this History has been written by a hand equally fallible as those which prepared the authorized records.

"Some unintentional omissions of names in the former volume are supplied in this; and if others should be detected, as doubtless they will be, the correction will be made with the more pleasure, because it

* "In one instance I found a preacher returned *located* and *expelled* in the same year! In another, *located* in one year and *expelled* the next."

will add to the perfection of the work. The reader may rest assured, however, that no pains have been spared by either the author or printer to make every thing as accurate as possible; and hence, if errors are detected, he must attribute them to a want of ability, under the circumstances, to avoid them.

"To God, who alone is absolutely perfect, but whose boundless mercy inclines him to pardon the aberrations of his creatures, for the sake of his Son Jesus Christ, be ascribed the honor and glory for what he has done for this branch of his Church."

It has been sagaciously remarked, though perhaps without sufficient qualification, that there is no stronger proof of the excellence of any institution than the virulence with which it is assailed. Upon this principle it were easy to make out a strong case in favor of Wesleyan Methodism. It has been called to pass through every ordeal to which bigotry, ignorance, and jealousy could subject it. Ridicule, sneers, and sophistry have each been employed in turn. But no weapon formed against it has prospered. The History of the Methodist Episcopal Church is not silent on these points. And the present volume opens with a brief, but lucid exposition of the more important controversies in which the disciples of Mr. Wesley on both continents have been involved.

"As the Methodists increased in number and respectability, and their influence upon the public mind was proportionately augmented, other denominations began to awake from their slumber, to look about them for other means than those heretofore used for offensive warfare, as well as to defend themselves against the inroads which Methodism was making upon their congregations, and the impression it produced upon the public mind. For these 'circuit-riders' were no idle shepherds. They not only *rode* circuits, but they 'went everywhere preaching the kingdom of God,' breaking over parish lines, entering into every open door, and with a loud, distinct voice, proclaiming to all they could prevail on to hear them, that they must 'fear God and give glory to his name.' Hence the opposition to our distinctive doctrines and modes of procedure became more serious and systematical; our opponents began to feel the necessity of meeting us in the field of argument with more fairness; and instead of drawing ridiculous caricatures for the amusement of themselves and their readers, to state our doctrines as we hold them. This, we say, became necessary, for the eyes of the public were becoming somewhat enlightened in respect to what Wesleyan Methodists really believed and taught, and were thence led to hear, and read, and compare for themselves. The consequence was, that the offensive features of Calvinism were becoming more and more repulsive, and the creed by which its nominal followers were distinguished underwent some modifications, better suited, as was thought, to the temper of the times. Thus, instead of ascribing the final destinies of mankind to an omnipotent decree, the subtle distinction was introduced between the *natural* and *moral* abilities of men, making the latter the only potent barrier to the sinner's salvation. This theory, which for some time was confined to comparatively few, seems to have been an improvement upon President Edwards's system *On the Will*, and was invented by Dr. Hopkins, of Newport, R. I., and thenceforth called, by way

of distinction, *Hopkinsianism*. This, it was thought by many, would enable them to meet and obviate the objections which were brought against the doctrine of unconditional election and reprobation, by placing the criminality of all sinful actions in the perversity of the *human will*, called 'moral inability,' especially as they contended that the sinner possessed a '*natural ability*' to do all which God required. Hence the doctrine of eternal decrees, as taught by John Calvin, though still held in theory, was studiously kept out of sight by those who embraced these new views, and the theory of 'natural ability and moral inability' was substituted in its place.

"This subtle theory, however, by no means answered the proposed end. The Methodists still insisted that this 'natural ability,' however potent, could never overcome the efficient operation of an immutable decree, which had fixed the destinies of all mankind before the worlds were made—nor would the moral ability or inability *alter* that which had been made *unalterable* by the eternal fiat of the Almighty.

"These conflicting theories somewhat changed the points of controversy between the Calvinists and Arminians. While Wesley and Fletcher were compelled, from their position, to meet their antagonists on the old points of controversy which had been mooted in the Protestant world from the days of John Calvin, his system had now assumed, under the improving hands of some of his most distinguished followers, so many new traits, that new arguments of defense were called for by the advocates of universal atonement and conditional salvation. Under these circumstances, many, on both sides of these controverted points, thought it their duty to enter the field of theological discussion. This they did with all the ardor of new recruits. And among those who distinguished themselves in conducting this theological warfare, might be mentioned men who had grown gray in the cause of Christ, as well as others of younger years, whose youthful temperament may have betrayed them into a harshness of expression, on some occasions, incompatible with the meekness and soberness of the Christian minister—faults of human beings, for which the Christian system alone provides an adequate atonement and mode of forgiveness."

Our limits will not allow us to make such copious extracts on this and kindred topics as we could wish. To the volume itself we must refer the reader for more full satisfaction.

It accorded with the author's design to intersperse his History with occasional obituary notices of such as had distinguished themselves in the great work of "spreading Scripture holiness through the land." The present volume is peculiarly rich in this department. We have been particularly pleased with what we find recorded of Shadford, John Steward, Summerfield, and "Between-the-Logs," and their noble compeers. Of these, perhaps no one has won a more enviable or lasting distinction than the humble freed man of color—whose name is so intimately associated with the first aboriginal missions of the M. E. Church.

"In the contemplation of such a man, we cannot but admire the wisdom of God in the selection of means to accomplish his designs of mercy toward the outcasts of men. Born in humble life, destitute of

the advantages of education, unauthorized and unprotected by any body of Christians when he first entered upon his enterprise, influenced solely by the impulses of his own mind, produced, as he believed, and as the event proved, by the dictates of the Holy Spirit, Steward sets off on an errand of mercy to the wandering savages of the wilderness. Here he arrives, a stranger among a strange people, and opens his mission by a simple narration of the experience of divine grace upon his heart, and of the motives which prompted him to forsake home and kindred, and devote himself to their spiritual interests. Having gained their attention, he explains to them, in the simplest language of truth, the fundamental doctrines of Jesus Christ, contrasting them with the absurdities of heathenism and the nummeries of a corrupted form of Christianity.* No sooner does the word take effect, than a violent opposition arises against this humble and unpretending servant of Jesus Christ, which he meets with Christian courage, and bears with the fortitude of a well-trained soldier of the cross. By the strength of God resting upon him, he manfully buffets the storms of persecution which raged around him, and calmly guides his little bark over the threatening billows until it is conducted into a harbor of peace and safety. Seeking for the wisdom that cometh from above, he is enabled to unravel the sophistry of error, to refute the calumnies of falsehood, to silence the cavilings of captious witlings, and to establish firmly the truth as it is in Jesus. Did not God 'choose the weak things of the world to confound the things which are mighty?'

"Who does not look on with a trembling anxiety for the result, while the umpire was deliberating upon his fate, at that memorable time when he submitted his Bible and Hymn Book to the inspection of Mr. Walker, that he might determine whether or not they were genuine! And who can forbear participating in the general shout of exultation when the momentous question was decided in his favor! During these anxious moments the heart of Steward must have beat high amidst hopes and fears, while the fate of his mission apparently hung poised upon the decision of a question which involved the dearest interests of the nation for whose welfare he had risked his all. But the God whom he served pleaded his cause, silenced the clamor of his enemies, disappointed the machinations of the wicked, and gave a signal triumph to the virtues of honesty, simplicity, and godly sincerity."

The author adds in a note:—

"That the reader may understand the force of this allusion, the following incident is related. As Steward fearlessly denounced the absurdities of the Romish Church, and appealed to the Bible in support of his affirmations, those uninformed natives who had been instructed by Roman priests concluded that there must be a discrepance between his Bible and the one used by the priests. To decide this question it was mutually agreed by the parties to submit it to Mr. Walker, the sub-agent. On a day appointed for the examination, Steward and the adverse chiefs appeared before the chosen arbiter. A profound silence

* "The Wyandots had been taught, to some extent, the religion of the Roman Catholics."

reigned among the numerous spectators who had assembled to witness the scene. Mr. Walker carefully compared the two Bibles, and examined the hymns, each party looking on with intense anxiety for the result. At length the examination closed, and Mr. Walker declared to the assembly that the Bible used by Steward was genuine, and that the hymns breathed the spirit of true religion. During the whole transaction Steward sat with great tranquillity, eyeing the assembly with an affectionate solicitude, conscious that innocence and truth would gain the victory—and when it was declared, the countenances of the Christian party beamed with joy, and their souls exulted in God their Saviour—while their opposers stood rebuked and confounded.

"Though the assembly before whom Steward appeared in Upper Sandusky was less august and imposing than the one before whom Luther appeared at the Diet of Worms, yet the question to be decided at the former was no less momentous to the interests of Steward and his party than the one which hung suspended during the admirable address of Luther was to him and his party. While, therefore, we may contrast in our minds the two personages who had submitted their cause to the decisions of others, we may not unprofitably compare them as being analogous in their consequences to their respective nations. Luther, towering above his fellows in learning, in eloquence, in piety, and in evangelical knowledge, was pleading the cause of truth before one of the most august assemblies ever convened to decide the fate of an individual. Steward, unlettered, rude in speech, limited in knowledge, though humble and devout, was silently looking on while his fate hung suspended upon the decision of a single man. How striking the contrast! And yet how analogous the cause and its results! Luther, surrounded by princes, nobles, judges, bishops, and priests, awed by the presence of the emperor of all Germany and Spain combined, in one of the most magnificent cathedrals in the kingdom, stood firm in the strength of his God, and fearlessly advocated his cause in the face of that imposing array of civil and ecclesiastical authority which was leagued against him. Steward, on the contrary, accompanied by a few converted Indians, stood in the presence of the chiefs of the nation, most of whom had declared themselves adverse to his doctrines and measures, surrounded by an assemblage of rude barbarians in the rough cabin of an American Indian! Those Germans, however, who had embraced the principles of the Reformation were not more interested in the fate of Luther, than the trembling Indians who had embraced Christianity were for the result of the deliberations of Mr. Walker.

"But while Luther and his doctrines were condemned by a decree of the Diet of Worms, Steward was acquitted by the decision of the umpire to whom the question had been submitted. Luther, therefore, had to act in opposition to the highest authority of the empire, with the fulminating sentence of the pope ringing in his ears, while Steward went forth under the protection of the chief council of the nation, patronized by the Church of his choice, preaching Jesus and him crucified. Was not God's hand alike visible in each case? Nor was Steward more contemptible in the eyes of the pagan chieftains than Luther was in the estimation of the pope and his obsequious cardinals

and bishops. And perhaps the time may come when the name of JOHN STEWARD, as humble as were his claims in his lifetime, shall be held in as high estimation by the descendants of the converted Indians, as is that of MARTIN LUTHER by the church which bears his name. They both had faults, because they were both human beings; but let their faults be buried beneath the same turf which hides their moldering bodies from human view, while their spirits, alike indebted to the blood of the Lamb for their deliverance from the slavery of sin, shall shine amidst the heavens for ever and ever."

The period embraced in volume third, if any, might be remembered as the period of "secessions." The first two which we find detailed are those of the colored members in Philadelphia and New-York, resulting in the organization of African Methodist Episcopal Churches. This story is not without a wholesome moral, as may be seen by our author's concluding remarks upon the affair in New-York city:—

"One principal reason assigned by themselves for this separate organization was, that colored preachers were not recognized by our conferences as traveling preachers; and, therefore, however much a local preacher might labor in word and doctrine for the benefit of his colored brethren, he could neither exercise the functions of pastor in the governmental department, nor receive a pecuniary support for his services. To remedy this inconvenience, and remove the disability under which they labored in this respect, they withdrew from our pastoral oversight, established a conference of their own, and commenced the itinerant mode of preaching the gospel.

"By this secession we lost fourteen colored local preachers, and nine hundred and twenty-nine private members, including class-leaders, exhorters, and stewards. But though they thus 'went out from us,' they have never, I believe, manifested any rancorous or bitter spirit toward their old friends, but have cultivated a feeling of friendship and brotherly affection; and there is reason to believe that, though they may not have prospered in the same ratio in which they did before their separation, they have retained their piety and zeal, and have managed their affairs in an orderly manner.

"It is now (1839) twenty years since the secession took place, and the degree of their prosperity may be estimated from the following statement of their number of circuits and stations, preachers and members, taken from their Minutes for 1839.

"Circuits twenty-one; preachers thirty-two; members two thousand six hundred and eight. These circuits and stations are found in the states of New-Jersey, New-York, Connecticut, Rhode Island, and Massachusetts. In the city of New-York, where the secession originated, they have a membership of one thousand three hundred and twenty-five, making an increase of three hundred and ninety-six in twenty years, which is by no means in a ratio with their increase while they remained under the care of their white brethren. In the city of Boston, however, their success has been greater in proportion. In 1819 they had only thirty-three; but now, in 1839, they have one hundred and twenty-six.

"They will not allow any slaveholder to become or remain a member of their church.

"As the Methodist Episcopal Church never derived any temporal emolument from them, so we have sustained no other damage by the secession than what may arise from missing the opportunity of doing them all the good in our power as their pastors. And if a desire for independence on their part has deprived us of this opportunity, having done what we could as Christian ministers to prevent the rupture, I trust we shall be absolved from all blame, be the consequences what they may. We cannot do otherwise than wish them all spiritual and temporal blessings in Christ Jesus. Though formally separated from us in name, we still love them as our spiritual children, and stand ready to aid them, as far as we may, in extending the Redeemer's kingdom among men."

But the most interesting and instructive matter of this kind, relating to the Methodist Episcopal Church, is, no doubt, the secession of 1827–8, under the auspices of *soi-disant* "reformers." The history of this disaffection is given at full length in the volume before us, and we hope that it may afford a salutary lesson to such as may at any time be disposed to reiterate the senseless cry of "spiritual domination," and to organize a party against the church with as much assurance as if the absolute folly of such clamor had never been practically demonstrated. After noticing the nature of the proposed innovations in the present instance, and the *quietus* which they received from the General Conference of 1828, the historian remarks:—

"Some have expressed their surprise that the General Conference was so unwilling to yield to the *voice of the people!* The answer is, that the voice of the people was yielded to, so far as it could be heard and understood. It is believed that nine-tenths of our people throughout the United States, could they have been heard, were decidedly opposed to the innovations which were urged. They were not only contented with the present order of things, but they loved their institutions, venerated their ministers, and were astounded at the bold manner in which they were both assailed from the pulpit and the press. In resisting, therefore, the proposed changes, the conference believed it *went with*, and *not against*, the popular voice of the Church; and the result has proved that it was not in error; for it has been fully sustained in its course by the great body of preachers and people in all the annual conferences and throughout the entire Church; and it has, moreover, had the sanction of at least some of the 'Reformers' themselves, who have become convinced that they calculated on a higher state of individual and social perfection than they have found attainable, and that it is much easier to shake and uproot established institutions than it is to raise up and render permanent a new order of things—a truth which should teach all revolutionists the necessity of caution and moderation in their measures.

"It will be perceived that one of the resolutions in the above report proposed terms on which the expelled members might be restored to their former standing in the Church. It is not known, however, that any of them availed themselves of this privilege; but, on the contrary, a very considerable number, both in Baltimore and other places, withdrew from the Church, and put themselves under the wing of 'reform;' while a few,-who still proved refractory, in Cincinnati, Lynchburg, and some other places, were tried and expelled. The exact number

lost to the Church I have not been able to ascertain; but by turning to the Minutes of our conferences, and comparing the numbers for 1828 with those for 1829, I find the increase of members to be twenty-nine thousand three hundred and five, and of preachers one hundred and seventy-five; for 1830 the increase of members is twenty-eight thousand two hundred and fifty-seven, and of preachers eighty-three. And as this is quite equal to the usual increase from one year to another, the secession could not have included a great number of either members or preachers. In the cities of New-York, Philadelphia, Baltimore, Pittsburgh, and Cincinnati were found the greatest number of 'Reformers.' Here they organized churches and established congregations in conformity to their improved plan of procedure: but it is believed that in all these places their influence has been on the wane for some time, and that, while several have returned to the Church which they had left, others have become wearied and vexed with 'reform,' being convinced that they calculated too highly on the perfection of human nature not to be disappointed in their expectations.

"It seems right, therefore, that the reader may have an intelligent view of the whole matter, that he should be informed what their plans were, that he may perceive the improvements with which they designed to perfect the system adopted by the Methodist Episcopal Church. In the month of November of this year the 'Associated Methodist Churches' held a convention in the city of Baltimore, at which a provisional government was formed until a constitution and book of discipline could be prepared at a future convention. This convention assembled in the city of Baltimore on the second day of November, 1830, and was composed of an equal number of lay and clerical delegates from several parts of the Union, representing thirteen annual conferences, and continued its sessions until the twenty-third of the same month. The convention proceeded to the adoption of a 'constitution,' the first article of which fixed the title of the new 'Association' to be 'The Methodist Protestant Church,' and the whole community was divided into 'districts,' 'circuits,' and 'stations;'—the 'districts,' comprising the bounds of an annual conference, to be composed of an equal number of ordained itinerant ministers and delegates, elected either from the local preachers or lay members;—the General Conference was to consist of an equal number of ministers and laymen, to be elected by the annual conferences, and must assemble every seventh year for the transaction of business.

"The offices of bishop and presiding elder were abolished, and both the annual and General Conferences were to elect their presidents by ballot to preside over their deliberations; and the presidents of annual conferences were also to travel through their districts, to visit all the circuits and stations, and, as far as practicable, to be present at quarterly and camp meetings;—to ordain, assisted by two or more elders, such as might be duly recommended; to change preachers in the interval of conference, provided their consent be first obtained. The chief points, therefore, in which they differ from us are, that they have abolished episcopacy, and admit laymen to a participation of all the legislative and judicial departments of the government. Class, society, and quarterly meetings, annual and General Conferences, and an itinerant ministry, they have preserved. They also hold fast the fun-

damental doctrines of our Church and its moral discipline. The verbal alterations which they have introduced into some portions of the prayers, moral and prudential regulations, will not, it is believed, enhance their worth in the estimation of any sober and enlightened mind. This, however, may be more a matter of taste than of sound verbal criticism, as it is hardly to be supposed that judicious men would alter 'the form of sound words' merely for the sake of altering.

"Though a separate community was thus established, it was a considerable time before the agitations ceased. It was but natural for those who had withdrawn from the Church to attempt a justification of themselves before the public by assigning reasons for their proceedings, and by an effort to put their antagonists in the wrong. And as they had a periodical at their command, writers were not wanting to volunteer their services in defense of their measures, and in opposition to what they considered the objectionable features of the Methodist Episcopal Church. This called for defense on the part of those more immediately implicated by the writers in 'Mutual Rights.' And as Baltimore had been the chief seat of the controversy from the beginning, and as it was thought not advisable to make the columns of the Christian Advocate and Journal a medium for conducting the controversy, the brethren in that city established a weekly paper, called 'The Itinerant,' which was devoted especially to the vindication of the government, ministers, and usages of the Methodist Episcopal Church, containing, in the mean time, animadversions upon the newly constituted government, and a replication to the arguments of its advocates in its defense. Many very able pieces appeared from time to time in 'The Itinerant,' in defense of the proceedings of the authorities of the Church in the city of Baltimore, of the General Conference, and those annual conferences which had acted in the premises. These contributed greatly to settle the questions at issue on a just and firm basis, and to show that these things were susceptible of a Scriptural and rational defense.

"But the spirit of contention, which had long been impatient of control, at length became wearied, and the combatants gradually retired from the field of controversy, the Itinerant was discontinued, and the Christian Advocate and Journal, which had, indeed, said but little on the subject, proposed a truce, which seemed to be gladly accepted by the dissentient brethren, and they were left to try the strength of their newly formed system without farther molestation from their old brethren.

"On a review of these things, we find much to humble us, and yet much to excite our gratitude. In all struggles of this sort the spirits of men are apt to become less or more exasperated, brotherly love to be diminished, and a strife for the mastery too often usurps the place of a holy contention 'for the faith once delivered to the saints.' That the present discussion partook more or less of these common defects, on both sides, may be granted, without yielding one iota of the main principles for which we contend. Indeed, truth itself may sometimes have cause to blush for the imperfect and often rude manner in which its disciples attempt to vindicate its injured rights; while error may be defended by the wily arts of its advocates with an assumed meek-

ness and forbearance which may smooth over its rough edges by their ingenious sophistry so effectually as to beguile the simple hearted, until the serpent clasps them in its deceitful and relentless coils. But extricate yourself from its painful grasp, expose its serpentine course, and denounce, in just terms of reprobation, its delusive schemes, and it will throw off its disguise, and pour forth, in blustering terms, its denunciations against you, with a view to blacken your character, and render you odious in the estimation of the wise and good. It will then complain of that very injustice which it attempted to inflict on you, and will repel all complaints of its own unfairness by a repetition of its offensive epithets. Truth, however, has no need to resort to finesse, to intrigue, to epithets of abuse, in its own defense. Though it can never falsify its own principles, nor yield to the demands of error, either in complaisance to its antagonists or to soften the tones of honesty and uprightness with which it utters its sentiments, yet it seeks not to fortify its positions by a resort to the contemptible arts of sophistry, nor to silence its adversaries by a substitution of personal abuse for arguments. It expresses itself fearlessly and honestly, without disguise or apology, leaving the consequences to its sacred Author.

"How far these remarks may apply to those who engaged in the present contest I pretend not to determine. But whatever may have been the defects in the spirit and manner in which the controversy was conducted, we rejoice that it has so far terminated, and that we may now calmly review the past, may apologize for mistakes, forgive injuries, whether real or imaginary, and exercise a mutual spirit of forbearance toward each other. For whatever imperfections of human nature may have been exhibited on either side, we have just cause of humiliation; and while they teach us the infinite value of the atoning blood to cover all such aberrations, they furnish lessons of mutual forbearance and forgiveness.

"But while this humbling view of the subject deprives us of all just cause of boasting, we may, it is thought, perceive much in the result which should excite our gratitude. To the intelligent friends of our church organization, of our established and long continued usages and institutions, it gave an opportunity of examining their foundation, of testing their soundness and strength, and of defending them against their assailants. Having proved them susceptible of a Scriptural and rational vindication, we have reason to believe that they became not only better understood, but more highly appreciated and sincerely loved. Experience and practice having furnished us with those weapons of defense to which we might otherwise have remained strangers, we have learned the lessons of wisdom from the things we have been called to suffer, and an increased veneration for our cherished institutions has been the beneficial consequence. Greater peace and harmony within our borders succeeded to the storms of agitation and division. Our own Church organization and plans of procedure have been made to appear more excellent from contrasting them with those substituted by the seceding party; and so far as success may be relied upon as a test of the goodness and beneficial tendency of any system of operations, we have no temptation to forsake 'the old paths' for the purpose of following in the track of

those who have opened the untrodden way of 'reform,' or to be shaken by the strong 'protest' they have entered against our peculiar organization and manner of conducting our affairs.

"In narrating the facts in this perplexing case I have aimed at historical truth. In doing this I may have wounded the feelings of some who were the more immediate actors in the scenes which have passed before us. This, however, was very far from my intention. I have, indeed, labored most assiduously to present the facts in as inoffensive language as possible, consistently with the demands of impartial history, and therefore hope to escape the censure justly due to those who wilfully pervert the truth or misinterpret its language. Nor will I claim for myself any other apology for unintentional errors than fallible humanity has a right to exact from candid criticism. And now that the struggle is over, may we all, pursuing our respective modes of doing good, 'as far as possible, live peaceably with all men.'"

As an appendix to this volume will be found an alphabetical list "of all the preachers who have been received into full connection in the Methodist Episcopal Church to the year 1828, includihg those who came from Europe and returned, as well as those who remained in this country." This list includes *all* the preachers who had previous to 1828 belonged to the American itinerant connection; those who entered previous to 1784—the year from which the Methodist Episcopal Church dates—as well as those who entered afterward. The time of their location, withdrawal, expulsion, or decease, is also designated. The author has supplied a very copious table of contents, and it is but justice to the publishers to add, that the mechanical execution of the work is in the highest degree creditable to the great and growing establishment which they superintend.

It is to be hoped that the concluding volume or volumes of this work will be not long forthcoming. It is of course desirable that it should be completed by the same hand by which it has been brought down thus far—not only to preserve uniformity in the style and character, but because no other—we may be permitted to say—seems to possess such eminent qualifications for a task at once so perplexing and so urgent. In recounting the incidents of Methodism, no one more truly than the present historian can appropriate the classic phrase, *Quorum pars magna fui.*

From the Eclectic Review.

MEMOIRS OF ROBERT MORRISON, D. D.

Memoirs of the Life and Labors of Robert Morrison, D. D., F. R. S., M. R. A. S. Member of the Society Asiatique of Paris, &c. Compiled by his Widow, with Critical Notices of his Chinese Works. By Samuel Kidd. *And an Appendix containing Original Documents.* 2 vols. London: Longman and Co. 1839.

Recent circumstances have tended to force upon the English nation an acquaintance with the people of China. The enterprise of missionaries had led the way. Gutzlaff and Medhurst were useful

pioneers; and Davis has given, in popular form, what was known only to the scholar. The Catholic missionaries in former times, and in latter times, De Guignes and Goguet, Ramusat and Klaproth, had communicated to the savants of the continent what Sir George Staunton, Mr. Barrow, and Dr. Leyden laid before the wealthy and erudite of England. But except in libraries of the rich, or the halls of colleges, such works were inaccessible to the general reader; while the missionary character of Gutzlaff and Medhurst's writings may have attached to them the *patois* of the conventicle, or the savor of Methodism, in the esteem of the literary world. Biography has now, however, become the coadjutor of history; a sort of common stream in the field of knowledge. The memoirs of one who was the friend and correspondent of Sir. G. Staunton, and was well entitled to rank as the Anglo-Chinese lexicographer, will scarcely fail to give a diffusive interest to the affairs of China, and a desire for an acquaintance with the condition of her people.

We hail every symptom of a growing intercourse, or increasing sympathy, between the nations of the eastern and western hemispheres; yet we must not hastily conclude that our intelligence is correct, or that we are competent to form a just and satisfactory estimate of the character of the Chinese people. It will be necessary to travel among them without retinue, or guards, or official eclat; speaking their language without interpreters, reading their books without glossaries, and mingling in their domestic circles, with all varieties of rank and condition, before we can duly appreciate the character and genius of the people, or their position in the scale of nations. It is not otherwise that we can escape partiality or prejudice, or have a full and fair representation, in our estimate of so great an empire. "Novelty," it is said, "is sure either to magnify or diminish the objects with which it is associated;" and the sight of strange manners tempts the beholder either to despise them, because they differ from his own, or to regard them as incomparably superior. It is only by repeated investigations and comparisons, that even a patient student of human character will ascertain how far a first sight may have deceived, and how much must be blotted out.

Dr. Morrison, after almost thirty years' experience, and with no inclination to reproach the Chinese, represents them as "unfeeling, inhuman, and cruel," "dishonoring the seat of justice by magisterial commands to slap a witness's face till the cheek swells, the skin breaks and bleeds, or the teeth are knocked out of the jaw; and to lay upon the ground an accused person, whose guilt is unproved, to be flogged with a bamboo; while females are tortured, their fingers and ankles being squeezed till they confess." He speaks of their "superstition in visiting the sick and diseased with cruelty and outrage, as well as neglect; expelling them from their habitation, and excluding multitudes of lepers from the comforts of social intercourse, the means of recovery, and the opportunity of working for their bread." "The religious rites, &c., of the Chinese," he declares, "are ridiculous and cumbrous. They have in one street or another, and to one demon or another, perpetually, splendid illuminations, music, theatrical performances, in presence of their idols; repasts of fruits and wine, and cakes, and fowls, and roasted pigs, &c., placed before them, with the

burning of candles, small sticks, paper, and fire-works. I have seen them prostrate themselves to the full orbed moon, pour out libations and presents of fruit to her. The detail would be endless." He represents their conduct to strangers and visitors from other lands as exhibiting "the worst features of character and the lowest degree of civilization:" "the most debasing selfishness." So remiss in government, as not to "give the protection of laws, and so unjust, as to apply all law and power to ruin an accused stranger;" they carry on "real tyranny and oppression under the semblance of justice;" and "conceal a slow, grinding, and galling torture, under the guise of government;" unable to repress robberies, and the excursions of banditti, they insult visitors by styling them to "their face, barbarians, demons, official liars, and plunderers, rude brutes, and foreign devils." The miserable inefficiency of their police, or their destitution of all civic economy, often expose the lives and property of their people to destruction; they have exhibited at such times of privation and suffering "a character the very opposite of generous and disinterested; no aid has been afforded even to natives ruined by fire, selfishness restraining them from united efforts and partial sacrifices; but to Europeans burned out, and left houseless and fasting, none of the Hong merchants, who had often experienced their friendship, and had themselves escaped the fire, having houses and warehouses of their own still standing, volunteered a night's lodging, or a single meal. They were Fan-kwei, (foreign devils,) to whom it was left first to solicit assistance before it should be afforded, by the civilized Chinese." Vol. i, pp. 163, 164; vol. ii, pp. 7–39, of the Appendix.

To this people Dr. Morrison was the first Protestant missionary; and in this character was sent forth from British Christians when there were neither grammars nor lexicons suited to the English scholar, and when only fragments of a manuscript translation of the New Testament existed in the language of China. The youngest son of James Morrison, an industrious, pious, and honest tradesman, who had removed from Dunfermline, his native town, to Northumberland, his birth took place near Morpeth, in January, 1782: but the family went to reside in Newcastle in 1785, where the early years of young Morrison were spent. The subject of this memoir enjoyed the affectionate instruction of a maternal uncle in the pursuit of elementary learning; and was, by the catechetical exercises of their family pastor, the Rev. J. Hutton, led on in the study of the Scripture. Under the direction of this good man, the pupil exhibited an instance of persevering application which gave promise of future success. When in his thirteenth year, he repeated one evening the whole of the 119th Psalm, Scottish version. Describing the state of his mind when subdued to the power of divine truth, (about fifteen years of age,) he makes no display of a presumptuous or self-righteous spirit.

"I was much awakened to a sense of sin, though I cannot recollect any particular circumstance which led to it, unless it were that at that time I grew somewhat loose and profane; and more than once, being drawn aside by wicked company, (even at that early time of life,) I became intoxicated. Reflection upon my conduct became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal damnation. The

fear of death compassed me about, and I was led to cry mightily to God, that he would pardon my sin, that he would grant me an interest in the Saviour, and that he would renew me in the spirit of my mind. Sin became a burden. It was then that I experienced a change of life, and I trust a change of heart too. I broke off from my former careless companions, and gave myself to reading, to meditation, and to prayer. It pleased God to reveal his Son in me, and at that time I experienced much of 'the kindness of youth, and the love of espousals;' and though the first flash of affection wore off, I trust my love to, and knowledge of the Saviour, have increased." Vol. i, p. 53.

The early years of Robert Morrison were not passed in idleness or affluence. He wrought as his father's apprentice—when his hours of labor were often from six o'clock in the morning till eight at night. But even then he eagerly snatched hours before as well as after the time spent in daily work, for reading, meditation, and prayer. To secure a larger portion of quiet in his retirement, his bed was removed to the workshop, where he often pursued his studies till one or two o'clock in the morning. It is one of the latest associations recorded of his pious and tender mind, how much delight he thus enjoyed. With what genuine pleasure he seems to refer to this scene in one of his last letters!—

"For the fond recollections of our childhood do not depend upon the superiority of the place in which it was spent; nor even the circumstances of affluence or poverty. It is the time of life that gives the charm; whether riding on a five-bar gate or in a royal carriage. The happiest abode (so far as *house* goes) was my father's workshop, swept clean by my own hands of a Saturday evening, and dedicated to prayer and meditation on the Sunday. There was my bed, and there was my study. So I dare say my beloved son Robert," &c. Vol. ii, p. 523.

To add to his facilities for growing in knowledge, he contrived throughout the day, while his hands were busied in the labors of this life, to feed his mind by placing open before him the Bible, or some other book. His hours of recreation, which were not devoted to visits of mercy among the sick or ignorant, were spent in a little garden, which he had consecrated to study and devout communion. While he diligently occupied the hours of the sacred day in religious exercises, he gladly embraced seasons of Christian fellowship on week evenings, with others who were like-minded: their place of resort was his father's workshop. By a journal which he has left, we can mark the first cravings of his mind for knowledge. "I have adopted," he writes, "a number of studies—botany, and some other things; I do not know but it would be better to study my Bible." And again, "Much profit is to be had from reading the Scriptures at my work. O Lord, incline my heart to thy testimonies!" Owen's Life, Romaine's Sermons, Henry's Exposition, Mosheim's Ecclesiastical History, Marshall on Sanctification, Hervey's Works, and the Evangelical Magazine, were the frequent companions of his retirement.

"Friday, June 19, 1801. This day I entered with Mr. Laidler to learn Latin. I paid ten shillings and sixpence, the entrance money, and am to pay one guinea per quarter. I know not what may be

the end; God only knows. It is my desire, if he please to spare me in the world, to serve the gospel of Christ as he shall give opportunity. O Lord my God, my whole hope is in thee, and in thee alone. Lord, be merciful to me a sinner, through Christ my Saviour; and grant thy blessing with this attempt, if it please thee. Amen."

His biographer observes—

"It is plain from this extract that he now seriously contemplated the work of the ministry; and from what he subsequently stated, his eye was directed to the missionary service. He knew not how it was to be brought about, nor whether the object would ever be gained; but his heart was set upon it, and he gave himself to this course of study as a preliminary and preparatory step. The expense was to be saved out of his earnings; his manual labor, therefore, could not be diminished. Accordingly, he still went to work at six o'clock in the morning, and continued until the same hour, and not unfrequently to a later one in the evening. He attended Mr. Laidler between the hours of nine and ten in the morning, and redeemed from sleep the time that was necessary for carrying on his studies. His very meals were so arranged as to afford opportunity for study. As might be expected, his proficiency corresponded with his ardor and perseverance. His love of learning was great, and no difficulties could discourage him; but the love of souls was his grand motive." Vol. i, pp. 20, 21.

His tutor perceived the character of the pupil, and encouraged his desire for the ministry. Difficulties however for a while interposed.

After the death of his mother, who loved him so ardently as to be unable to anticipate his removal to a distant place, and to whom he was most fondly attached, he felt released from restraint, and cherished more ardently his desire for occupation in the work of the ministry. The following is his record for September 25, 1802:—

"This day I wrote to ——, desiring to know something respecting the Hoxton Academy. What shall I say on this day now closing? O Lord, pardon my sins, and make me thine in that day when thou makest up thy jewels; in that day when God shall judge the secrets of men by Jesus Christ. 'Have faith in Jehovah with thy whole mind, but lean not to thine own understanding.' 'In all thy ways acknowledge him, and he will direct thy paths,' &c."

On the 10th of January, 1803, the third day after his admission to the academy, now styled Highbury College, he thus writes his pious breathings:—

"I lament my coldness in spiritual things, and as, O heavenly Father, I have made an entrance on this work, namely, a design of preaching Christ to poor fallen sinners, and thou by thy good providence hast been pleased to ordain it thus, I desire to leave all things, that I may now devote my time and talents to this blessed work. I pray that I may be sensible of my own weakness, and fully aware of the necessity of thy presence and the teaching of thine Holy Spirit. O give me insight and discernment into the deceitfulness of my own heart; and impress upon mine own mind a feeling sense of the infinite weight and importance of those things which thou hast been pleased to reveal in thy blessed word. O may my heart tremble at thy word; and do thou make me fully sensible—make me to know and to

feel in my own mind a lively and affecting sense of thy goodness and of thy love, O God my Saviour. O God my Saviour, if I should ever venture—if ever I should be honored to open my mouth to speak forth thine 'unsearchable riches,' make me to know and apprehend thy worth in some measure. And, O! may I be able to show to my poor fellow sinners those things which thou mayest be pleased to show unto me. O endindle within me an ardent love of souls! Enable me to do all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. O Lord, I humbly desire, if thou seest meet to spare me, and to preserve me, to peruse and to meditate on thy word throughout. Lord, I desire to submit all my pursuits unto thee. Be with me for good, I humbly entreat thee. Amen." Vol. i, pp. 33, 34, 50, 51.

We have extracted these passages both to develop the character of Dr. Morrison's piety—the fervor of which continued throughout his whole career rather to increase than abate—and also to evince the basis of his future eminence and success as a scholar and as a missionary. The secret of his application, of his unswerving fidelity, his tenacity of purpose, and crowning triumphs in the achievement of his plans will be found in his devotedness to God, and his simple and disinterested consecration to the cause of Christ among the heathen. The work before us is replete with convincing proofs of holy and fervent zeal, of enlightened and spiritual enthusiasm, of prayerful and humble diligence in his great work, whether as a student of a pagan language, as a lexicographer of the most difficult of human tongues, as a translator of the sacred oracles, or as a preacher of the everlasting gospel of Jesus Christ. From some cause, we cannot tell what, we had been wont to contemplate Dr. Morrison, at a distance, as reserved, of a haughty carriage, and censorious disposition. That his isolated position in the field of missions, his solitary and often resisted intercourse with the jealous and haughty Chinese, and his connection with a dominant and arrogating monopoly, the East India Company, would have engendered within him a characteristic hauteur and a punctilious observance of etiquette, might have been deemed not unlikely; while a naturally independent and ingenuous mind, and his ability to act without being burdensome to the religious bodies with which he co-operated, might give his communications the aspect and tone of a counselor rather than of a dependent, of an equal rather than of a servant, and warrant him in a "parting memorial," to give cautions, and to speak not as one who held men's persons in admiration because of advantage; as a faithful friend and monitor rather than as a parasitical flatterer, or one who would prophesy smooth things. Yet we think none will peruse this affectionate record of his worth and labors without deriving the most favorable impression of Dr. Morrison's excellence, humility, and Christian integrity. The widow of the deceased has succeeded in developing her husband's character by a copious use of his own manuscripts. From his journals, and letters, and missionary documents, she has made him his own biographer. We have been admitted into the privacy of his heart; the confidential whisperings of his soul, in communion with God; and the ardent longings of his affection toward his kindred in correspondence or in diaries. These have, without violating propriety,

been made the medium of our intercourse, and we have had all the familiarity of a privileged person, till we can truly say, our intimacy has produced the most sincere friendship, unfeigned admiration, and a love to the man as a Christian, and to his work as the cause of God and truth.

The memoir presents voluminous materials chronologically arranged and connected by judicious and just observations. A severe critic would require greater condensation and less repetition; would reject not a few unimportant papers, and express only the substance of many others; and would have desired more information from the Chinese interpreter and secretary to the British factory at Canton, concerning the inhabitants, the religion, the manners and political relations of the people of China. Yet we have the highest satisfaction in commending the work, and applauding the affectionate solicitude which pervades it. The essay of Professor Kidd is the production of a thorough Chinese scholar, an able critic, and a discriminating judge. His description of the language and varied contents of Dr. Morrison's dictionary, his illustrations of the spirit and style of his Biblical translations, and his philosophical observations on the symbols of the Chinese, are of the greatest value. They lead us only to regret that a Christian linguist of such talents and attainments should have been unfitted by his too zealous discharge of missionary and collegiate duties at Malacca for a longer residence among the multitudes of Chinese, to whom his labors would have been of the greatest utility. Had the lives and co-operation of such men as Morrison, Milne, and Kidd, been prolonged, what might we not have anticipated in the work and service of the gospel among the people of China! At least so would short-sighted man think and say—but God giveth none account of his ways, while his thoughts are not as our thoughts, nor his ways as our ways; nevertheless, we may rest assured that he is righteous, and will ultimately justify himself. From this digression we return.

Dr. M. exerted himself not only as a student, in which character Dr. Payne represents him as "laboring literally night and day," that he might overtake his senior fellow students, but he also eagerly sought, and soon found opportunities to pursue his favorite work of visiting the sick poor. The future missionary preached his first sermon in St. Luke's workhouse, and in reference to it at a subsequent period, he said, "I remember shedding, in secret, tears of joy, when with feelings of deep responsibility I was sent for the first time to preach concerning Jesus to the poor people in Luke's workhouse." In similar engagements he found continued pleasure while he remained in England. But another sphere was gradually unfolding to the vision and aspirations of the student, and he committed his way to God in fervent prayer.

The workings of such a mind at a crisis like this, when clearly defined, are fitted both to instruct and please. Speaking of the time when the inclination was first cherished, and which afterward acquired such strength that he said, "I am afraid I should weep for the omission when about to die, should I shun the work," he states in a letter to Dr. Waugh:—

"It was then I formed the design of engaging as a missionary. I

can scarcely call it a design; it was only a wish—an ardent desire. I indulged it, though I saw no probability of ever having it fulfilled. I was then in an obscure situation, nearly three hundred miles from town, and had no one to encourage nor second me. For a long time I thought of it; the crying necessity for missionaries dwelt upon my mind; I prayed to the Lord to dispose me to that which was well pleasing in his sight, and, if agreeable to his will, to fulfil the desires of my heart. I conceived that nothing was to be done without learning; I therefore saved a little money from what my father gave me to pay a teacher of Latin, which I learned in the mornings before six o'clock, and in the evenings after seven or eight."

After his admission to Hoxton as a student, the intensity of his desire to become a messenger to the heathen increased.

"This was the burden of my prayer. I avowed this design to my friends. I knew nothing of a missionary academy. Since I came here I have had my thoughts less or more set upon the same subject: I hope it is of the Lord. I am stating these things, sir, not as if I were striving to gain a point, but as matters of fact, that you and the gentlemen of the committee may be better able to judge in this matter. I have at Hoxton prayed sometimes about it, conversed with a confidential fellow student on it, and often written to my friends in the country of it. The keenness with which I have followed my studies, and other causes, have often deadened my soul much to spiritual things; but when brought to my right mind again, the same ardent desire has returned to engage in this particular work. My affections are rarely so much carried out on the subject as formerly. I have lately thought of it, as it is likely I shall do when about to die. I conceive that my heart would then reproach me were I not to act as I now do. I am afraid I should sin were I to keep back. I do not consider it as good and laudable only, but as my duty." Vol. i, p. 54.

We do not wonder that the directors should have accepted his proffered services; or that when they had resolved to commence a mission to China, Dr. Bogue, his tutor, should have contemplated Morrison's appointment with fondness. But we admire the providence of God which overruled his own predilections. He writes to one of his friends, "I have had some thoughts of going into the interior of Africa, to Timbuctoo." He had indulged the idea of associating himself with Mungo Park, and forming an English settlement among the people of that neglected continent; but wisely he concluded: "I give up my concerns to the Lord. I hope he will open a door of useful missionary labor in some part of the world, and give me souls for my hire." The directors of the London Missionary Society adopted a resolution proposed by Joseph Hardcastle, Esq., and seconded by Joseph Reyner, Esq., to undertake a mission to China, with this specific object, "to acquire the Chinese language and translate the sacred Scriptures." For this purpose their agents were to go to China, and, if permitted, to remain quietly to acquire a knowledge of the language, and then proceed to the work of translation. Mr. Morrison was at once appointed—another gentleman was to have become his associate, but this arrangement failed. It was Morrison's "own deliberate conviction that his destination to China was in answer to prayer, for his expressed desire was, that God would station him in

that part of the missionary field where the difficulties were the greatest, and to all human appearance insurmountable. In this appointment he most cordially acquiesced, and from that time until the day of his death he had but one ruling object—the conversion of China to the faith of Jesus. Every thing he thought, and said, and did, henceforward tended, directly or indirectly, to the same end: and to this every personal gratification and advantage was cheerfully subordinated." His attention was at once and with singular perseverance directed to the acquisition of the Chinese language. A native of China was found in London: he possessed some education, but was of a proud and domineering character, obstinate, jealous, and averse from speaking on the things of God. His assistance was, however, secured, and Morrison obtained from Yong-Sam-Tak his first insight into the Chinese language. With patient submission to the caprices, and humoring, as far as he could, even the superstitions of the instructor, the scholar learned to write the characters on a plate of tin: and when he had acquired the mode of writing Chinese, and a degree of familiarity with the literary symbols, he commenced the transcription of a Chinese MS, which had been deposited in the British Museum, containing "a Harmony of the Gospels, the Acts of the Apostles, and all the Pauline Epistles, except that to the Hebrews." He also copied a MS. Latin and Chinese Dictionary, which was lent to him by the Royal Society. By indefatigable diligence he accomplished both these tasks in a few months. Referring to these patient efforts preparatory for his future work, Dr. Milne, a competent judge, says, "What was acquired of the language proved afterward of very trifling utility. The Dictionary and the Harmony were more useful. These were originally the work of some of the Romish missionaries in China. By what individuals, or at what time, these works were compiled, has not been ascertained, but providence preserved them to be useful, and the just merit of their authors will doubtless one day be reckoned to them."

Two circumstances are recorded by the biographer illustrative of Morrison's character and resources. One occurred in the British Museum, and the other in a merchant's counting-house at New-York. Mr. Butterworth related the former.

"It is now many years ago, that in visiting the library of the British Museum, I frequently saw a young man who appeared to be deeply occupied in his studies. The book he was reading was in a language and character totally unknown to me. My curiosity was awakened, and apologizing to him for the liberty I was taking, I ventured to ask what was the language that engaged so much of his attention? 'The Chinese,' he modestly replied. 'And do you understand the language?' I said. 'I am trying to understand it,' he added, 'but it is attended with singular difficulty.' 'And what may be your object in studying a language so proverbially difficult of attainment, and considered to be even insuperable to European talent and industry?' 'I can scarcely define my motives,' he remarked, 'all that I know is, that my mind is powerfully wrought upon by some strong and indescribable impulse, and if the language be capable of being surmounted by human zeal and perseverance, I mean to make the experiment. What may be the result time only can develop: I

have as yet no determinate object in contemplation beyond the acquisition of the language itself." Vol. ii, p. 279.

The American scene was of a different nature.

"'I cannot forget,' writes a friend of Morrison, 'the air of suppressed ridicule which lurked on the merchant's features, and in his speech and manner toward Morrison, whom he appeared to pity as a deluded enthusiast, while he could not but secretly respect his self-denial, devotion, courage, and enterprise. When all business matters were arranged, he turned about from his desk, and, with a sardonic grin, addressing Morrison, (whose countenance was a book wherein men might read strange things,) said, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire!" "No, sir," said Morrison, with more than his usual sternness, "I expect God will." We soon left the man of money, and descending to the wharf, took our last farewell of the future apostle of the Chinese, as he stepped into the stern sheets of a boat which was to carry him to the ship which lay off in the bay. He said little; he moved less; his imposing figure and solemn countenance were motionless as a statue; his mind was evidently full, too full for speech: his thoughts were with God, and he seemed regardless of all around him.'" Vol. i, pp. 136, 137.

British Christianity was so destitute of political influence till the year 1813, so paralytic in the senate and in chartered monopolies, and so dreaded in our colonies and foreign possessions, that the missionary societies could not send out their agents to India or China, except by the route of America. As Americans, or subjects of continental monarchs only, could English missionaries obtain a residence among the heathen millions in the east. No doubt this restriction operated beneficially, by an overruling Providence, on our American fellow Christians; but it remains a historical stigma on the reputation of British rulers. Mr. Morrison was thus compelled to sail in an American vessel, after a long and dangerous passage to New-York. The incidents recorded in his journal or letters during these voyages work up our sympathy and interest in this devoted man. They were also calculated still farther to prepare him for his critical situation, and the frequently perplexing position which he should occupy, as the *first Protestant* missionary to China. Exposed to shipwreck, destruction by fire, the perils of mutiny and piracy, and pursued by privateers; besides being shut up for two hundred days within the narrow limits of a ship's quarters, with men of various and uncongenial minds, Morrison had much to try his spirit, to show himself his own heart and character, and familiarize his thoughts with the peculiarities of his fellow men.

The following extracts from letters to Mr. Hardcastle will show the state of his mind when entering upon his labors among the Chinese:—

"By the good hand of God upon me, I am at length brought to the place whither your prayers and wishes have followed me. In one hundred and thirteen days from the time of leaving the coast of America, the ship *Trident* anchored in Macao Roads. In the Indian Ocean we experienced very heavy gales of wind. But the Lord on high is mightier than the noise of many waters, yea, than the mighty waves

of the sea. He brought us safely through. I have detailed in a diary the circumstances of the passage, and will forward it to Mr. Burder. Last Friday evening I went on shore at Macao, and unexpectedly found there Sir George S. Staunton, and also Mr. Chalmers. I waited on the latter next morning, and presented to him Mr. Cowie's letter of introduction. Mr. Chalmers said he wished me success with all his soul, 'but,' added he, 'the people of England have no idea of the difficulty of residing here, or of obtaining masters to teach.' He then mentioned the circumstance so generally known, that the Chinese are prohibited from teaching the language, and that under the penalty of death. However, he at last said, that he would converse with Mr. Roberts, chief of the English Factory, and also with Sir George. I then waited on Sir George, (Staunton,) and presented Sir Joseph Banks' letter. Sir George spoke likewise of the difficulty of the attempt; reminded me that the Company forbade any person to stay but on account of trade, but promised that he would do what was in his power. The residence at Macao is especially difficult, owing to the jealousy of the Romish bishop and priests."

Again—

"With respect to my continuance, which has hitherto been considered as almost impracticable, I have this to mention. I was about six weeks here before the English company came up to Canton from Macao. In that time I wrote down to Sir George Staunton and to Mr. Chalmers. Sir George, since his arrival at Canton, has introduced me to Mr. Roberts, who received me kindly, and politely invited me to dine with the gentlemen of the Factory. I still continue as an American. The utmost caution is requisite in making any public intimation of these things. . . . With respect to the language, I have been improving the time of my residence, in picking up the vulgar tongue, in which I am able, in common things, to talk to my boy, who has been my instructor; but he being from the country, has given me a very coarse pronunciation. The polite people of Canton say they cannot understand the country people and the crowd of Cooles (laborers) who are about. But I think it is affectation. There is a great difficulty that now occurs to me. Neither the Mandarin tongue nor fine writing is understood by the great bulk of the people. The number of poor people is immense; and the poor must have the gospel preached to them. Sir George Staunton proposes to introduce me to Abel Yun, a Roman Catholic Chinese from Peking, as an instructor. Abel, at present, does business for the missionaries, and has some oversight of the Christians in the city and suburbs of Canton, who, according to Le Seensang, amount to about three thousand. All that he will be able to teach will be the pronunciation of the Mandarin tongue, which is common to the province where he was born. The son of Le Seensang will, I believe, aid me in the Canton dialect and the character. He also is a professing Christian." "I am translating the Latin-Chinese Dictionary which I brought out with me, adding the characters that occur in Kang-he's Tsze-teen, or Chinese Dictionary. My copy, and perhaps all those in Europe, contains only the words which are found in an old Chinese Dictionary in fourteen volumes compiled by Tartars, and which is now in disuse. The new

Dictionary which I mention above is in thirty-two volumes, and contains all the Chinese characters." "Farewell, dear sir; cease not to regard the lamentable situation of the millions of Chinese unacquainted with our Lord Jesus. Continue to feel for them—to pray in their behalf—to spend and be spent in their service, O British Christians. From China, will those ready to perish, saved by your instrumentality, rise up to bless you."

Ten days later, in a postscript to the same letter, he added:—

"I cannot refrain from inserting, that I have now the assistance of Chinese Christians of the Romish Church. They are much more ready to communicate what they do know than any of the heathen that I have seen. Yong-Sam is polite and respectful, coming sometimes to have letters on business, which he attempts to write, corrected; but he does not show any disposition to communicate a single sentence of the Chinese. I do not formally ask him to do it. There are two Chinese who I hope will be useful to me; at present, however, they are not so. The name of one is Le Seensang. He possesses considerable knowledge of the Chinese, writes an excellent hand, and having obtained one degree as a man of letters, is not so afraid as some of the trades-people are. The other person, Abel Yun, was sent to me by Sir George Staunton. Abel is here the agent of the missionaries of Peking, a native of Shan-si, where the Mandarin language is generally spoken. A great part of his life (he is now about thirty years of age) has been spent with the missionaries at Peking. They have taught him the Latin language, which he speaks fluently. He came to me to-day, accompanied by another Christian. Being the Lord's day I could not receive instruction from him. The Vulgate translation of the Scriptures was lying on my table. On his looking at it, we entered into conversation respecting its contents. I turned to the fourth commandment, in Exodus, and to the closing verse of the fifty-eighth chapter of Isaiah. He read them, explained them to his Chinese friend, and, if I understood him rightly, said he had hitherto erred respecting the sabbath," &c. Vol. i, pp. 157–168.

His success in acquiring the language is testified by his voluminous labors, by scholars of the greatest celebrity, and by the gentlemen of the Factory in literary and official communications. The members of the select committee at Canton, who may be represented as the company's local government, declared that Dr. Morrison had held his situation in their establishment with eminent advantage to the interests of the company, and expressed the strong sense which they entertained of the importance of his services, and of the perfect satisfaction which they had derived from his abilities and general deportment during his residence in the country, and his service of sixteen years. Sir George Staunton pointed out to Lord Napier that the most satisfactory circumstance connected with his new position as British representative at Canton was the assurance of having the able assistance of Dr. Morrison. And Lord Glenelg, on the part of the government, told Charles Majoribanks, Esq., that they "would be too anxious to avail themselves of Dr. Morrison's services," not to do all they could to secure them.

On proceeding to China, Dr. Morrison was empowered to draw on

the funds of the society for his support; but as soon as he was enabled, and he eagerly prepared himself for this end, he relieved the society of his support, and repayed the liberality of the Christian community, by a generous consecration of his own substance to the cause to which he had dedicated himself. His exertions for the Anglo-Chinese College at Malacca, and the Singapore Institution, are not to be placed merely in the light of liberal sacrifices to the cause of benevolence, when he devoted several thousand pounds for their consolidation and support. In these proceedings he evinced the views of an enlightened mind; and his readiness to sustain such measures as his judgment approved, in the work of Christian missions to heathen lands. He wished to exalt and dignify the character of the missionary, and to render his labors and sacrifices efficient for their object.

Dr. Morrison's opinions on this subject deserve serious consideration:—

"My opinions," he says, "are greatly in favor of a missionary community, consisting not only of preachers, but also of men having much leisure to write Christian books; of catechists, schoolmasters, and schoolmistresses: and perhaps it would we well to have some brethren to attend only to secular management, under the direction of the seniors of the community. At present in every station we are too few to do well the many things we have to do. A missionary to China, whose duty it is to preach, and teach, and write, requires at first, and indeed always, considerable leisure to devote to these objects, to give himself to prayer and to the ministry of the word. It should never be forgotten that the study of the pagan languages, their literature, opinions, prejudices, &c., requires much time; and while the acquisition of these is necessary to a moral teacher, they do not instruct him in any thing truly valuable *per se*. Now if in addition to these pagan studies, the daily management of the detail of occurrences in a missionary establishment, and the conducting of an extensive correspondence, be imposed on an individual, his time and strength will be inadequate. Something must be neglected, or he will wear away with services too heavy for him. Therefore missionaries—ministers of religion in foreign lands—require Christian brethren to assist them, who will preserve unity of design and operation. With such tempers and principles, there are many pious persons in the United Kingdom who would be of incalculable value in a missionary establishment, by attending daily to the secular occurrences, which they could manage as well as the minister himself. When missionaries went to itinerate, those persons at home could be confided in to preserve order; in case of temporary sickness, prevent affairs going wrong; and, in case of death, would be a sort of *locum tenentes* till supplies came. . . . . From thence (the missionary head quarters) the young men could go to itinerate and ex lore new regions, which duties might occupy a few months, or a year, or two or three years; and when the itinerant laborer returned, another could go forth for a while. The missionary community should consist of persons of both sexes, possessing different qualifications, and places, and duties in it. To assist the pagan females to understand the doctrines of the gospel, Christian females are essential; but missionaries' wives, who are mothers as soon as they arrive in heathen lands, are seldom in sufficient

health, nor have sufficient leisure to qualify themselves. Pious young women to acquire the pagan language, and teach girls and grown women, would be very useful. The itinerant brethren above alluded to could be accompanied by serious natives who had been educated in the college; and thus would be united the understanding and firmness of the European Christian, with the facility of expression and perception of prejudices, objections, &c., of the natives. While I humbly submit these considerations to you, I by no means forget that the Lord hath said, 'Cursed is he that trusteth in man,' instead of trusting in God, 'whose eyes run to and fro through the whole earth, to show himself strong in behalf of those whose hearts are perfect,' or complete in their dependence on him. Heaven's sun and showers the husbandman must have; still he ought to study the best mode of culture." Vol. ii, pp. 219–221.

The energy with which Dr. Morrison applied himself as a Chinese student, the unshrinking toil with which he endured the drudgery, and the perseverance with which he submitted to sacrifices and privations called for by his peculiar position and object, are above all praise. He conformed to Chinese customs, and became all things to the people among whom he was placed; he fed in the manner and on the diet of the Chinese; he clothed himself in their mode of attire, and shut himself up in seclusion or confined himself as a prisoner in a cellar, that he might be permitted fully to learn the language, or be able to disarm their prejudices. His well-meant efforts were indeed illusory and disapproved by his more mature judgment, yet they show with what zeal he pursued the one object of his life. When he wore the Chinese pigtail, and suffered his nails to grow like birds' claws; when he eat his food with chop-sticks, and confined himself to Chinese intercourse, he evinced a resolution which would be daunted by no difficulties, which no failures could subdue. He was equal to the Herculean task he had undertaken, and he accomplished it beyond his most sanguine expectations.

The analysis of his literary labors by Professor Kidd does full justice to the indefatigable assiduity, talent, and success which distinguished his progress, and will sustain the reputation of this first Chinese scholar. A dictionary of six quarto volumes, laying open the mysteries, the government, character, and literature of that jealous and boastful empire, and serving as a key to every future scholar who may wish to explore the language, required no ordinary patience and resolution in one who at first dared not openly employ a teacher of the strange language, or an assistant in the compilations which were necessary to render the work complete. Dr. Morrison became a Chinese linguist in the most comprehensive sense—he spoke the language with the facility of a native, and wrote it with the purity of their best scholars. His Grammar and other works would have sufficed to rank him foremost in the list of philologists; but his translations of the Sacred Record have sunk the reputation of all his other subordinate works. He lived to see these completed, and the inspired volumes in extensive circulation among the people.

In 1807 Dr. Morrison arrived at Canton. The progress of his labors brought within one view will enable the reader to judge of his zealous application. He was regarded by the East India Company's

Chinese authorities as competent to act as their translator and interpreter in 1809. He had finished his Grammar during 1811; but, though adopted by the Company's servants, and ordered for publication by the Bengal government, it was not printed (at the Serampore mission press) till 1815. In the year which followed the completion of his Grammar, he finished a volume of Dialogues, as elementary to a study of Chinese. In the same year (1812) his Dictionary was so far advanced that the Factory at Canton recommended the directors of the Company to publish it at their cost; soon after which a printer was sent from England to Macao to conduct the printing of the work; the symbolical alphabet and colloquial parts of which were completed after fourteen years' continued application. The translation of the sacred volume occupied his unwearied attention; and parts were printed from time to time as he could revise the portions found in MS. before he left England, or as he accomplished original translations of other sections. He completed his translation of Genesis in 1814, and the whole Bible was translated between him and Dr. Milne in 1820; but the printing was completed only in the year 1824. The first instance of professed conversion occurred in 1814. Dr. Milne had joined Morrison in 1812, and was able to continue only for a few months at Canton. Malacca was chosen as a station in 1814, and Milne agreed to make it the head quarters of the Ultra Ganges mission, in co-operation with Dr. Morrison. The missionary efforts of Morrison, his translation of the Scriptures, and the circulation of some religious tracts, excited the fear of the East India Company—they therefore ordered their Factory servants to dismiss him from their employment. His aid, however, was so valued by the local authorities that they postponed, and ultimately disobeyed this order. This led him to think more deliberately of the facilities of Malacca, and to propose that it should be rendered a collegiate establishment. The object contemplated was carried into effect between 1818 and 1820. Dr. Morrison gave £6,500 to secure its foundation, and used his influence so as to procure £100 annually from the government, as well as private contributions for its maintenance. The earl of Amherst was sent as ambassador from the prince regent in 1816 to the emperor of China; when Dr. Morrison was required to accompany the embassy, and wrote a graphic description of the affair. In the year 1823 he joined with Sir Stamford Raffles in founding the Singapore Institution, to which he became a liberal donor; the object, however, was not realized, and the proposed junction with it of the Malacca Anglo-Chinese College did not occur. In the following year he embarked for England, and exerted himself with great zeal to secure co-operation for the Anglo-Chinese mission. The Language Institution was commenced, and he gave lectures on Chinese within its walls. He had proposed that his library of more than two thousand Chinese works should have enriched this philological establishment. Its failure frustrated his plans; and the library is consequently now deposited in London University College.

Dr. Morrison bore up under the pressure of his numerous engagements as a lexicographer, interpreter, translator, and missionary, without much apparent decay of natural strength. But he suffered many domestic trials; his first wife was often an invalid, in severe affliction, and after a protracted stay in Britain was cut off within a

few months of her return to China; besides which he lost several children. His second wife, whom he married during his visit to England, survives him; but was compelled to return to England, and was far distant from him when he most needed her consolation—he died without hearing of her arrival in her native land. A strong and generous affection, a cordial and reciprocal esteem, subsisted between Morrison and Milne, and the death of the latter was long mourned by his elder colleague. Morrison, with a noble generosity, adopted one of Milne's sons as his own. Dr. Morrison's eldest son has succeeded his father in the service of the government, and we should hope will deem it his honor and duty to tread in the steps of "the first Protestant missionary to China." Other members of the same family remain as objects of Christian sympathy for the friends of missions.

Dr. Morrison had repeatedly encountered the hostile and monopolizing spirit of a Church establishment even on the shores of China. The Portuguese hierarchy at Macao opposed him, and were so far successful as to obtain an interdict against his employment of the press. The intolerance of Anglican episcopacy prevented him from regularly officiating among the servants of the Factory; while we have seen the Company taking alarm at his circulation of the word of eternal life. He continued, however, to receive all that came unto him in his own hired house. He labored and prayed for the instruction and conversion of a small congregation of Chinese who waited upon his ministry. Several of these, there is reason to believe, were savingly turned to the true God; and some of them were employed as heralds of gospel truth to their countrymen. Morrison sought to enlarge and confirm their views of divine revelation, and to qualify them to instruct others in those doctrines by which they had themselves been made wise unto salvation. He had begun, at an early period of his career, a work in the form of "Notes on the Holy Scripture," to secure domestic instruction to such as had not the privilege of oral or pulpit ministrations. With increasing interest and great zeal he continued to compose these "Notes" as means of improvement, that they might be a legacy to the church in China. He completed his "Domestic Instructor" in four volumes, and gave £200 for its publication.

"He continued, as usual, his public English service on the sabbath mornings; (including in it parts of the Church of England prayers;) and knowing that many of the foreign residents and visitors spent the evening of that day in what are called innocent recreations, he made several attempts, in this, as well as in past seasons, to induce them to spend an hour in a more rational and profitable manner, by giving an evening lecture; there being service only once a day at the Episcopal chapel. Strangers to Dr. Morrison's habits, who occasionally attended these devotional exercises, were surprised at the mental and bodily fatigue he seemed capable of enduring; especially upon finding the English service was immediately succeeded by one for the natives; this was intimated by the sound of voices singing the praises of God—a devotional exercise in which he took peculiar delight, and which he never omitted, although he often had to complain of not being assisted in it by his congregation."

The intervals were spent as a father of a family would wish to employ his hours of recreation, with his children. The following domestic portraiture is extremely pleasing, and has been drawn with graphic simplicity:—

"His usual resort was a retired terrace in the front of his residence, beyond which lay the bay of Macao, encircled by barren hills; the terrace was shaded by beautiful flowering shrubs, and bordered with European plants and flowers. Here generally accompanied by the whole of his family, the little ones on his knees, or, according to Asiatic custom, sitting on mats spread on the grass, with their attendants of various nations, Chinese, Portuguese, and Caffres, and a favorite Newfoundland dog invariably making one of the group, might be seen the beloved subject of this narrative, whose presence diffused general happiness throughout that favored circle. Often, while viewing with benignant complacency the interesting scene thus feebly depicted, he would express the pleasure it afforded him, and his grateful sense of the mercies and blessings he enjoyed; yet reflecting on the uncertain tenure by which all earthly good is held, he would frequently add, 'But I rejoice with trembling.' Such simple pleasures as those by which he was surrounded, Dr. Morrison enjoyed in a high degree; yet his taste for them was never gratified at the expense of more serious duties; therefore sacred music, conversation, or the contemplation of the beauties of nature, was by him only indulged in occasionally as a relaxation from intense study. Often at the close of a day such as above described, when he must have suffered extreme weariness from five or six hours' standing and speaking, his general reply to inquiries—if he did not feel very tired? was, 'Yes, love, tired *in* my work, but not *of* it—I delight in the work.' Although at these seasons the thermometer usually ranged from 86° to 92° in the shade, it is remarkable that Dr. Morrison never experienced on the following day any of the lassitude or languor which many complain of after long public speaking.

"However, for some time past, Dr. Morrison became sensible of a diminution of strength, accompanied by distressing restlessness in the early part of the night, and toward morning a sensation of weight at the top of the head, which obliged him to rise generally at four o'clock; but as he retained his usual appearance of health, and continued to write and study without seeming to suffer much inconvenience during the day, these symptoms were attributed to the effect of incessant mental labor without sufficient bodily exercise to counteract it; and it was not till the summer advanced, and the heat became intense, that any serious cause for alarm was manifested; but then loss of appetite, with pain in his right side and great prostration of strength, indicated the necessity, which before Dr. Morrison would not admit, for obtaining medical advice; and Mr. Colledge, the senior surgeon of the establishment, was therefore consulted." Vol. ii, pp. 483–486.

The treatment adopted afforded temporary relief, but his symptoms were misapprehended, and he received advice as for a liver complaint. His family sailed for England while he was yet an invalid, but as it was hoped convalescent. The following is one of the last memoranda of his journal:—

"Canton, July 25, (1834.) On Wednesday morning I embarked at Macao with Lord Napier and others, on board the 'Andromache,' Captain Chads; and this morning about three o'clock I arrived at Canton, in Captain Niesh's boat. My feeble state of health, the heat of the weather, and a headache into the bargain, made the journey extremely uncomfortable. To-day I have been very low. I thought I must give up the king's service from entire inability to bear the fatigue of it in Canton. God help me, my dear love. I will do nothing rashly. But in walking through the hot sun to-day from this house to the Company's, where Lord Napier is, I was like to drop in the streets, and have been groaning on my couch ever since—being now past eight in the evening. O, that I may have cheering accounts from you soon! Good night, my beloved wife! O! my beloved children! God be with you all!" Vol. ii, p. 528.

Dr. Morrison had written in his journal on his voyage homeward, December 7th, 1823, "I have some misgivings or apprehensions, that I may not live to return, and be buried in China." God was better to him than his fears. He was spared to return and labor; and now the closing scene was to fulfil his desires. On the 30th of July he was no longer able to record his own expressions. His son with great feeling and tenderness watched by the bedside; and when the last moment of suffering had passed, recounted the circumstances attending the dissolution of a beloved father.

"Friday, 1st of August," the bereaved youth thus writes, "Lord, have mercy upon us! Be thou a supporter and helper to us! Let us not repine or murmur; but rather rejoice that the dear, dear sufferer was removed from the evil to come; that he has found rest in thee! The night was now advanced—so also was the night of affliction. He was in the dark valley of the shadow of death—but he was about to emerge into the unspeakable brightness of heavenly glory, in the presence of God and our Saviour. The exhausted body now rapidly sunk: cold and pale was that cheek which till then had retained the appearance of health. I can say no more—it is as a dream—but mortal shall put on immortality," &c.

We shall close our extracts by one other brief portion—the testimony of the Rev. Edwin Stevens, of the manner in which Dr. Morrison was called away to his reward:—

"Our departed friend fell suddenly from our sight. In the afternoon of his death I was with him some time; and though weak, he could walk into another room, talk feebly, and unite in supplicating the divine mercy. He said that he thought his life was in danger: but I did not, and I think he did not anticipate so *speedy* a change. I sat down by him, and he repeated many passages of Scripture, which he revolved in his mind continually: 'I will never leave thee, nor forsake thee.' 'We have a house not made with hands, eternal in the heavens;' and such like. He then prayed aloud for all of us, if he should be taken away; that 'God would be merciful to Eliza and the dear children, and bless them with his protection and guardian care.' He prayed that the Lord would sustain him, and forsake him not in his feebleness. He prayed for the Chinese mission—that grace and peace might rest upon all the laborers. And having said these things, he laid down to rest. He was to have a sick certificate, and

I was to go down with him to Macao; but how affecting! that night he was released from sickness and suffering, and we went with him to Macao indeed; but it was only his dead body that went, for God had taken the spirit. We buried him beside his former wife; there will the Lord's beloved sleep till the day of resurrection. Dear John M. was with us, and felt the supporting hand of his father's God in all these trying scenes."

It may seem to some of our readers, that rather than a critical analysis of the work under review, we have presented an abridgment of Dr. Morrison's biography; and, instead of strictures on the style and workmanship of the author, we have been drawn out in a celebration of the virtues and achievements of the first Protestant missionary to China. We confess we have been influenced by a desire to pay a tribute to the exalted worth and distinguished and consecrated talents of Dr. Morrison, more than to provide an elaborate essay on missions, or the claims of the heathen. It has been our aim to develop the character and progress of a faithful missionary rather than to measure his attainments by the standard of other men; or compare his eminent and successful labors with the efforts of other illustrious ornaments of the church. Dr. Morrison, as distinguished by the grace of God, has been our subject, without any desire to magnify his name at the expense of his early colleague, or to disparage the great talents and versatile abilities of Dr. Marshman, who seems to have been regarded as his rival in the beginning of their devoted and honored course. There is room for them all to shine in the brightness of the kingdom; and in the glorious circuit in which they are made to revolve, as separate stars for ever and ever, they have sphere enough without marring their harmony or disturbing their order. They have now no unholy ambition, no jarring interests, or jealous rivalry, if ever such infirmities encompassed them here. Nor have they any controversy about that language in which the song of Moses and the Lamb should be sung, or those distinctions by which his sanctified ones shall be known as redeemed out of every kindred, and nation, and people, and tongue. They fear not how large will be the several shares of glory, honor, and immortality, which their blessed God will assign them, when he shall come in the glory of his holy angels. They knew in whom they had believed, and, as they were persuaded, so has it been proved, that he was able to keep that which they had committed unto him until the great day. And as in their Father's house there are many mansions, and they each one meet with his Lord; so in the church upon earth and in the thrones, which may be set for them who have suffered for the word of God and the witness of Jesus, there will be found places for them all, to live and reign with Him who shall sit on his throne King of kings and Lord of lords.

For the Methodist Magazine and Quarterly Review.

BIOGRAPHY OF THE REV. DUDLEY WOODBRIDGE, A. M.,

Of the Ohio Annual Conference.

"I come to bury Cesar: not to praise him."

If the sentiment contained in this remark were to govern the eulogists of the departed, we should not be pained with that fulsome flattery which is so lavishingly bestowed upon the subjects of obituary notices in general. The custom of bestowing such undue praise upon the dead has, perhaps, acquired a harmlessness from the circumstance of its general prevalence in all ages. Both Christians and heathen seem instinctively to engage in its practice. The language of the inspired proverbialist we find to be in accordance with this general sentiment: "A good name is better than precious ointment, and the day of one's death better than the day of their birth." The remark made by a judicious observer of human nature, "The good that men do lives after them, while the evil is oft interred with them," is exceedingly illustrative of the fact, that there is an inherent disposition in the mass of mankind to award praise to the dead. This, abstractly considered, should not be deemed a fault, but should rather be recognized as a redeeming trait in the human character, which seems to have survived the ruins of the fall. One can scarcely be found so reckless and abandoned as sacrilegiously to break in upon the silence of the sepulchre and disturb the repose of the dead. Death puts an end to animosities and envies, while the faults and frailties of the deceased are generally buried with them in the grave of forgetfulness.

Thus we see that in most biographies, to gloss the character of those who are the subjects of them, and carefully to screen from the public eye every fault of their lives, are the most important, and sometimes the most difficult of the biographer's labors. How very different this from the course pursued by Scripture biographers. There we find histories of human character the most faithfully delineated, while the faults and crimes of those whose general character it pleased the Almighty to contemplate are made to stand out in bold relief upon the sacred page, unmitigated and unglossed. Shipwrecks of moral character, which occurred in the days of inspiration, were made known by God's amanuenses, and the rocks on which they split are so graphically described, that like beacons, they loom upon the fitful surges of life, to warn of danger and point to safety. If the biography of an individual be deemed worthy of publication, we think it should consist of an impartial narrative, exhibiting an unvarnished statement of facts, like the histories given of men in the Bible—"true to the life"—proving thereby of great utility to surviving friends and the community in general.

The above remarks are not made for the purpose of preparing the mind of the reader for the delineation of a character in which there are many unpleasant features and unamiable traits. Nothing of this kind need be anticipated. The character of the subject of this brief memoir was most amiable. Of him it may with peculiar propriety be said,—

"None knew him but to love him;
None loved him but to praise."

The language of the youthful Spencer's biographer is quite appropriate, and applicable to the subject of our memoir: "The recollection of departed excellence, which a long series of years had developed and matured, is mingled with a melancholy feeling, and not unfrequently excites the tribute of a tear; but the individual who erects a monument to friendship, genius, usefulness, and piety, prematurely wrapt in the oblivion of the tomb, must necessarily prosecute his mournful work with trembling hands and with a bleeding heart." Thus with mournful pleasure do we sketch the rude outline of one of the loveliest and most perfect moral characters of the present age. In confirmation of what we have said with regard to the subject of our remarks, it was observed by one who was intimately acquainted with him, almost from childhood, that "if ever he did for a moment step aside from the path of virtue, so light and noiseless were his steps, that the foot-print never was seen—the foot-fall never heard."

Dudley Woodbridge was the eldest son of Dudley Woodbridge, Esq., of Marietta, Ohio. He was born the 16th of July, 1813. His parents are members of the Presbyterian Church, beloved and respected by all who have the happiness of being acquainted with them, and it was doubtless owing, in a great measure, to their pious example, instructions, prayers, and admonitions, that young Dudley was so early in life initiated into the kingdom of Christ. He was not only blest with religious training, but the temporal circumstances of his father were such that nothing was spared to bestow upon him all the advantages of a thorough education. Accordingly, at quite an early age he was sent to the Ohio University, Athens.

It is a remarkable fact, that, although at this time this institution received its endowment from the state, the faculty were nearly all Presbyterians; and all the students were required to attend meeting regularly at the Presbyterian Church. All this, of course, was in harmony with the predilections of young Dudley. The doctrines and usages of Methodism under these circumstances could be but little known by the students; but we have reason to thank God that there is a power accompanies the preaching of Methodist doctrines, so demonstrative in its character that they become known, while thousands are brought to *feel* their soul-saving efficacy. We have thought in times of powerful revivals that there is a spirit of conviction which pervades the entire moral mass within the sphere of its influence—irresistible in its very nature—searching the hearts alike of those who go to church, and of those who remain at home. With such a revival it pleased God to visit the Methodist Church in Athens in the fall of 1827, under the faithful and *efficient* ministry of the Rev. H. S. Fernandez. This revival was extensive and powerful—a sacred and soul-subduing influence pervaded the whole town; nor were the rules or regulations of the college, enforced with all their strictness, impervious to its power. The Methodist Church, as the excitement increased, became crowded with students, college regulations were forgotten, while anon it was rumored through all its halls, that T., and S., and A., and H., and W., were seeking religion at the "*mourners'*

bench," or had obtained "the pearl of great price." This gave a fresh impetus to the work, and it became increasingly interesting and powerful. Those who had wandered far from God, and were almost lost in the mazes of sin, were seen treading their way back to the mercy seat, and importunately crying, "God be merciful to me a sinner." Zion's gates were filling up with living, happy converts. Angels were tuning anew their harps, while

> "Hymns of joy, proclaim'd through heaven
> The triumphs of a soul forgiven."

And certainly nothing could be better calculated to elicit angelic sympathy than the sight of so many devoting the dew of their youth to the Lord.

So gracious and extensive was this revival that many of the students were its happy subjects, and such was its effect upon the college, that in many of the rooms where the passer by could hear naught before but the sound of mirth and revelry, now could be heard the song of Zion and the voice of prayer. In these scenes brother Woodbridge took an active part, for he was among the number of those who had tasted the joys of pardoning love. During the progress of a prayer meeting in college, he was informed by a fellow student that his father had arrived from Marietta and wished to see him. He hastened to the embrace of his beloved parent; and although he had not seen his father for a considerable length of time, yet after a few moments' conversation he requested his permission to return to the house of prayer.

A number of these young converts became Methodist preachers, and from the circumstance that several of them were connected with wealthy and distinguished families, and that they exhibited great zeal in the cause of their Master, a considerable excitement was produced wherever they went preaching "Jesus and him crucified." Multitudes through their instrumentality were induced to accept offered mercy and receive the forgiveness of sins. Among this number of youthful heralds of the cross, brother Woodbridge occupied a conspicuous place.

At the college commencement in 1831 he graduated. Shortly after his return home, with a view of preparing himself for the responsible duties of a gospel minister, in obedience to the call of his Divine Master, he visited the Western Theological Seminary near Pittsburg; and being satisfied with its course of study, matriculated, and prosecuted his studies with vigor and success. That theological institutions possess advantages which a young minister cannot find on a circuit, none surely will deny; but that these advantages are of sufficient importance to induce our church to endow such institutions, appears to be a matter of doubt by a great majority of her ministers.

While at this institution our brother received from the Rev. Charles Elliott, preacher in charge of the Pittsburg station, license to exhort. Soon after his return to Marietta, the quarterly meeting conference of that charge granted him license to preach. With the consent of his father, (for he was still a minor,) who had devoted his son to God and the church, he entered the itinerant field and traveled with the presiding

elder, brother Swormstedt, around the Zanesville district. Thus he was enabled to obtain some practical knowledge with regard to the labors in which he intended to spend his life. About this time he received from his *alma mater* the degree of Master of Arts.

During the session of the Ohio annual conference, which was held at Circleville in 1834, he was admitted on trial in the traveling connection, and appointed to Norwich circuit, brother H. S. Fernandez being the senior preacher. This was a fortunate appointment for brother W., as he was blessed with the company and advice of one deeply experienced, and one who was peculiarly interested in his welfare. His next appointment was Athens circuit, upon the duties of which he entered with feeble health. Athens was at that time what is called a "*hard circuit*," and the labor required was greater than the delicate constitution of brother W. could sustain. Still he remained at his post until the middle of summer, when, with the advice of his friends, and the hopes of regaining his health, he visited the Blue and White Sulphur Springs of Virginia, without, however, receiving any special advantage therefrom. At the conference held at Chilicothe, in the fall of the same year, he was a candidate for admission into full connection, and eligible to the office of a deacon. Having been examined previously, he with his class was called up before the conference, as is usual on such occasions, to take upon themselves the solemn vows of ordination. Here an incident occurred which in that solemn hour caused the waves of sympathy to roll over the entire conference. Bishop Soule, in his remarks to the candidates, stated, "*that no man should present himself for admission and ordination, unless he was resolutely determined never to locate.*" Brother Woodbridge, not knowing but he should be obliged to locate on account of ill health, after expressing to the bishop and the conference his doubts about the propriety, under these circumstances, of proceeding any farther, withdrew. After conversing, however, with some of his elder brethren respecting the import and application of the bishop's remarks, and being persuaded that they had no special reference to those who *unavoidably* located, he finally concluded to take the vows of ordination. At this conference he was appointed to Belpre circuit, on which he labored with untiring zeal, notwithstanding his feeble health, during the winter.

His disease, which was dyspepsia in its most aggravated form, appeared to baffle every effort that affectionate attention and medical skill could devise. Though gloomy days and sleepless nights are the portion of the dyspeptic, yet amid all the melancholy the disease induced, brother W.'s "heart was fixed," his peace was like the even flow of a placid river, while heaven beamed its happy smile upon his pallid cheek. In the spring he was advised by his friends and physicians to take a sea voyage, as it was presumed this would prove beneficial to his health. A voyage to Smyrna was contemplated, to which place his cousin, a Presbyterian minister, was going as a missionary; but his cousin failing to embark at the time specified, he, with his brother George, who was also traveling for the benefit of his health, took his departure for Great Britain on the 20th of April, 1837. While in Philadelphia, a few days prior to their departure, D. W. wrote to his colleague, as expressive of his views and feelings,

the following: "Were I in the health I was two years ago, I would rather travel a circuit than be connected with the largest establishment in this city. Your calling is a most honorable, as well as responsible one, and, if faithful, its profits in the end will be incalculably great. Lay up your treasure in heaven. A large possession in this world is extremely dangerous, but if we can gain an inheritance in heaven, there will be no snares connected with it. Brother S., my heart is with you, though my hands are not. Go on and prosper in the name of King Jesus." I am informed by his brother that he was as diligent in his Master's service while on the passage as when on land, and that through his labors a sailor was brought from death to life, and from the bondage of sin to the liberty of the gospel.

After having visited the principal cities of Great Britain, Scotland, and Ireland, he, with his brother, returned to the United States in July following, once more to be greeted with the smiles of his friends, and enjoy the endearments of a happy home. From this tour he derived but little benefit. The conference, which was held at Xenia in the fall of this year, granted him a superannuated relation, and although, on account of his youth, (being but twenty-four years old,) some thought the conference was establishing a dangerous precedent, yet in truth he was a *worn-out traveling preacher*. In the toils of the itinerancy he gave up freely his youth, health, and talents. His ministerial career, though short, was characterized by the greatest fidelity, and every duty pertaining to a Methodist traveling preacher was attended to with the most scrupulous exactness. With safety it may be said, that during his ministry "he was *never unemployed*, and *never triflingly employed*;" while his motto was, "*Holiness to the Lord.*" "*Fortiter in re, suaviter in modo,*" was his general characteristic as a minister.

At the conference which was held at Columbus, the last he ever attended, his relation as a superannuated minister was continued, and he was elected and ordained an elder. From this conference he visited Chilicothe, and after remaining some weeks with his uncle, Mr. John Woodbridge, returned home for the last time. While at home he was diligently engaged in devising and executing plans for the advancement of the Redeemer's kingdom. Though but "the shadow of a shade," those can bear testimony, who had an almost daily opportunity of seeing him, that his heart was burdened with anxious solicitude for the salvation of precious souls. He appeared to breathe the very atmosphere of the heavenly world, and converse like one of its citizens. His constant language seemed to be—

> "My soul is not at rest. There comes
> A strange and secret whisper to my spirit,
> Like a dream of night, that tells me I am
> On enchanted ground. Why live I here? The vows
> Of God are on me, and I may not stoop
> To play with earthly shadows, or pluck earthly
> Flowers, till I my work have done, and render'd up
> Account."

He was confined to his bed by a violent cold, which subsequently terminated in a lung fever on the 24th of December, just one day before the commencement of a protracted meeting, for the success of

which he most fervently prayed, both in public and private; for up to the time of this affliction he assisted the stationed preacher in paying pastoral visits to the people of his charge. During the progress of this meeting a great number were converted in the various churches of the town. Throughout his illness, which lasted but ten days, his soul was kept in perfect peace. The nature of his disease was such as prevented him from speaking much, but what fell from his lips was the language of assurance and submission. In answer to a question asked by his mother, "Is Jesus precious?" he replied, "O yes, mother, Jesus is *my* Saviour." He continued from the commencement of the attack to grow weaker and weaker, and about half past six o'clock on the evening of the 3d of January, 1839, on beholding his father and mother, brothers and sisters, grouped around his bed, he remarked, "What an interesting scene!" Then, with the language of the pious king of Israel upon his lips, "Though I walk through the valley of the shadow of death I shall fear no evil," fell asleep in Jesus.

The incidents connected with the life of our departed brother are sufficiently numerous and interesting to fill a volume. His youth, his talents, but above all, his deep devotedness and exalted piety, were so felicitously blended together, that one could not be at a loss for materials to interest and edify, not only those who were personally acquainted with him, and members of the same Christian community, but Christians of all denominations.

WM. P. STRICKLAND.

Marietta, Ohio, Jan. 29, 1840.

THE PASTORAL ADDRESS

Of the General Conference to the Members of the Methodist Episcopal Church.

THE committee appointed to draw up a pastoral address to our people respectfully report the following:—

DEARLY BELOVED BRETHREN,—As the representatives of the several annual conferences in General Conference assembled, we assume the pleasing duty of addressing to you our Christian salutations: "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ," both now and for ever.

In reviewing the history of the past four years, while we see some occasions for humiliation before God, we see much in the dealings of our heavenly Father with us which calls aloud for gratitude and praise. The unwelcome and startling fact of *a diminution of the numbers in society* had awakened in our minds great solicitude. Fearing lest we had so far departed from our original purity of character as to be cursed with barrenness, and to give place to others whom God would constitute more appropriate instruments in achieving the moral renovation of the world, we sent up our cry to heaven, "Spare thy people, O Lord, and give not thine heritage to reproach." At this point in our history, we very justly concluded that instead of indulging in fruitless speculations upon the causes which had brought about this

state of things, it became us to gird ourselves for new exertions, and to look up to the great Head of the Church for a renewed and signal manifestation of his power and grace, to raise the fainting spirits and cheer the trembling hearts of the armies of our Israel. And how wonderfully have our efforts been succeeded! Truly may we say, "In a little wrath he hid his face from us, for a moment, but with everlasting kindness" has he had "mercy upon us."

Within the last year the state of the American Methodist Church has assumed a most interesting and cheering aspect. The spirit of grace and supplication has been poured out upon her, and her converts have been greatly multiplied. Extensive and powerful revivals have been reported through our excellent periodicals, from almost every point of the wide field occupied by our regular itinerant ministry, or by our missionaries. Multitudes of fallen and miserable men have been happily renovated and brought within the pale of the church. Many desolate and barren fields have become as the garden of the Lord; presenting to the gaze of the world the variegated tints of moral beauty, sending up to heaven the sweet odors of pure devotion, and yielding the precious fruits of righteousness, to the glory and honor of God.

The *first centenary of Methodism* has brought with it a state of great enlargement and prosperity. The pious zeal which you exhibited in the appropriate celebration of this new era in our history, and the liberal offerings you presented to the church, exhibit a praiseworthy regard for her institutions, and doubtless constitute a sacrifice with which God is well pleased. Though, on this interesting occasion, you did no more than was your duty to do, God blessed you in the deed. Having brought your tythes into the store-house of the Lord, and proved him therewith, he has poured you out a blessing that there is scarcely room to contain.

It affords us great pleasure to witness the strong tendency which develops itself among the Methodists to adhere to the peculiar principles which have characterized them from the beginning, and to remain one and indissoluble. Though some have entered into "doubtful disputations," and a few of our societies have been hurtfully agitated, yet to the honor of our enlightened membership, and to the glory of God, would we at this time express our solemn conviction that the great mass of our people have remained "firm as a wall of brass" 'midst the commotions of conflicting elements. There seems at this moment far less occasion to fear from the causes of dissension than there was at the last meeting of this conference. Indeed, brethren, we have no doubt but if we all continue to "walk by the same rule, and to mind the same things," in which in the order of God we have been instructed, "the gates of hell shall not prevail against us," and the enemy who would divide and scatter, in order to destroy us, will be disappointed.

Since the commencement of the present session of the General Conference, memorials have been presented principally from the northern and eastern divisions of the work; some praying for the action of the conference on the subject of slavery, and others asking for radical changes in the economy of the church. The results of the deliberations of the committees to whom these memorials had a

respectful reference, and the final action of the conference upon them, may be seen among the doings of this body, as reported and published. The issue in several instances is probably different from what the memorialists may have thought they had reason to expect. But it is to be hoped they will not suppose the General Conference has either denied them any legitimate right, or been wanting in a proper respect for their opinions. Such is the diversity of habits of thought, manners, customs, and domestic relations among the people of this vast republic, and such the diversity of the institutions of the sovereign states of the confederacy, that it is not to be supposed an easy task to suit all the incidental circumstances of our economy to the views and feelings of the vast mass of minds interested. We pray, therefore, that brethren whose views may have been crossed by the acts of this conference will at least give us the credit of having acted in good faith, and of not having regarded private ends or party interests, but the best good of the whole family of American Methodists.

Radical changes in our economy are conceived to be fraught with danger. After having so long, and under such a variety of circumstances, proved the efficiency of our existing institutions, we conceive that it is now no time to go into untried experiments. The leading features of our excellent book of Discipline, we have every reason to believe, commend themselves alike to the enlightened judgments and to the pious feelings of the great mass of our people. Upon this subject they hold the sentiment expressed in the language of our Lord: "No man having drunk old wine, straightway desireth new, for he saith the old is better." They desire to continue on in the same tried path, and preserve, in its simplicity and purity, Methodism as we received it from our fathers. With these convictions, we should prove recreant to the trust committed to us were we in the slightest degree to yield to the spirit of innovation.

After this free expression of our views and feelings in relation to those great interests which naturally come under review in such a communication, will you, brethren, permit us, as your pastors and servants, for Jesus' sake, to "stir up your pure minds by way of remembrance," in relation to several important duties, which at the present time especially demand your utmost care and diligence:—

1. In addition to the ordinary means of grace to which we are bound to attend as Christians, there are certain duties which are obligatory on us as Methodists; among these are our *class-meetings* and *love-feasts*. Numerous melancholy instances have proved that these means cannot be wantonly neglected by our people without the loss of their religious comfort, a total paralysis of their spiritual energies, and utter uselessness in the church. As you then desire to be useful, to be happy, and to glorify God in this life and that which is to come, we beseech you, brethren, never for a moment to decline in your attention to these precious means of grace.

2. Exercise the utmost vigilance and care over the moral and religious training of the rising generation. In a very few days we shall be with our fathers: and it is for us now to say what influence our children shall exert upon the condition of society, and the destinies of the world, when we are no more. Give your infant offspring to God in holy baptism. When they are of sufficient age, put them into the

sabbath school, impart to them personal religious instruction, pray, incessantly for their conversion and salvation, and by all means, if possible, give them the advantages of the excellent institutions of learning which have been reared by your benevolent and praiseworthy exertions.

3. We would also apprise you who are heads of families of the vast importance of supplying those committed to your trust with such *reading* as will have a tendency to make them wiser and better. Preoccupy their attention with our own excellent books and periodicals, and, to the utmost of your power, guard them against the dreadful tide of froth and corruption which is making such ravages upon the intellectual and moral character of the age, under the general title of *novels*. These publications, with very few exceptions, like the dreadful sirocco, blast, and wither, and destroy, wherever they come. Superinducing a state of intellectual languor, and blunting the moral feelings, they prepare the young mind for the more open and decided demonstrations of error, in the various forms of infidelity, or make it an easy prey to the seductions of vice. Recollect that "to the hungry soul every bitter thing is sweet." Take care, then, to supply the appropriate aliment of the mind in sufficient variety and abundance, that there may be left no opening for the entrance of these mischievous agents.

4. We furthermore exhort you, brethren, not to forget the high and holy object of our organization. We profess to be "a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to help each other work out their salvation." We are a voluntary association, organized, as we believe, according to the will of our Lord Jesus Christ, for purposes of a *purely spiritual* nature. It was with reference to our mutual spiritual edification that we struck hands before God's altar, and gave to each other pledges of future fidelity. Let us then labor to the utmost to do each other good, praying for one another, "bearing each other's burdens, and so fulfilling the law of Christ," "forgiving one another if any have a quarrel against another." Our obligations to these duties we took upon ourselves voluntarily, and under the most solemn circumstances. Can we then lightly cast them off, or claim them at the hands of others, when we will not discharge them ourselves? Nay, brethren, they are mutual, perpetual, inviolable.

5. We exhort and beseech you, brethren, by the tender mercies of our God, that you strive for the "mind that was in Christ Jesus." Be not content with mere childhood in religion: but, "having the principles of the doctrines of Christ, go on unto perfection." The doctrine of *entire sanctification* constitutes a leading feature of original Methodism. But let us not suppose it enough to have this doctrine in our standards: let us labor to have the *experience* and the *power* of it in our *hearts*. Be assured, brethren, that if our influence and usefulness, as a religious community, depend upon one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we fail to do this, then shall we lose our pre-eminence; and the halo of glory which surrounded the heads, and lit up the path of our sainted fathers, will

have departed from their unworthy sons. O brethren, let your motto be, "Holiness to the Lord." "And may the God of peace sanctify you wholly, and we pray God, that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." And now, we "commend you to God and the word of his grace, who is able to build you up, and to give you an inheritance among them that are sanctified."—AMEN.

Respectfully submitted.

GEO. PECK, *Chairman.*

EDITORIAL.

IN entering upon the duties of our new appointment, we should feel a pleasure in presenting a general view of the department committed to our trust, and of the principles by which we shall endeavor to be governed in the execution of our official duties. But our circumstances forbid our treating these subjects at present at length. We are not yet quite inducted into office. And under the influence of the excitement occasioned by breaking up our former relations and associations, and entering into a new sphere of action, we should excuse ourselves from writing a line at present, but for the fact that we are told the present number of the Magazine and Review must be immediately concluded.

Under these circumstances, the most we can undertake is a bare notice of a few of the important matters which we desire to bring especially before the Methodist community, in relation to the Review, and must reserve the rest for a future occasion.

The late General Conference passed the following resolution, viz.:—

"Resolved, That we recommend to the agents and book committee at New-York to commence, at the close of the present year, if in the judgment of the agents the patronage be sufficient to sustain it, a new series of the Quarterly Review, in an enlarged and improved form, to be entitled the Methodist Quarterly Review; and that the agents be directed to issue forthwith a prospectus for the work."

Under a conviction that it was necessary to expend more labor upon the work, to give it the elevation of character necessary to meet the present standard of literary taste, than under the former arrangement of the editorial department of the Concern, it was possible to bestow, the General Conference provided for a separate

editor. The duties devolving upon the editor, under the present arrangement, will undoubtedly be sufficiently responsible and laborious. And we might well tremble for ourselves, and for the cause intrusted with us, if we could make no dependence upon the assistance of able correspondents.

We have long been strongly impressed with the conviction that a Quarterly of high literary merit, one that should be worthy of being considered the standard of Methodist literature and theology in this country, is a desideratum. And we shall put forth our best endeavors to make the new series every thing that is desirable, though we by no means have the vanity to anticipate entire success in attempting to meet the expectations and views of an inquisitive and enlightened age, or in carrying out our own wishes and purposes. But wherein we are observed by our eagle-eyed and liberal-minded friends and brethren who are interested in the work to fail in the execution, we shall not be more solicitous to enjoy the benefit of their candid and charitable consideration, than we shall be to have them supply our lack of service. For we hope (though we would not profess to be wanting in self-respect) we have a higher and more sacred regard for the safe keeping of the great public interests committed to our care than we have for our own fair fame as a critical reviewer.

We would most *respectfully* and *explicitly* pray our brethren in the various fields of labor to give us the benefit of their talents and research, and so not only to oblige us, but to serve the best interests of the church and of the world. Let men who have talents to write, consider, that for the improvement of these talents they are as much responsible to God as for the improvement of any other class of gifts. And as to the character of the matter wanted, it is scarcely necessary to say, it must be characterized by genuine moral principle, and sound orthodoxy. These will in all cases be considered indispensable. It must also be considered as of great importance that articles for publication in the Review should be *well got up* and properly *finished*. We shall wish to be excused from the labor of correcting the grammar and the rhetoric, of breaking up the sentences, and changing the phraseology of our correspondents. We shall always prefer leaving writers to appear in their own dress, and to stand upon their own merits; and, consequently, shall not choose, in any instance, to alter a phrase or change a word. But certainly we cannot consent to be at the trouble of new modeling the structure of whole paragraphs, for the purpose of making the writer consistent with himself or intelligible to his readers. We very much want the help of gifted and practiced writers, and when they favor us with

their labors, we hope they will give themselves time so to *finish* what they undertake, as to be willing to have it appear to the eye of the critic without material correction. As for those who have yet to learn how to spread their thoughts upon paper in an intelligible manner, we would wish to leave them a while with their tutors to complete their novitiate before we present them to our readers.

As to the classes of articles which we want, we would observe, that, as our work, after the present series is closed, is wholly to take the character of a Review, we want a sufficient amount of *reviews proper*. It will be desirable to have reviews of the most popular of the theological and scientific publications of the day; presenting their spirit, scope, and execution in a lucid and comprehensive manner; refuting what is erroneous, and approving what is right; the whole executed in such a manner as to give the reader a general idea of the work, and a correct knowledge of its great distinguishing features and characteristics. In addition to this class of compositions, we want dissertations, essays, Biblical exegeses, biography, sketches, (historical or descriptive,) literary notices, &c.

It may fairly be doubted whether the real importance of such a work has as yet been properly estimated, either by the membership or the ministry. The Methodists may truly be denominated a reading community. But multitudes of them neither have the means to purchase *many* books, nor the time to wade through ponderous tomes. To them it is of immense importance that they should be furnished with a periodical which presents, in a condensed form, the substance of the great mass of English and American literature, freed from the obnoxious and deleterious principles which often more than neutralize the good with which they are associated.

To the traveling preachers whose itinerating course of life and limited means render it impossible to furnish themselves with extensive libraries, and many of whom labor in fields situated at a distance from the publishing establishments and book marts of the country, such a work is admirably suited. This fact appears so obvious, that it is scarcely accountable that so little interest has heretofore been taken by our traveling ministry in the Magazine and Review; a work which, with all the disadvantages under which it has labored, certainly has been worthy of a larger amount of patronage than it has received. More time and attention will be devoted to the matter of the future series, and it is confidently hoped that the entire mass of our ministry, traveling and local, will find it to their advantage to become subscribers for the work, and to aid its circulation among our people and friends.

The theological and literary Reviews which are published in Europe

and America go far toward giving character to the literature of the age. Numbers of these are under the control of other denominations of Christians, who make them to serve the interests of their institutions, doctrines, and usages. All this they have a perfect right to do, and their doing it is an exhibition of wisdom in the adjustment of their means to the ends which they wish to accomplish. Our Presbyterian brethren in this country have armed all their important positions with this kind of heavy ordnance. Their quarterlies, filled with the highly wrought productions of their best writers, issue from all our principal cities, and take a wide sweep over the country, exerting an incalculable amount of influence over the taste, the literature, and the theology of the country. In this mode of enlightening the public mind, and of giving direction to the current of investigation upon the most important subjects, they are vastly ahead of us.

But a short time since they exercised a controlling influence over almost the whole of our literary institutions. We saw ourselves subjected to incalculable disadvantages, for the want of seminaries and colleges of our own; and under the guidance of divine Providence were enabled, within the term of a few years, to make the supply almost or quite equal to the demand. We are now reaping the first fruits of our labors in this department; and no one can be so blind as not to see that already we have gained an enviable eminence from the success which has attended our infant institutions of learning. For all this we have abundant cause to bless the God and Father of all our mercies,—that he has so graciously succeeded our humble exertions to control the education of our own children, and to take an active part in forming the character of the rising generation. In this we invade no man's rights, but, as we conceive, simply do our duty.

And shall we leave another, and scarcely less important department of labor to be occupied wholly by others? Shall we not sustain, and *well* sustain, *one* Quarterly Review in this vast republic? And shall this enterprise turn out a failure for want of interest, energy, or intellectual resources? It is not possible. Did we think otherwise we should be obliged to abate vastly the estimate which we have placed upon the taste and the spirit of our ministry and people.

It is the genius of Methodism to enter every open door, and to supply every agency called for by the exigencies of the times. Now, it strikes us, that here is a wide door open; an instrumentality called for, which, under the circumstances, is absolutely indispensable. We are aware that our "sling and stone" in former times brought down many a proud Goliah. But this is no proof that *now*, after God has put into our hands swords and shields, and engines of war, that we

have no need of them; and that our institutions can be defended and brought up to the desirable point of efficiency and successful operation without them. Indeed, all the resources within our reach should be called into requisition, and the instruments by which others are exerting such a mighty influence over the intelligence of the age are not to be judged unimportant to our success and security.

Once we did well without our Advocate and Journal; but who would think of dispensing with it now? Should it cease to make its weekly visits to our people, what could now compensate them for the loss? How would the ways of Zion mourn, and how soon would our growing institutions begin to wither! How would our enemies triumph over us, and say, "Aha! so would we have it!" But however necessary our weekly paper is, it cannot meet all the wants of our church. A newspaper is necessarily fugitive in its character. Though the *effect* be ever so lasting, the form and the general character of the matter are such, that from week to week one number passes into oblivion and gives place to its successor. Now it will be obvious upon a moment's reflection, if no experiments had ever been made, either by ourselves or others, that we would still need a periodical of more permanent character, devoted to more extended investigation, more strictly literary, and profoundly critical.

As to the doctrinal views which are to characterize the Review, no material change will, of course, be anticipated. In general, we stand upon the broad ground of our common Christianity: but so far as we are *distinctive*, we most unequivocally say, we are in doctrine a *Wesleyan*, and in both doctrine and discipline an *Episcopal Methodist*; and, consequently, may be expected to sustain, to the best of our abilities, the doctrine, discipline, and institutions of the Methodist Episcopal Church. But while we thus freely expose our distinctive peculiarities, we hope we shall not be considered exclusive. We shall indeed be, as we have ever been, most happy to meet our brethren of all other orthodox denominations on general principles, and shall most freely and cordially shake hands with them upon all common ground. So far as our common Christianity is concerned, we shall not be backward to acknowledge them as fellow-laborers in the kingdom and patience of Jesus Christ—and hope we may not be counted unworthy to enjoy a share of their confidence. We hope not to be so faulty as wantonly to wound the feelings of any with whom we may find it necessary to differ in opinion; but should we be so unfortunate as in an unguarded moment to inflict unnecessary pain upon a friend or an enemy, timely and honorable correction, we trust, will set us right. While we shall not deprecate liberal and enlightened criticism, we scarcely need say that we make no pretensions to

infallibility, nor indeed to an amount of shrewdness and foresight which renders us invulnerable. We shall probably sometimes miss our course. And what we desire under such circumstances is, that our "eyes may see our teachers, and our ears may hear a voice as it were behind us, saying, *This is the way*, walk ye in it." To this voice, from whatever quarter it may come, if it shall be characterized by the attributes of truth and wisdom, we shall most promptly yield due submission. Our object is, with our feeble powers, to serve the best interests of the church and of the world. And in pursuing this object, wherever we see the path of duty clearly delineated, there, by the help of God, we shall direct our course.

In conclusion we would say, that though we have given considerable prominence to the *literary* character which it is contemplated to give our work, we must not be understood to intimate that it is not to be a *theological* and *religious* periodical. Science and literature never thrive so well nor appear so lovely as when they acknowledge the paramount claims of religion, and implicitly submit to her supreme mandates. We should wish to have our work present a fair specimen of *sanctified* learning—learning harmoniously blended with religion. Were it designed to make the "Methodist Quarterly Review" a *merely literary* publication, and not designed that it should be employed directly in the exposition and enforcement of the great doctrines and duties of Christianity, we might well doubt whether we had not mistaken our calling in assuming the duties of our new appointment. But as it is, we enter upon our work under a strong conviction that our labors are to hold a direct connection with the great purposes of our Saviour's mission among men. And well may we, in view of the sanctity of the object, and the vastness of the work, exclaim, "Who is sufficient for these things?" May the great Head of the Church shed upon us the rays of heavenly light, to teach us what we know not, and inspire our heart with an unconquerable zeal for the truth of God and the salvation of souls, to impel us forward in the discharge of our arduous and responsible duties. And when the "laborers" shall be called to receive their "hire," may it be ours to receive the reward of a "good and faithful steward of the manifold grace of God." This honor we ever hope to seek above all the honors, pleasures, and treasures of this poor world.

GEO. PECK.

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REV. JEREMIAH S. BOGERT.

of the South Carolina Conference.

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the cultivation of the moral feelings, circumscribes the exercise of his intellect. He who neglects the intellect, will be a dwarf in religion. He who cultivates both, will by this means facilitate the improvement of each, and may shine in both the moral and intellectual world. And if there is an identity in the origin of the mental and moral powers, and so mutual a dependence upon each other in their cultivation, it seems not unreasonable, to say the least, that those objects or pursuits adapted to these particular powers should also possess some sort of connection with, and dependence on each other. We shall consider religion and science the two grand subjects suited to the mental and moral constitution of man, and shall endeavor to trace the connection

between them, their mutual dependence, and especially the influence of Christianity on the cultivation of the mind, and the advancement of science.

The connection subsisting between religion and science is seen, first, in their origin: God is the author of both. As all our just notions of religion are derived either by direct revelation, or from that exhibition of his character and attributes given us in the material and intellectual world, so we are indebted for all we know, or can know, of any of the branches of natural science, directly or indirectly, to the Author of nature.

But for the existence of the material world natural philosophy would not exist. Were there no intellectual world, mental science could not be. Had we no divine revelation, we should have no moral science.

As divine revelation must furnish us with our system of religion and moral science, so the works of God must furnish us with at least the first principles of all the other branches of philosophy. All the improvements in science which have reflected so much honor upon the scientific, and will encircle their names with glory to the latest generations, are but the discovery of those latent principles which before existed, and which only needed the effort of some master mind to ascertain and develop their operations.

The pure principles of religion were the same before the Jewish and Christian dispensations shed their glories upon the world that they have been since; only they were not so fully and clearly revealed, and carried out in their practical effect upon the well-being of man; so the principles and operations brought to light by the astronomical penetration of a Newton were in existence, and in as perfect and complete a state of operation before his days as they have been since. And the same remarks may be made in reference to all the dicoveries and improvements of any one, or all of the branches of science.

But the fact, that the principles and operations of philosophy and religion can be but partially understood by us, is evidence, both that they are connected in their origin, and owe their existence to the effort of some mind vastly superior to the most exalted human intellect. That our systems of religion and moral science owe their existence to God, is evident, not only because they contain mysteries incomprehensible by man, but because, after the lapse of eighteen hundred years, the thoughts and pens of the most profound have not been able to discover one solitary new fact or principle, or make the least improvement upon those originally revealed. There are also mysteries in mental and natural philosophy. We can go but a few steps in our investigations here; after which we must either stop, or pass on in doubt and uncertainty.

Astronomy, anatomy, chimistry, and mental philosophy, have each their mysteries, which involve us in inextricable labyrinths, and compel us to acknowledge these are secrets that belong to God; and these are evidences to us that they originated in the mind of the Eternal, and are only understood by us as he gives us the mind to comprehend, and the means of knowing them. Their connection appears also from the fact, that they are blended in the Bible, where we have the most perfect display of the mental and moral character of God. The Bible being professedly given to teach man the knowledge of divine things,

few study it for its literature; yet it is emphatically a scientific book. Whoever reads it with attention cannot fail to perceive its high literary character in the numberless allusions to the various branches of science, and to those principles and operations that can only be understood by the scientific.

Take for instance the book of Job. To say nothing about its style, its rhetoric, or its poetry, which rushes like the mountain torrent, leaps from rock to rock, and foaming, hurls its impetuous flood over all the plain—it contains a synopsis of the learning of the eastern world. Its allusions are so numerous to sciences the most exalted and useful, and arts the most difficult and ornamental, as almost to merit the appellation of encyclopedia; and these allusions and references are so continual, throughout the whole of the Old Testament especially, that the commentator can make but little advancement in his work unless he has drunk deeply at the fountains of oriental knowledge. Their connection is seen in their practical developments. Few absurdities are more absurd than that ignorance is the mother of devotion. That it is the fosterer of bigotry and superstition, the whole history of the world proves; and the proof is equally abundant, that enlightened and cultivated minds have given us the most commendable exhibitions of Christian liberality, and the most perfect specimens of Christian character. There may be something of science where there is nothing of religion, and something of religion where there is nothing of science. Yet go where you will, and you will find the most perfect examples of each where both are united in the same character. He whose heart is under the influence of divine grace is best prepared to cultivate his mind, and investigate the laws of nature, and rise through nature up to nature's God. And he who has made some advancement in scientific knowledge is best prepared to understand his obligations to his Maker, and give us the most consistent display of the attributes of the Christian. It is perfectly reasonable that this should be the case. A belief in the existence of one God lies at the foundation of all religion; therefore in proportion to the consistency and adequateness of our views of the character of God, will our religion be deep and genuine. And while the Bible gives us so glorious a display of the moral perfections of the Deity, how can we better obtain a correct view of the character of God as creator and governor, and of the vast extent o his dominions, than by the study of those sciences which take in t f works of creation?

The views of many are exceedingly contracted respecting the universal kingdom of Jehovah, and the range of his operations. They enjoy the light of the sun by day, and of the moon by night; they gaze upon the scintillating fires of an evening's sky, without reflecting who kindled them into brightness, or originated the laws which govern them and the general operations of nature. And even when they do in their reflections connect the effect with its original cause, their views of the creation and of the government of God are confined to a very limited portion of his vast dominions—

> "Their minds fair science never taught to stray
> Far as the solar worlds, or milky way."

Hence to them "the visual line that girts them round is the world's extreme."

between them, their mutual dependence, and especially the influence of Christianity on the cultivation of the mind, and the advancement of science.

The connection subsisting between religion and science is seen, first, in their origin: God is the author of both. As all our just notions of religion are derived either by direct revelation, or from that exhibition of his character and attributes given us in the material and intellectual world, so we are indebted for all we know, or can know, of any of the branches of natural science, directly or indirectly, to the Author of nature.

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But how different are the views of those who enter the fields of philosophy, especially the science of astronomy, where they may travel from sun to sun, and from system to system, until, wearied with the flight, the mind returns without having found a resting place! It is these enlarged views of the extent of the universe, and of the government of God, which serve to elevate our conceptions of his character, and fill us with reverence and holy awe—while overwhelmed and astonished at the mighty scene, we are constrained to cry out, "Great and marvelous are thy works, Lord God almighty." Their connection is seen also in the fact, that the constant improvements in science are furnishing additional evidence of the divinity of our holy religion. Great efforts have been made by the whole host of infidels, especially those of the last century, to array science against religion; but their efforts have had no other effect than to wake up a spirit of inquiry, and lead to investigations that have resulted most gloriously for the cause of truth. The battering rams with which they proposed to beat down the walls of Zion have been converted into bulwarks for the defense of Christianity; and an array of evidence has been brought to bear upon the subject, which might never have been known but for the circumstances which called it out. Infidelity has long since lost the aid of science in framing objections to the Scriptures.

Nothing was more confidently asserted a few years since, than that the astronomical observations of China, and the zodiacs of Egyptian temples, contradicted the Mosaic account of the creation; but more recent discoveries prove that none of these zodiacs or observations possess a date more ancient than about nine hundred years before the Christian era.

More recently the science of geology has been seized upon with avidity, as affording evidence against the truth of the Bible; but this science is not only beginning to yield its assent to the truth of divine revelation, but is furnishing evidence in its favor. And so it will be. Divine revelation can never be contradicted by the voice of true philosophy. While in their infancy, some branches of science may, from their puerile and unripe deductions, theorize with great confidence, and perhaps make assertions derogatory to the claims of the Bible; but as they advance toward perfection, and theorize with more judgment and accuracy, their teaching will always be found to fall into the channel of the Holy Scriptures. As the world advances in knowledge, and the sciences are carried toward a state of perfection, the evidences of divine originality will cluster around the Bible, bright and numerous as the lamps of night that stud the heavens.

With these remarks upon the connection between religion and science, we will briefly notice the influence of religion on the cultivation of the mind.

This influence is exerted, *first*, by freeing the mind from its disabilities—making it more vigorous, and susceptible of improvement. To deny this influence, would be to assert, either that the mind has suffered no deterioration by man's departure from original rectitude, or that the scheme of redemption possesses not the power of restoration—either of which would be the rejection of revelation.

The Christian religion is identified with all the virtues that can adorn the human character. And as virtue and vice are antipodes,

therefore, if vice is unfavorable, virtue is in the same proportion friendly to mental culture. If vice debases, virtue exalts the human intellect.

The debasing influence of vice upon the mind is too obvious to escape the notice of the intelligent. The connection between the heart and intellect is so close, that if the former be not right, the latter must, to some extent, be wrong—wrong in its tendency, and crippled in its operations. Vice lays a stern embargo upon the intellect, and chains it to sensual pursuits and sensual gratifications. To the soul incrusted with moral pollution, the objects and pursuits of a refined and elevated character possess charms but few and feeble. Though the widely extended gates invite the student to enter and explore the fields of philosophy, he cannot be induced to pluck fruit from the tree of knowledge: he has no ear to listen to the delightful music of a thousand rolling spheres; and though he might greatly desire it, his fettered mind is incapable of the effort necessary to climb the hill of science; his intellect is torpid and obtuse, and with all the attributes of the giant, he yields to the lure of vice, and is shorn of his strength in the lap of Delilah. Who has not seen melancholy examples of this—examples in which either a course of intellectual training has been prevented, or having been successfully accomplished, by contracting some vicious habit, or indulging some debasing passion or appetite, the mind has been unstrung, and exhibited but the wreck of its former self? We notice such examples as this, because they stand out with prominence; but still it is but the finishing of that deleterious influence which vice exerts upon the minds of men, and which exists, with respect to every man, in proportion to the badness of his heart, and the strength and indulgence of his unholy passions. The vicious passions control and enslave the mind—render it weak and undecided—incapable of making any vigorous and successful efforts.

But these difficulties are measurably overcome by the influence of religion, which wields the strength of a stronger than the strong man armed; conquers and controls the passions, renovates the heart, places reason on her throne, allows her a mild and peaceful sway, unshackles the mind, and leaves it free to choose and prosecute a course of improvement.

We do not pretend that any new powers are added to the mind by the regenerating influence of religion, but that the old ones are so restored from their lapsed state by its renovating power, that they become more vigorous and active, prepared to conceive bolder designs, and accomplish more exalted purposes.

But religion aids mental culture by furnishing motives and inspirations found nowhere else. Separate all those considerations from the mind which Christianity presents, relating to this and a future world, and man is stripped of the most noble and powerful inducements to action, while those which remain are of an inferior character, and terminate in himself. He becomes a sordid and selfish being, and if he is induced to act at all as an intellectual being, it is under the influence of selfish motives, for self-gratification and self-aggrandizement. But enlarge the boundaries of his vision—let the various religious considerations drawn from three worlds crowd upon the mind—let him understand his various duties and obligations—let his heart be brought under the influence of divine grace, and he becomes

a man "new made." He has new springs of action; he is impelled by new motives. He beholds himself created for an important end; designed for a high and lofty destiny; and he seeks the necessary qualifications to fill it. He sees he has no right to live for himself alone; that God and his fellow men have claims upon him, which he is bound to recognize. These considerations will, in a greater or less degree, induce intellectual effort, and secure the cultivation of the mind: for what he might have been disposed to neglect if the consequences were to terminate only in himself, he is induced to perform under the influence of these motives, that he may acquit himself of his duty in the sight of both God and man. The inspirations so favorable to mental culture are connected with the contemplation of those sublime doctrines and views furnished by Christianity. Let the mind reflect upon those grand and lofty subjects taught in the system of religion—let it attempt to comprehend the existence of a God, and other kindred subjects; and though it will be obliged to acknowledge itself conquered, yet in the effort it will catch an inspiration not its own, and seem nerved with an energy and power almost superhuman.

Do any inquire how they shall prepare their minds for mighty intellectual achievements? Let them bring their passions into subjection to right reason—let them get their minds deeply imbued with the spirit of Christianity; become familiar with divine things; imbibe the inspiration of the Bible; study the burning language of David, the bold strains of Isaiah, and the lofty flights which burst forth from the Apocalyptic vision.

We proceed now to notice the influence of religion upon the advancement of science. But we are aware that we have here to contend with the natural prejudices of the human heart; for there is a disposition in the minds of men to attribute to another cause what they owe to divine revelation, and the influence of virtue and religion;—to employ themselves among second causes; to bestow their encomiums upon the fruit, without any regard to the tree that bore it. We enjoy many blessings, civil and religious; and while the history of past ages, and the observation and experience of the present, prove to the reflecting mind, both that Christianity originated, and perpetuates these blessings, the minds of many are upon the rack to connect them with other causes, or to open sources independent of these, whence the same benefits may be derived.

This originates in that disposition of the human heart which leads men to wish to be independent of God. But these prejudices to the contrary notwithstanding, we are firm in the opinion that religion is emphatically the "Alma Mater" of science. With these views we start with the following general proposition, viz., that where religion has flourished most, and as to its fundamental and practical principles possessed the greatest amount of influence, there has science met with the most encouragement, and been cultivated with the greatest success.

But to this proposition I anticipate an objection, and will endeavor to remove it. This objection is founded on the supposition that the ancient Egyptians and Grecians, heathen though they were, carried the arts and sciences to a higher state of perfection than they have since been carried by the Christians.

Allowing the truth of the proposition, still reference to a few facts

and circumstances will, we think, remove the objection, without invalidating the proposition. First, as to the arts—for these the Egyptions were most remarkable,—and by them some were cultivated, now lost to us; as, for instance, the art of embalming. But to say nothing of the influence of the religion of Egypt upon their cultivation, the flourishing state of the arts was promoted by every possible caution and encouragement from the government. Herodotus tells us, that to promote perfection in the arts, the laws required that no person should follow more than one branch of business at a time, and that he should continue in the same during life; and moreover, that the son should follow the business of the father; thus making the different arts a kind of legacy, transmitted from father to son from generation to generation.

With respect to the healing art, he tells us that this regulation was carried so far, that each physician was allowed to practice for the cure of only one disease, as one for the eyes, one for the teeth, &c. This, it must be conceded, had a very natural tendency to secure improvement in these various and useful branches, and lift them up very far toward the acme of perfection. And this without doubt is one of the grand reasons why the arts flourished so prosperously in Egypt. And as the Grecians received instruction from the Egyptians, it is fair to presume that more or less of the influence of this policy was felt among them.

As to science, we remark, 1. That it was by no means so generally understood, either by the Egyptians or Grecians, as many have supposed. The great mass of the people were grossly ignorant, and as superstitious as they were ignorant, with no mind or judgment of their own on any subject; as vacillating as the wind, directed in their movements by the eloquence and cunning of the more enlightened. It is true many of them may have had some taste for literary pursuits; a few attended the schools of the philosophers, and more may have listened to their lectures; but the knowledge they gained in this way was exceedingly limited: it was knowledge taken on trust, and at best but poorly understood; for they had never for themselves studied the branches of science, or investigated the laws of nature. And among those who made pretensions to learning, many had but a smattering of knowledge—not enough to balance the mind, or regulate the judgment.

Indeed, the number of those who were really learned was exceedingly small, and the advantages by which they acquired their education, and the motives and influences under which they acted, were such as to confirm the truth of the above-named proposition; for, in the first place, they were very religious; as a nation they were religious, as their temples, and altars, and statues, and numberless deities and sacrifices, testify; and those who distinguished themselves for the acquisition of useful knowledge, and obtained a rank among the philosophers of the age, pursued their studies under the influence of those motives and inspirations furnished by their system of religion. Nor can it be alleged that these were unfavorable to the study of philosophy. Corrupt as was their system of religion when compared with the dispensation of the gospel, and as much as their light was inferior to the pure light of Christianity, there were, nevertheless, mingled with it

some of the inspirations peculiar to the true religion, and they exerted an influence favorable to the cultivation of the mind, and the advancement of science. Moral philosophy was their favorite study. They collected all the information they could concerning the origion of evil, the nature and existence of the gods, the best methods of propitiating their favor, and the probabilities and nature of a future state. And their literary pursuits were aided not only by the vigor and strength imparted to the mind by the contemplation of such subjects, but by the necessity of their treasuring up extensive knowledge, that they might pursue these subjects to better advantage.

There is another circumstance which will assist to account for their success in the pursuit of knowledge, without invalidating the position we have taken, and that is, they had access to the Holy Scriptures, and thus drew knowledge from the fountain head. They traveled extensively for the purpose of increasing their stock of wisdom—especially did they visit Egypt and Palestine, searching, as they went, the writings of their wise men, and collecting knowledge from all their writings, sacred and profane. There can be little doubt that these wise men were generally familiar with the first books of Moses, and some other parts of the Old Testament; and that some of them were, is certain. After the establishment of the Alexandrian Library, in Egypt, it became the common resort for all the wise men of the East. And it is well known that in this library was deposited a copy of the Jewish Scriptures in the Greek language. This, therefore, must have passed under their inspection; they must have become acquainted with its contents. But we have evidence still more certain, if possible, that the ancient wise men were acquainted with the Holy Scriptures. Josephus, in his book against Apion, tells us that Pythagoras was familiar with, and an advocate of, their doctrines; some of which he incorporated into his creed. He mentions Aristotle, and many other distinguished men of that age and country, who had made honorable mention of the Jews, of their language, laws, and religion.

Dr. Blair, in his Lectures on Rhetoric, mentions Longinus, a Greek rhetorician, as quoting from the first book of Moses, "Let there be light, and there was light," as an instance of the truly sublime. Socrates, declared the wisest man living by the oracle of Delphi, was as distinguished for his piety as for his wisdom. And it is only by supposing him to have had access to the purest fountains of knowledge, human and divine, that we can account for his having occupied a position elevated so high above all his cotemporaries.

Thus we perceive the circumstances which go to account for the advanced state of the arts and sciences among some of the ancients, serve also to confirm the correctness of the position we have taken, that where the influence of religion has been most felt, there science has met with most encouragement, and been cultivated with the greatest success. For it was the influence exerted over their minds by the motives and inspirations of their religion, and their acquaintance with the sacred writings, which induced much of their mental improvement, and led to many of their investigations. And we apprehend the proposition will hold good with respect to the Jews. As the Jews were the first who possessed a regular and consistent system of religion—a religion which constituted the gospel in its incipient state, and shadowed forth

the opening glories of Christianity—so the Jews have preserved the most ancient historic records, and given us the most ancient specimens of literature. Their learned men, from first to last, have been those whose duty it was to expound the law, and read the prophets in the synagogues on the sabbath days, and who had more or less to do with the religious affairs of the nation. Many of the productions which have flowed from the pens of ancient Jewish authors exhibit much critical research, and the mind in a very high state of cultivation. The Old Testament part of the Bible, the most ancient record of human events found in any language, was originated and preserved through the instrumentality of the Jews; and, to say nothing about its theology, is by far the most learned book in the world.

How shall we account for all this? Not surely by supposing them to have possessed a superior grade of intellect? Of this they never gave evidence; but by reference to the wonder-working power of that religion whose author is God, and whose motives and inspirations are so well adapted to develop the powers of intellect, and induce all kinds of useful improvement.

Let us now glance at the influence of religion upon letters under the perfect dispensation of Christianity. The age in which the gospel was introduced was one of superior intelligence, at least among a certain class, and in certain places, as Athens, Jerusalem, and at Rome. It seems indeed that God had chosen this period of intelligence for the development of the perfect gospel system, that it might show its power to abide the test of critical investigation, and rise superior to all other systems which had for ages received the respect and veneration of the most intelligent and refined. And it not only passed unscathed the ordeal of this scrutiny, but achieved its mighty victories in the most populous and refined cities in the world, thus vindicating its claims to the attention of the best informed, while it condescended to instruct the most ignorant. Though the first instruments employed in its propagation were mostly poor and illiterate, that the excellency of the power might be seen to be of God, and not of man, yet Christianity soon began to assert her right to employ the advantages of science in her cause, and prove herself adapted to elevate its character, and promote its extension.

It is true Gibbon speaks of the decline of letters in the first century; but this, admitting the fact, had nothing to do with Christianity, as it had as yet but a limited influence in the Roman empire. The causes which concurred to produce this result had been secretly and effectually at work, and the empire tending to this issue with a sure and certain aim, a long time before the Christian religion had obtained sufficient influence in the Roman empire to affect its literary character; and these causes were entirely independent of the existence of Christianity; and at the same time it may be fairly doubted whether they had the same amount of influence over the Christian as over the heathen population. While over the empire, as a whole, political confusion reigned, and the various forms of dissipation had displaced a taste for literary pursuits, enervated the mind, and introduced the shades of the night of ignorance, the Christian religion was throwing her heavenly shield around some portions, rolling back the tide of corruption, and furnishing new inducements for the cultivation of the mind, and the advancement of science. While

the empire, as a whole, might have been declining in letters, and this downward motion becoming more and more rapid, it is certain this was not the case to the same extent with the Christian communities. The church at this time numbered many of the most enlightened among her communicants, while the brilliant talents and literary achievements of many of her public teachers would have done honor to any cause or any age. In the first century schools were established by the Christians for the instruction of children, and seminaries for the more advanced, where especially those intended for the ministry were taught both human and divine erudition.

Clemens, Ignatius, Polycarp, Justin Martyr, Clement Alexandrinus, and Tertullian, held a conspicuous rank among the learned men of that day, and were celebrated ministers and bishops of the Christian church. They labored assiduously to promote both literature and religion; to some of whom the classical scholar is indebted for numberless fragments of Greek authors, which would have been entirely lost but for the literary zeal and industry of these Christian ministers. If from this time science did not advance in the church with rapid step, it at least maintained its ground until that unhallowed and unnatural union was effected between the church and state, which was so calamitous both to learning and religion. But the question may be asked here, If religion is the Alma Mater of science, why did not religion prove the salvation of the empire, check the decline of letters, and turn the tide of literary prosperity? We answer, 1. Religion had formed an alliance destructive of her purity and power, a flood of corruption rolled in upon the church, the clergy became vicious, and piety almost obsolete. The medicine before so efficacious had lost its power to heal, by being mixed with drugs of a counteracting character. 2. The declining motion of the Roman empire had become too accelerated to be arrested; the causes had operated too long to be removed; the disease had become too inveterate to admit of a cure, however powerful and efficacious the remedy. Hence, while religion lost much by the union, learning appeared to reap no advantage. The pure light of evangelical truth was almost wholly obscured; and if the sun of science did not entirely set, it shone with a faint and declining lustre.

During that long and dreary period, appropriately styled the dark ages, in which the decline of pure religion had left the unreplenished lamp of science to burn low in its socket, few professed to be either the admirers or patrons of learning; yet there were a few who labored to keep the taper burning, though it might have been with a feeble and flickering ray. And who were they? They were Christians, and Christian ministers, who had not defiled their garments; who were not so deeply involved in the ignorance and profligacy of the age as to lose entirely the true spirit of religion, and be incapable of appreciating the blessings of science.

But it was especially in the retreats of the monasteries, and by the fostering care of the monks, that the light of science was kept burning during the continuance of this dreadful night. Theodolphus, Bartholomew, Etherius, and Paulinus, were among those who paid some attention to literature under the patronage and protection of Charlemagne, in spite of the universal ignorance with which they were surrounded.

And thus the little that remained of religion was instrumental in preserving the little remains of science, until the glorious dawn of the Reformation.

Then a new and glorious era commences in the religious and literary world. Luther, whose mind was enlightened with both human and divine knowledge, starts out from his retreat, being aroused to action by the prevalence of ignorance, and vice, and error. He speaks—yea, he thunders—and the world wakes from its sleep of a thousand years. Having discovered the actual condition of things, his first effort was to break off the chains of spiritual despotism, and reform the church both in faith and practice; which being effected, one of the glorious results which immediately followed was the revival of letters. This revival of letters is to be regarded as the immediate result of the Reformation. There may have been some faint desires expressed, and some feeble efforts made, for the revival of both religion and learning in the preceding century, but it was only when the fetters of spiritual tyranny were sundered, and religion led the way, that the sun of science revealed his glorious light, and dissipated the darkness of ignorance! To say that reformation in the church did not produce a reformation in the literary world is to talk nonsense; to deny the relation between cause and effect, and leave that glorious event unaccounted for. It is to say that the sluices being opened, and the fountains purified, the streams will not flow in their accustomed channels; or the clouds being dispersed, the sun will not unfold his orient beams.

Not a small evidence of the favorable influence of religion upon the advancement of science is found in the fact, that since the revival of pure religion the most celebrated authors in every department of literature, whose works the scholar now possesses, and which will be transmitted as a rich legacy to succeeding generations, were Christians at least in theory, and many of them men of eminent piety. To give a list of their names would consume much of the time allotted to this lecture. We need but mention Bishops Hall, Usher, Stillingfleet, and Butler, in theology; Bacon, Newton, and Johnson in philosophy and polite literature; Rollin, Mosheim, and Prideaux in history; and Milton and Young in poetry. And where do we find greater names than these? These authors will be remembered with gratitude, and their productions remain as monuments of their genius until the last syllable of earth's history shall be recorded.

We pretend not to deny that writers of considerable celebrity appeared who were not Christians, and were even the professed enemies of Christianity. This was the case with Hume, Gibbon, Voltaire, and some others; but it is impossible to say what would have been the character of their productions, or whether they would have existed at all as authors, but for the influence of Christianity. Though they professed to hate Christianity, they were nevertheless living under its influence: many of them had received a religious education; all were more or less indebted to the influence of religion for their qualifications as authors, and for the qualifications out of which they constructed the monuments of their genius. By the influence of Christianity, character, as to refinement and literature, had been given to the age, and the facilities for improvement greatly multiplied, of the benefit of which

they availed themselves; and being furnished with qualifications by the agency of religion, with singular ingratitude they turned the force of their talents against her, like the impious son who has been nourished and supported by the assiduous attention of an excellent mother, but repays her kindness with desertion and positive abuse. Religion has very much contributed to exalt the character of poetry. Here again we must refer to the Bible as furnishing the most lofty specimens of poetry. Where else do we find thought so bold, language so sublime, figures so well chosen and grand, or fire that flashes with so much vividness? Strip poetry of the inspirations of religion, and it is no longer poetry. The measure of the verse, the clatter of words, and the jingle of the rhyme may remain, but the soul and spirit no longer exist. What excellence or interest would remain to the poems of Homer or Virgil but for the connection they have with the religion of their country, and the doings of their gods? It is this which gives them their sublimity and fire; it is this which gives such overpowering majesty to the poems of Milton and Young, and such incomparable sweetness and irresistible eloquence to the numbers of Pollok. This fact has been acknowledged by poets who neither in theory nor practice have recognized the force of religious obligation. As if conscious of the superior inspiration of the sacred muse, they have frequently courted her influence, and when they have touched the sacred lyre, though with unhallowed hands, they have seemed to be sustained by an inspiration nobler than their own.

In conclusion, let us inquire who now are the patrons of science—what great source is it from which education receives its protection and encouragement? Do you say it is a liberal and enlightened government? We add, Christianity has rendered that government liberal and enlightened. Do you say the public mind appreciates the benefits of education, and that this circumstance secures patronage for the cause of science? We add, it is the influence of religion which has produced this favorable state of public feeling. But to answer this question more directly, we say the Christian world is education's great patron—not the infidel or heathen, but the Christian world. That there are learned infidels and heathens we pretend not to deny; but their peculiar creeds, if creeds they have, render them too selfish to institute measures for the general diffusion of intelligence. This is the appropriate work of the Christian world in general, and of the church in particular. By her influence, directly or indirectly, nearly all the literary institutions now in operation in the civilized world have been brought into being, and are now supported, guarded, and controlled. If governments have, by their liberality and protection, contributed to extend the blessings of science, or if their provisions have prepared the way for the diffusion of education among all classes of the population, Christianity has been the inducing cause; and where her influence is most felt, there these institutions are most valued and best supported; and there these provisions are received with the greatest approbation, and attended to with the most promptness and success.

As the influence of the Christian religion is most powerfully felt in America and Europe, so it is there we are to look for the most liberal and enlightened forms of government, and for the greatest amount of

science and general intelligence. He who makes the comparison between America and some parts of Europe, and Asia, and Africa, cannot fail to perceive the marked difference. To what is this difference to be attributed? Egotism would perhaps say, to a superiority of mind. But this is a conclusion which the past history of our race, and existing facts, by no means warrant. It is the Christian religion which gives us those blessings that elevate us so high above those nations who are destitute of her influence;—it is the Christian religion which, rising upon us like the genial warmth of summer, has quickened moral and literary vegetation, and replenished Europe and America with talents, virtues, and exploits, which have made them a paradise, the delight and wonder of the world. Annihilate the Bible, extinguish the light of evangelical truth, and overturn the institutions of Christianity, and moral and intellectual night, with their thick-ribbed darkness, would sit brooding over the world.

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AN EPITOME OF HUMAN ORGANIZATION,

Being the substance of a popular Lecture delivered in New-York, Albany, Troy, &c., before Young Men's Literary Associations, in 1839.

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HUMAN anatomy, or that science which discloses to man his own strucure, reveals the mysteries of his own intricate and complicated organization, is one in which every individual of our race has a direct and immediate interest. It is a species of the genus self-knowledge which should be acquired first in the order of time, because it is of invaluable importance to every human being, and because it may be attained earlier in life, and to a greater extent, than any other form of self-knowledge. By a natural and consecutive order, an acquaintance with our physical natures might advantageously precede the investigation of our intellectual organization, and if these were both acquired, in some tolerable degree, we should then be adequately prepared for cultivating and improving our moral and social being, with the best possible advantage to ourselves and our fellow creatures.

To inspire you with a just conception of the value of this study, and to enable you to appreciate what may follow in its commendation, I propose to present you with an epitome of human anatomy, a bare outline of which is all that the time and the occasion will allow of this extensive science. For obvious reasons I design to avoid the use of all technicalities, and proceed briefly to name the different structures which enter into the organization of every human body. And, first, of the BONES.

It is probable that all of you have seen a human skeleton, or at least its pictorial representation. In the adult human skeleton, if complete, there are two hundred and fifty-two separate and distinct bones. I say in the adult; for in infancy there are many more, several

of the bones of the child being consolidated into one bone during its approach to adult years. For the convenience of study, it is usual to speak of the skeleton in three separate parts, viz., the HEAD, the TRUNK, and the EXTREMITIES.

1. In the *head* alone there are fifty-nine separate bones, which may be thus classified:

In the skull proper . . .	8 bones.
In the face	14 bones.
The teeth, when all present . .	32 bones.
At the root of the tongue . .	1 bone.
At the drum of the ear . .	4 bones.
Making in the head . . .	59 bones.

2. In the *trunk* will be found 54 bones, as follows:

In the backbone	24 bones.
In the chest	25 bones.
In the pelvis	5 bones.

3. In the *extremities* there are 124 distinct bones, 64 in the upper extremities, and 60 in the lower extremities. They will be found as follows, viz.:

In the shoulders and arms . .	10 bones.
In the wrists	16 bones.
In the hands	10 bones.
In the fingers and thumbs . .	28 bones.
Making for the upper extremities	64 bones.

While those of the lower extremities are found thus:

In the legs	8 bones.
In the ankles	14 bones.
In the foot	10 bones.
In the toes	28 bones.
Being in the lower extremities .	60 bones.

Thus far it will be perceived that we have only contemplated the solid frame work upon which the other portions of the body are constructed, and yet of these "dry bones" we might find topics of reflection and admiration so numerous and extensive, that our time is too limited even to indicate. Suffice it to say, that of this large number of separate bones in the body, there are many individual bones, the composition, form, structure, connections, and uses of which would furnish an ample theme for an entire lecture. And of the bones in general, of the shape and firmness they give to the body, of the support they give to its various parts, of the defense they furnish for the vital organs, of the levers they provide for the muscles to act upon, we cannot dwell for a moment, full of interest as are these several topics.

Next to the *bones*, and closely attached to them, are found certain bands or straps, which are called LIGAMENTS, and by these the bones are firmly connected together, constituting the hinges, or other mechanism, by which the ends of the several bones are connected with each other, and the multiplied joints of the body are constructed. And for the facility of motion, and to guard against the effects of friction, upon the surfaces of the ligaments, covering the ends of each bone

entering into the form of a joint, an oily fluid is poured out by vessels constructed for the purpose, which renders the motions of the joints easy in the performance of all the variety of action to which any part of the body may be subjected. This single topic of the ligaments and joints opens before us a wide field of instruction: their number, variety, offices, and durability. But we must dismiss it with barely remarking, in the language of Dr. Paley, that "a limb shall swing upon its hinge, or play in its socket, many hundred times in an hour, for sixty years together, without any diminution of agility." Where is to be found on earth a piece of mechanism the hinges or joints of which can be thus worn, without ever being out of repair: or of what material could joints be constructed, in any machine of human invention, which would wear so long?

We now pass to the consideration of the instruments of motion in human organization, which are called MUSCLES. There are found in the body five hundred and twenty-seven muscles; two hundred and fifty-seven of them are double, being found in pairs: and thirteen of them are single. In common language, the muscles of the body are called by the general name of *flesh:* but notwithstanding the large number of the muscles included in the fleshy portions of the body, each of them is found, on examination, not only distinct from every other, but made up of innumerable threads or fibres, invariably formed with reference to the motion they are destined to perform. They vary essentially in size, in shape, in length, and structure; and every muscle is inclosed in a sheath, like those which are seen to divide the inside layers of an orange, while each minute fibre or muscle is similarly enveloped, and over all the muscles is a stronger sheath covering the entire limb, or other division of the structure, which several sheaths not only serve to keep the action of one muscle or fibre from interfering with that of another, but, by their elasticity, they contract or expand with every use made of the muscles, and give support and security to the whole.

These muscles are the instruments of motion, and are either *voluntary* or *involuntary*. The former are under the control of the will, but the latter act without the will, and in despite of the will being exerted to the contrary. To produce the contraction or relaxation of any voluntary muscle, or any limb, including the whole of its muscles, we have only to will it, and simultaneously the muscles obey the mandate. The muscular fibres of the stomach, the heart, and those concerned in respiration, as well as those of the internal ear, are examples of *involuntary motion*, performed nevertheless by muscles.

Each muscle terminates in a hard white cord, called a tendon or sinew, which varies in shape and size according to the office it is to perform, and this tendon passes through a sheath, within which an oily fluid is secreted analogous to that found in the joints, to obviate friction, and permit the tendon to glide easily. It is to the tendons we are indebted for the symmetry of form, both in the body and limbs, the result of their beautiful structure and diminished size; the large fleshy muscles of the arm for example, having long, slender, and silvery tendons or cords passing down upon the fingers, and occupying very little space. Every muscle, with few exceptions, has an antagonist

muscle; one bends the limb, the other extends it: one relaxes, while the opposite one contracts. It is by this mechanism that we have so much rapidity of motion in different and opposite directions.

The irritability or contractility of muscular fibres remains, in numerous instances, after death for a considerable time, so that it is found that they will contract on the application of galvanism, or any powerful stimulant, and sometimes spontaneously. Hence the heart, and other muscular structure of reptiles, will move on being pricked with a needle, after they have been removed from the body for hours. Some have thence alleged that they possess a sensibility independent of the brain and nerves: but it only shows that the nervous influence communicated to the fibres during life has not been exhausted, but continues for a longer or shorter time after death. It is the interruption or loss of this nervous power or influence which causes cramps, spasms, and painful contractions of the muscles, which are found to be beyond the control of the will: and this happens from fatigue.

It has been remarked as a subject of astonishment, that the muscles never become weary, even in the cases just named. In the simple act of breathing, not less than a hundred of these muscles are constantly acting, whether we are in motion or at rest, sleeping or waking, and this muscular motion is kept up from the moment of birth often for nearly a century, during all which time these one hundred muscles perform, on an average, twenty inspirations and expirations every minute. The muscular fibres of the heart, during the same protracted period, are in perpetual motion, propelling the blood into the arteries on the like average sixty times in a minute. And so also of numerous other examples in the body. Dr. Paley on this subject thus expresses himself: "Breathing with ease is a blessing of every moment, yet of all others we possess it with the least consciousness, though a hundred of our muscles are ever actively employed in the process. A man in an asthma is the only one who knows how to estimate it."

The muscles, though composed of so slender threads or fibres, are so compacted together, by their sheaths, that they possess extraordinary power, as has been demonstrated by a variety of experiments and calculations. The heart is estimated to exert a force of above a thousand pounds in propelling the blood out of the arteries into the veins. A man weighing one hundred and fifty pounds, in leaping two feet into the air, exerts a force two thousand times greater, equal to three hundred thousand pounds. If the teeth be employed in lifting a weight of two hundred pounds, attached to a rope, as is sometimes done, the muscles of the temple, by which chewing is ordinarily performed, must exert a force equal to fifteen thousand pounds' weight.

But I forbear to enlarge here, though very much more should be said in justice to this important department, if the occasion did not forbid any degree of amplification.

Having commenced with the bones, and next contemplated the muscles, your attention is now directed to the SKIN, with which the entire surface of the body is covered. Between the muscles and the skin is deposited a layer of spongy, fatty structure, which is called *cellular substance*, which, though greatly increased in fat and corpulent persons, is found universally to greater or less extent, even during great emaciation. Next to this lies the *true skin*, enveloping the whole,

and it is made up of vessels and nerves, to such an extent that it may be said to be a membrane interwoven with these, since all the nerves, arteries, and veins of the body, are found to terminate here. This true skin is white in all the races of men, the differences in color arising from another coat next to be noticed. On the upper surface of the true skin it is smooth and delicate, but its texture is much looser beneath, where it adheres to the cellular substance.

Directly over the true skin, a layer of thin coloring matter, paint, or pigment, is found, spread all over the external surface of the body, upon the true skin. I say the *external* surface, because at the lips, margin of the eyes, nostrils, &c., this structure ceases, and hence the change of color. Its red appearance depends upon the blood seen through the true skin within its hair drawn vessels, for on dissecting it off it is found white and semi-transparent.

This pigment is called the *rete mucosum*, or mucus net-work, and in the negro it is black, in the Indian red or copper-colored, in the Spaniard yellowish, and white in the Caucasian, or white variety of our species. This mucous paste or paint is constantly poured out upon the skin, and is supposed to protect its irritable surface from the effects of light, air, and heat. These agents undoubtedly exert an action upon this net-work, which dries, becomes hard and insensible, and is constantly reproduced.

Over this net-work, or rete mucosum, is found the *scarf-skin*, the external coat of all, and is seen to be raised by the action of blisters. It is semi-transparent; hence the color of the pigment beneath is seen through it. It is totally insensible, rough, and varies in thickness. In the palms of the hands, and the soles of the feet, we have an example of its great thickening, which serves as a defense for the delicate nervous structure in those situations. The nails are supposed by many to be the product of this thickened scarf-skin.

This external coat of the skin is constantly worn off, and as constantly renewed; which has led to the opinion that it is nothing more than the rete mucosum thrown off from its surface. It is well known that the palms of the negro's hands are not perfectly black, but, on the contrary, often of a clear white. This is explained by the scarf-skin and rete mucosum having been worn off, and the true skin being no longer covered by its pigment. This is known to be the case in wounds, and especially burns, occurring on any part of a negro's body; the scar is ever after white. It results from the destruction of this net-work by the injury, and the subsequent closure of the ducts in the part, which before poured out the pigment. Similar results are observed in the negro from certain diseases of the skin, by which a great portion of the body often becomes white, and still oftener produces large white spots upon the former black skin. An argument has been founded on this fact, by a recent sect of would-be philosophers, to prove that black was the original color of the skin, and that the whites are a degenerate race, the color being the effect of disease. If this doctrine did not smack of transcendentalism, amalgamation of the races would be a desideratum for the sake of getting rid of a diseased skin, in posterity, at least, by improving the breed.

Attached to the skin, as, for example, covering the head, we find the HAIR growing from its surface. Each particular hair is found grow-

in g from a bulbous root, imbedded in the skin and containing a peculiar fluid secreted for its nutrition.

Thus far we have noticed the bones, the muscles, and the skin, and yet we have but entered upon the intricacies and mysteries of human organization. Such has been the extensive and accurate knowledge of the body, discovered and demonstrated by the researches of modern anatomy, that what was formerly the utmost extent of acquaintance with human structure, is now considered justly as but the threshold of this vast subject. Indeed, it would seem that in the time of the prophet Ezekiel nothing more of anatomy was known than that fragment we have already considered. For in his vision of the valley of dry bones he only clothed the bones with sinews and flesh, by which he meant the tendons and muscles, and then covering them with skin, he thus completed the organization of structure, into which he sought only the breath of life. It is rational to conclude that any farther reference to human anatomy, in this vision, would have been unintelligible to the people, and possibly to Ezekiel himself, for had it been otherwise, the divine afflatus would have enumerated other parts of human structure. We are now prepared to understand that, had his vision been literally realized, the breath of life would have availed nothing without the lungs and breathing apparatus, nor without the heart, blood vessels, nerves, glands, viscera, and other important and necessary constituents of the organization of the human body, both solids and fluids; and we therefore, after this digression, proceed to our task, introducing next to your attention *the heart and circulation of the blood*. And, first, of the HEART.

I shall purposely abstain from any of the illustrations drawn from comparative anatomy, by writers upon this topic, as unintelligible to a popular audience, and out of place here.

To speak accurately, however, it is necessary to say that man has two hearts, united, it is true, into one, constituting a compound engine consisting of two forcing pumps. The same is true of quadrupeds, birds, and all warm blooded animals. These two hearts, the right and left, act and rest alternately, and each of them has two cavities, an auricle and a ventricle, communicating with each other by an opening about an inch wide, on the margin of which is suspended a valve or gate, which prevents the regurgitation of the blood at each pulsation. And a multitude of little cords cross and recross these cavities, and serve to aid their contractions, as well as to prevent them from being over distended. These are what are vulgarly called heart-strings, but they do not break in the act of dying, as is commonly supposed. A tough elastic bag, case, or sac, also surrounds the heart; and lastly, this organ is still farther guarded by the ribs and muscles, constituting, with the breast bone, the anterior wall of the chest, while, posteriorly, the spinal column and ribs, with their muscles, protect it yet more securely.

It lies between the lungs, in a triangular space, suspended by its own vessels, and at liberty to swing from the top of the chest, conformably to the motions of the body. Its shape is an irregular cone, and not at all like the representations upon playing cards, and sometimes in books. It is a hollow muscle, being made up of muscular fibres possessing inherent contractility, as some allege; but this

property doubtless depends on its nervous connections, as we shall learn hereafter.

There being two hearts is designed to effect two circulations, and for this purpose each heart is furnished with two sets of vessels, arteries, and veins. The right heart only sends the blood to the lungs, by its arteries, and returns it by its veins to the left heart. This left heart sends the blood throughout the rest of the entire body, and returns it to the right heart, whence it is conveyed to the lungs again, for change and purification, before it is adapted to its offices in the circulation. Of course there is no direct opening from the right to the left heart, each being entirely separate from the moment of breathing: the former is said to be the organ of the lesser circulation, the latter that of the greater; the one through the lungs, the other through the body.

Having made this allusion to the lungs, I am obliged also to refer to the stomach. By the circulation, the blood, in performing its offices on the route over the body, is found to deteriorate both in quantity and quality, and hence the supply of its waste in either has to be supplied by the constant activity of the stomach, this being the great laboratory in which the material is prepared of which the blood is made: and from this organ a set of vessels are ever employed, with open mouths, in taking up this material, and, by a most intricate and surprising mechanism, conveying it to a returning vein near the heart, where it is mixed drop by drop with the blood, for the purpose of restoring to this fluid an equivalent for the loss it has sustained in every successive performance of its rounds in the circulation.

One of the most striking wonders of structure in the heart is found in the valves, of which mention has already been made. They are found in each heart, between its auricle and ventricle, opening like a gate, to let the blood pass one way, but closing effectually to prevent its passing the other. So also they are placed at the opening of vessels leading from the heart, and perform a similar office, preventing the regurgitation of the blood. But we are not at liberty to dwell here, else the detail of the multiplied wonders of organization in the heart alone might furnish us with an ample topic for a lecture. But we are obliged to pass to the ARTERIES, next in order.

Strictly speaking, there is but one artery in the body, called the aorta, and all the others are its branches. Still, however, each of the branches is named and treated of, in the books, separately. The aorta is the large vessel which arises out of the left ventricle of the heart, and through which the blood is propelled into the thousand tortuous tubes which are found throughout the body. At first this large vessel ascends above the top of the heart, and then, by a graceful curve, it descends along the spine until it passes to the last bone of the spinal column, when it divides into two trunks, or large branches, to supply the inferior extremities. At the arch in the top of the chest, branches are sent off to the head and superior extremities. Every artery, and branch of an artery, which has any size, is named by the portion of the body, or the office it is to perform, or the organ it is destined to supply, and each artery consists of three coats or membranes, and is itself nourished by very minute arteries, called the *vasa vasorum*. These arteries, by their muscular power, contribute to the

propulsion of the blood, and are auxiliary to the heart's action. Every artery, as it recedes from the heart, continues to subdivide, until the branches become too small to be visible, and terminating in the skin, where they meet with the corresponding termination of the veins, they are called capillaries.

These innumerable arteries are not mere passive tubes, like the hollow logs of an aqueduct, but are living organized muscular tissues, subject to disease and decay, and peculiarly liable, in old age, to be converted into bone. Their pulsation throughout their whole course of itself proves their contractile power, as well as their structure, which demonstrates it.

As already intimated, it is from the extremities of these arteries under the skin that the blood passes into another distinct series of vessels, which are called VEINS. These vessels accompany the arteries, throughout their whole course, and return the blood to the heart by means of a large vein called the vena cava, which empties into the right auricle. The veins differ in their structure from the arteries; they have no pulsation. With few exceptions, they have valves, on an average, every inch of their length, the office of which is to keep the blood from regurgitating, and in the arms, when a ligature is applied above the elbow, and the superficial veins are thus distended, these valves may be recognized by the knot formed in the course of the veins.

The manner in which the blood is propelled through the veins is not yet understood, though it is generally ascribed to some inscrutable agency exerted by the capillaries.

Having already explained the greater and lesser circulations carried on by the right and left side of the heart, it is only necessary to add that a corresponding series of arteries and veins are connected with the right ventricle of the heart, by means of which the circulation of the blood through the lungs is carried on. By this means, the blood returned by the veins from performing its office work in the greater circulation, is exposed to atmospheric influence in the air-cells of the lungs, and here undergoes the change already spoken of, which fits it for a renewed performance of its functions as before.

If the physiological view of this subject were not necessarily excluded from consideration in our present notice of anatomical structure, there are many points of intense interest in the circulation of the blood which are calculated to inspire surprise and admiration.

I dismiss this topic, however, and pass to the next, the BRAIN and NERVOUS SYSTEM.

The brain is the term applied to the mass of nervous matter occupying the skull, and which very nearly fills the entire cavity of the head, and is composed of the greater and lesser brains, the *cerebrum* and *cerebellum*. The brain is also farther divided into two *hemispheres*, and into the *anterior*, *posterior*, and *middle lobes*, while its prolongation down the spinal column is called the *spinal marrow*, from which, as well as the brain, an innumerable multitude of individual nerves, and cords of nerves, are given off, with admirable uniformity, to supply the entire body with these instruments of sensation, and render every portion of the system capable of performing the offices assigned it in the economy of life.

The human brain is, without exaggeration, the most splendid and magnificent structure of mechanism in the material universe; and although the protracted lives of many of the most enlightened men have been wholly expended in its study, yet the intricacies and wonders of its complicated organization compose a labyrinth which has never been fully explored. It is made up of an infinite congeries of delicate cords, and equally attenuated blood vessels, contained in a pulp of a character perfectly *sui generis*. It is so *soft* that, without its enveloping membranes, it would fall into fluidity by its own weight, and hence, after death, it very soon melts down into an oily fluid by early decay. This soft brain is covered, not merely in the head, but in its prolongation in the spinal marrow, as well as its still farther attenuation into individual nerves, until they terminate in so fine threads as to be invisible in the skin, by three several coats, called *dura mater*, *pia mater*, and *tunica arachnoides*, or *hard*, *transparent*, and *soft* coats. These constitute three several membranes between the skull and brain, and they also constitute three several tubes surrounding the spinal cord, and every individual nerve, for all these are but elongations of the same pulpy matter of which the brain is composed. With what show of reason phrenologists prate about this *soft*, *pulpy* brain, by its developments molding the form of the head; and by its *pressure*, or *mechanical action*, accommodating them with bumps upon its surface indicative of individual character, can scarcely be estimated except by those who have consented to part, first, with their own brains. You will pardon this digression, as the thought involuntarily occurs to all who contemplate the structure of this delicate organ, in these degenerate days, when "philosophy has run mad."

There is very much more in the structure of the brain and nerves, as well as their mysterious functions, upon which, under other circumstances, we might enlarge; but we must forego it at present. Some idea may be formed of the extent and intricacies of this topic, when we learn that directly from the brain itself there are *nine* pairs of nerves, chiefly the nerves of sense, and expended on the *eye*, *ear*, *nose*, and *tongue*. The spinal cord, being itself composed of three large filaments, sends off *thirty* pairs of nerves. All the branches thus proceeding from the brain and spinal marrow are divided and subdivided into an inconceivable number of threads, of greater or less thickness, and distributed to the remotest portions of the body, until they are lost in the external or internal surfaces. These threads or cords mingle together, at some points forming a *plexus*, and enlarge into little bulbs at other points, as in the *ganglions;* or they cross each other, blending their fibres with others, and each one, however slender and hair-like, is found to possess some special function, and often more than one, while often within the same sheath is found a number of nerves, performing different, and even opposite offices. Nor can any distinction be discovered in the physical or chemical composition of the nerves, though one goes to the eye, and gives the capacity for *vision;* another to the tongue, and imparts that of *taste;* a third to the nose, by means of which we have the sense of *smell;* and a fourth to the ear, by which that organ is made sensible to *sound*. So also the nerves of sense, and those of motion, are found within the same sheath, and going to the same organ, or muscle, and yet they are often inseparable,

and of uniform structure. And yet, notwithstanding sensation is said to be a property of the nervous fibre, and it is demonstrated that the nerves are the organs of sense and of sensation, yet our difficulties on this mysterious subject are increased by the fact that the brain itself feels *no pain*, when wounded, and after fractures of the skull, very large portions of the brain have escaped, and been removed by the surgeon without inflicting pain, notwithstanding the brain is the very centre of sensation, as it is also the "organ of the mind." But these matters belong rather to physiology, and we forbear.

In pursuance of the subject of human organization, it may now be appropriate to notice, briefly, the *contents* of the TRUNK, having considered those of the head, including the brain and its appendages. The trunk, in man, is divided into two parts, the *chest* and the *abdomen*, the upper and lower half of the body, by a horizontal muscle, convex on its upper surface, and concave on the lower, which is called the *diaphragm*. This muscle performs an important part in respiration, rising and falling with the inflation and collapse of the lungs. The upper part of the body, or thorax, is a cavity lined by a membrane or coat called the *pleura*, within which is contained the lungs, the heart, great arteries and veins of the heart, and various tubes, glands, vessels, and nerves, of vast importance to the living body. Some of these structures have already been described, as the heart, lungs, large vessels, and nerves, as well as the walls of the chest, when speaking of the bones and muscles; and a more minute description is uncalled for here. But in the cavity of the lower part of the body are found the organs chiefly instrumental in digestion, as the *liver*, *stomach*, *intestines*, *spleen*, *kidneys*, and their numerous appendages. The LIVER is the largest and heaviest organ of the body, and furnishes the *bile*, a fluid necessary to the functions of the stomach. The apparatus by which the blood is here converted into this fluid, and the tubes contrived with so admirable adaptation to the office of conveying it to its destined organ, are all topics of much interest, but cannot be here detailed. The liver occupies the right side, the SPLEEN is found upon the left, in the middle the STOMACH is placed, while the other organs of this cavity fill up its inferior portion. On these, however, it is alike unnecessary and inadmissible to enlarge.

Having said thus much upon the contents of the three great cavities, including the internal organs of the head, chest, and abdomen, it remains briefly to contemplate the organs of the *external senses*, and the apparatus for the *voice*. And as we shall be limited to the structure of these several examples of mechanism, they need not consume much time.

The *external senses* are thus called to distinguish them from the *internal senses* of memory, imagination, conscience, and the passions. The external are *seeing*, *hearing*, *smelling*, *tasting*, and *feeling*.

The sense of VISION has its seat in the expansion of the optic nerve, within the globe of the eye, on its posterior and internal surface. The construction of the visual organs is one of the most astonishing organizations in the human frame, and by reason of its numerous and complicated parts is very difficult to describe. The science of optics, with all that is known in relation to the laws of light, have been the result of imitations and modifications of the human eye, as are all the

telescopes, microscopes, mirrors, &c., which have ever been invented. The difference, however, is apparent, since they are all *receiving* instruments, while the eye is a *perceiving* one, because inanimate in the one case, and animate in the other.

First we find the *socket* or *orbit*, for the eye, which is composed of portions of several bones, and this is lined with a deposit of fat or cellular substance, that the globe may always move with freedom. The prominence of the eyeball is thus occasioned, and its absorption, during long sickness, accounts for the sinking of the ball.

The *globe* is not a perfect circle, but is composed of two thirds of a sphere posteriorly, and a portion of a lesser circle laid upon it anteriorly, by which structure the sphere of vision is greatly extended. To move the ball of the eye *six* muscles are found attached to it within the orbit. The globe itself is composed of three principal coats, which fit within each other like a nest of boxes, or the brass tubes of a spy-glass. They are severally called *sclerotic*, *choroid*, and *retina*. Anteriorly we have the *cornea*, or window of the eye, which fits like a watch glass, and is transparent. On looking through this into the interior of the eye, a vertical partition is visible, which is *black*, *blue*, or *hazel*, in different persons, having a round opening in its centre. This partition is called the *iris*, and the central orifice is called the *pupil*, which contracts or expands in proportion to the degree of light. Behind the iris is a second curtain, having also a pupil through it corresponding to the other, and this is called the *ciliary processes*. The folds of these resemble those of a ruffle, and it is found, upon a minute dissection, that there are no less than *seventy folds* in the human eye, nicely laid over each other, and of equal width.

The *humors* of the eye are three, which distend the ball, and preserve its rotundity. Between the cornea and the iris we have the *anterior chamber*, and the transparent humor occupying it is called the *aqueous* humor, and this fluid also occupies the *posterior* chamber, which is immediately behind the iris, which seems to float in this humor. Directly behind the pupil is found the *crystalline lens*, a transparent body resembling a button of transparent glass, in the axis of vision; it is convex on both sides, and this is covered by a capsule. Behind this, and filling the posterior part of the globe, is the *vitreous* humor, much thicker than the aqueous, but yet fluid, resembling the white of an egg.

The *optic nerve* conveys to the mind the perception or sensation of the existence of external things. It proceeds from the brain, enters the globe of the eye, and is there expanded on its interior and posterior surface, constituting the *retina*.

It only remains to mention the transparent skin which covers the anterior part of the globe of the eye, and is reflected back upon the interior of the eyelids, and which constitutes what is called the white of the eye. This is called the *conjunctiva*. At its union with the external skin with the eyelids are found the *eyelashes*, a row of projecting hairs, which serve to protect the eye from the approach of motes, or foreign bodies, when the eyelids close by a peculiar instinct, and in which the will has seldom any share. And within the orbit is found a small *gland*, from which the tears are ever flowing for moistening the surface of the globe; while the open mouths of *ducts* are

seen in the interior angle of the eyelids to convey the surplus tears through an appropriate *tube* into the nose, moistening the lining membrane of the nose, and contributing to the perfection of the sense of *smell.*

Upon the sense of *smell* little need be said, because it is less important to man that any other of his senses. The *olfactory apparatus*, however, is curious and complicated; and in savage life it is doubtless of much greater utility, destined as it is to be a sentinel over the stomach, to distinguish hurtful from wholesome food. In civilized life it is less valuable, because of superior knowledge on the subject of food and drinks. But though we may not adequately realize the advantages of this sense, yet, if it had not been important and useful, the apparatus of this function would not be a part of our organization, for nothing here has been made in vain: and though we may not always comprehend the value of any particular structure, we may be assured that there is nothing superfluous. In the inferior animals this sense is of vast importance, and constantly exerted, by many brutes, both sleeping and waking, and upon this their security often mainly depends.

It is certain, however, that the perception of certain odors, as the fragrance of fruits and flowers, if it were absent, would deprive us of no inconsiderable pleasurable enjoyment; while the sensibility of the olfactory nerves to certain odoriferous and volatile stimulants is often of great value, as in cases of suspended animation from any cause. The proximity of these nerves to the brain, in the nasal cavity, results in their greater susceptibility to impressions, and the knowledge of this fact enables us often to find access to the remaining vitality, when all the other nerves of the body have suspended their functions.

Next in order we pass to the consideration of the complicated and beautiful organization found in the *ear*, and whence we have the valuable sense of HEARING. The science of acoustics, with all the ingenuity manifested in auditory instruments, has its origin in the structure of the human ear, by which alone we have been enabled to learn the philosophy of sound.

The *external ear* is familiar to us all in its appearance and singular conformation, constructed on the best possible model for the collection and transmission of the vibrations of the air, which we call sound, when put in motion by a solid body; and which, by their successive pulsations, travel directly onward to the *auditory nerve*, found in the *internal ear*, and thence communicated to the *brain*. Three muscles are attached to the external ear, not for motion, but to keep it tense, and increase its sensibility to vibrations. When these muscles move the ears, it is an unnatural perversion of them from their proper office, acquired by habit, and is only practiced by wags, buffoons, and those who are but a single remove from the long eared animals, whose faculties, in this respect, they imitate and acquire.

The *tube* for the transmission of sound to the internal ear is a canal through solid bone, three quarters of an inch long, and one quarter of an inch in diameter. It is gently curved, terminating below its entrance in a spoon-like cavity. On the edge of this expanded mouth a rim or hoop is found, upon which the *tympanum* or drum of the ear is stretched, like the head of a drum. The external skin is reflected into this ear tube, and lines it throughout. It is perforated

by numerous *ducts*, opening into this canal, constantly pouring out an oily fluid which, when congelated, becomes like wax. Its use is not only to moisten the tympanum, but to *kill insects*, to all of which it is instantly fatal, and to prevent their intrusion, the entire tube is lined with *strong short hairs*, which afford increased protection.

Directly across this drum head we have described, is found a fine thread of nerve, the *cord of the tympanum*, which gives it the requisite sensibility. Beyond this drum, interiorly, is found what is called the *labyrinth*, indicative of its complex structure, and is composed of several parts. Behind the drum, a small bean-shaped cavity, called the *drum barrel*, is found, having an oval and round window, the one leading to another little cavity, called the *vestibule*, and the other to one of the three *semicircular* canals of the labyrinth. Attached to the tympanum are the *four smallest bones* of the body, and called by technical names signifying a *hammer*, an *anvil*, a *stirrup*, and a *round bone*. These are all connected together, and, small as they are, have minute muscles fastened to their extremities, which are visible. The internal ear is connected with the mouth by the *Eustachian tube*, so that the vibrations of the air reach both sides of the drum, and thus increase the sensibility to sound. The distribution of the auditory nerve, the numerous other canals and cavities in the bones surrounding the organ of hearing, for retaining and reverberating sounds, are too intricate and complicated for any thing like an intelligible description. In no portion of animal mechanism is a more striking and wonderful organization, notwithstanding the very small space in which this entire apparatus is constructed. But to enlarge farther would be an unprofitable consumption of your time.

Taste is the next of the external senses, and resides in the tongue, the appropriate nerve terminating in multiplied points upon its surface from the tip to the root of the tongue. It is in man only that this sense is found in any degree of acuteness and perfection. Many of the inferior animals are indifferent as to the tasting properties of their food; and all are guided by the smell, rather than taste, in selecting articles on which to feed. But taste is one of the most prominent sources of pleasure open to man, and but that its natural indications are perverted by depraved habits, it would contribute much more largely to human happiness.

Feeling, or touch, is the last of the external senses, by which, without the employment of the other organs of sense, we ascertain the physical qualities of bodies. It resides in the extremities of the nerves, and though generally existing, in the greatest perfection, in the ends of the fingers, because these are most used for the purpose, yet may be acquired, in an equal degree, by habitually using for the purpose any other part of the surface. It is to this sense we are indebted for our perception of the forms, and other characters, of bodies brought into contact with the skin.

It now only remains, in this summary of human organization, which is all that has been attempted, to notice the contrivance by which sounds are produced, including the *mechanism of the human voice*.

Very many animals, other than man, possess the faculty of making sounds, usually expressive of pain or want. These are inarticulate, for the most part, and if man were not placed in society with his

fellow men, his admirable vocal organs would never be cultivated, nor would he ever learn any other than a similar inarticulate cry. The surprising superiority of the vocal organs in man, to those of all other animals, consists in the latter being incapable of uttering only a given number of sounds; while, in man, the organs of voice are so constructed as to be absolutely unlimited, there being no conceivable sound which the vocal apparatus cannot imitate and acquire.

First we have the WINDPIPE, opening into the mouth, which, from its being composed of successive *rings*, is never closed, and at its lower end divides into branches going to each lung, and transmitting the air in every act of respiration. At the top of the windpipe we find the *larynx*, covered at its top with a valve, and surrounded by cartilages or appendages of gristle. Within its calibre, directly under its valve, are four delicate membranes, always on the stretch, their edges nearly meeting, two being on each side, which are called the *vocal cords*. Upon these cords vibrations are produced by the current of air from the lungs, constituting sound. By the adjacent cavities in the bones of the *face*, *forehead*, and *nose*, these sounds are modified, and by the aid of the teeth, tongue, lips, nose, and throat, they become articulate. Hence you have all heard of the *guttural*, *nasal*, *labial*, and *dental* sounds, to designate the agency of each of these structures in the peculiarities of voice.

A shrill or rough voice depends upon the size, elasticity, moisture, &c., of the larynx, and the degree of force with which the expired air is propelled through the opening between the vocal cords. The larynx is smaller in women than in men, and hence the greater delicacy of the female voice. The change in the voice on arriving at adult years, so perceptible in young men, depends on an enlargement of the larynx, which occurs at that period of life. In short, the larynx is a musical wind instrument of which the *hautboy* is an imitation. Instead of finger holes for varying the tones, this object is secured by muscles which, under the power of the will, elongate or shorten the vocal tube, increasing or diminishing its calibre. It is thus that in singing, conversation, or declamation, such varieties in rapidity, intensity, and strength, are exhibited by the human voice. By cultivation and habit these powers may be improved and increased illimitably, of which ventriloquism is an example, and may be acquired by any one who is fool enough to commit so useless a perversion of nature.

Finally, by this brief survey, we are reminded that "the *bones*, by their joints and solidity, form the foundation of the human machine; the *ligaments* are strings which unite the parts together; the *muscles* are fleshy substances which, like elastic springs, put them in motion; the *nerves*, dispersed over the body, connect all its parts together; the *arteries and veins*, like rivulets, convey life and health throughout: the *heart* is the centre and focus of the circulation; the *lungs* inhale pure air, and expel noxious vapors; the *stomach* and adjacent organs are the magazines where the daily supply is prepared of every thing requisite for sustaining life; the *brain*, the immediate organ of the mind, is prepared and furnished in a manner suitable to the dignity of its inhabitant; the *senses* give warning of all that is necessary for the pleasure or use of the soul; while the *organs of voice* adapt man, by the use of language, to enjoyment and usefulness in society." Truly

we are "fearfully and wonderfully made;" and though there were no "heavens to declare the glory of God, nor firmament to show his handy work," and no other created being but myself in the material universe, my own body, by its transcendently admirable structure, ought to extort from me the concession of the repentant atheistical philosopher who, after examining in his study *the human hand*, exclaimed, in despite of his unbelief,

> "I lay it down, and conscious rest in this,
> None but a God could make it as it is."

The Address below we found in the office upon our arrival, accompanied by the following note from a much-respected member of the Oneida Conference, viz.—

"The inclosed is a copy of an Address, delivered before the Honesdale Colonization Society, in July last, by the Rev. William Tobey, formerly pastor of the Presbyterian Church of this place. Should you think it advisable, and have room in your Quarterly, you are at liberty to publish it. For this purpose I have obtained the consent of the author. The Address will speak for itself."

Believing the Address, on the whole, calculated to do good, we have concluded to insert it, though there are several passages in it which, perhaps, require some qualification.—Ed.

For the Methodist Magazine and Quarterly Review.

AN ADDRESS,

Delivered before the Honesdale Colonization Society, at Honesdale, on the evening of July 8, 1839, *at the request of the Executive Committee.*

BY REV. WILLIAM TOBEY.

Brethren and Friends,

Members of the Honesdale Colonization Society:—

It gives me much pleasure to address you in behalf of that cause whose interest it is the object of your association to promote. Among the great philanthropic enterprises of our age and country, I have ever regarded it as holding a high place. I have never doubted either the integrity or the motives of its advocates, the importance of its object, or the practicability of its plan. It professes to be a benevolent enterprise, and certainly it has all the *external characteristics* of one. What can be more benevolent than to restore the oppressed sons of Africa to the land from which they have been torn by cupidity and lawless violence? What more proper, or more just, than to seek to repair, as far as practicable, the wrong that has been done, by sending back the children to the same land from which their fathers were taken, furnished with the blessings of civilization, Christianity, and freedom? What portion of the globe more adapted to their residence than those regions where their race has dwelt from immemorial time, the regions

assigned it by their Creator in determining the bounds of the families of the earth? What climate more congenial to their constitution than Africa's "sun-illumined zone," and fertile shores? What land on the face of the globe more rich in those productions which support life? What land more rich in the promise of abundance to the emigrants than the plains and hills of Western Africa, teeming with every variety of tropical plants and fruits, and abounding in ivory and gold? And is it not a work of benevolence, after having emancipated and conveyed them to these shores, to watch over their prosperity, defend them against surrounding foes, plant among them the institutions of knowledge and religion, and furnish them with a free government and equal laws? This the colonization societies have done for the thousands of emigrants whom their beneficence has wafted to the land of their fathers. Were the colonization enterprise a selfish scheme, devised merely for the purpose of ridding the nation of the free blacks, it would not have followed the colonists with its care and benefactions beyond the ocean. It would not have planted among them schools and Christian churches. It would not have watched over them with paternal interest, until from very small beginnings they had grown into a flourishing commonwealth. Had it been a mere selfish scheme, so many valuable lives would never have been sacrificed in its promotion; the fervors of a tropical sun had not sent the heroic Ashman to an untimely grave, and the devoted Mills had not found in the morn of his manhood an ocean sepulchre. The blood of the many missionaries who have fallen martyrs in this cause cries from the ground in refutation of the calumny that would brand it as the ally of oppression. The labors of so many enlightened and benevolent men, whose praise is in all the American churches, the prayers and offerings of the pious of every denomination, from one end of the Union to the other, repel the charge. It is certainly a matter of astonishment, to say the least, that there should be found those who can believe that the pious and learned Dr. Finley, of New-Jersey, who devised the plan of the American Colonization Society, and such men as Frelinghuysen, Van Rensselaer, Marshall, Milnor, Fisk, Proudfit, Beecher, and a host of the most pious, liberal, enlightened minds of our country, should have lent their energies in advancing a plan which they considered calculated to uphold and perpetuate the system of slavery. The charity which thinks this is not assuredly the charity which thinketh no evil. Much more astonishing is it that any should imagine that such are the men to become the dupes of southern avarice. No doubt there may have been those who have aided the Colonization Society from motives not wholly pure. And where was ever a benevolent enterprise undertaken in this world of which it could be said that every motive of all its advocates was perfectly incorrupt? The truth is, some individuals who have written and spoken in behalf of this society, have at times addressed the self-interest of slave-holders, feeling that they were probably appealing to some men with whom no other argument would be of any avail; a course by no means uncommon among the advocates of benevolent objects, when they are seeking to persuade those whose hearts are not under the influence of religious principle. Of this circumstance advantage has been taken by men unfavorable to this enterprise. Acting upon a principle which in this country is sometimes

carried out to the greatest extremes by violent partisans, viz., to lay hold of every circumstance apparently unfavorable to the cause of the other side, and give it its worst possible construction, they have industriously collected garbled extracts from occasional speeches, and from the periodicals of the society, setting forth its bearings upon the interests of the southern planters, and have attempted by means of them to fasten upon the whole institution the charge of exerting an influence to retain the enslaved Africans in bondage, and to banish to a foreign land those who are already free. The friends of this cause, conscious of the utter falsehood of this accusation, and sensible on what slight evidence their motives have been impugned, have scarcely deemed it worth their while to make any defense. Still it has not been without some degree of wonder that they have observed what remarkable zeal some of the adversaries of their enterprise have exhibited in seeking its defeat—what grotesque caricatures they have drawn of it, and to what an extent they have ransacked the English vocabulary for abusive, thickly clustering epithets, with which to blacken it. The truth is, no greater slander could be promulgated than to denounce the Colonization Society as the supporter of the system of southern slavery. It was formed, and has all along continued its operations on the ground that it was wrong to drag the slaves from their native land, and that the principles of justice and benevolence demand their restoration to freedom.

This society was organized at the city of Washington in 1816, by a number of benevolent individuals, some of them slave-holders, and some of them non-slave-holders and residents of the northern states. Dr. Finley, of Basking Ridge, New-Jersey, and Mr. Caldwell, of Washington, were, perhaps, the most active in its formation; men whose characters were above the imputation of any sinister design of connivance with the slave-holders, or cruelty to the blacks. There is every reason to believe that their object was to befriend the African race, and to do what they could for the final extinction of the system of slavery. The advocates of colonization from the first assumed the position that slavery is an immense evil, involving great injustice and cruelty to the enslaved, and detriment to the welfare and prosperity of those portions of the Union where it exists. Its periodicals and its orators have been accustomed to make the most pathetic appeal. respecting the horrors of the slave-trade, and the sufferings of the slaves Addresses which have been delivered in favor of the Colonization Society on the 4th of July, and on other occasions, at least throughout the northern states, have ever represented slavery as a system of cruel oppression, disgraceful to our nation, inconsistent with the spirit of its institutions, and hostile to its prosperity. And, to say the least, there have been numerous instances in the southern states where individuals have publicly and fearlessly uttered the same sentiments. But while colonizationists have put forth their efforts in behalf of the society on the ground that the system of slavery is wrong, and while they have manifested a deep sympathy for the slave, they have not preached up a crusade against their brethren of the southern states. They have felt that many of the slave-holders have claims upon their sympathy as well as the slaves themselves. In exercising benevolence toward the one, they have sought to avoid doing injustice to the other. They

have recognized the fact, that slavery was introduced into the southern states under the sanction and by the authority of British laws, while they were in a condition of colonial dependence upon the British crown, and that some of the colonies, especially Virginia and Carolina, repeatedly remonstrated in vain with the parent country against the barbarous traffick. They have taken into their account the fact, that many of the slave-holders have found themselves placed in their present circumstances without any agency of their own, inheriting their slaves from their ancestors; and that in many cases, which can readily be adduced, it might be an act of positive inhumanity to cast them out immediately upon the world. They have learned neither from Scripture, nor from any other source, that real benevolence has no regard to consequences—that it is characteristic of its operations to seek to benefit one class of men by injuring others, and to disregard prudence, fitness, and propriety. They have supposed that true benevolence, such as was exemplified by the Saviour of the world and his apostles, seeks to do justice to all, takes care to acquaint itself with all the circumstances of the case before it passes judgment; acts not blindly and rashly, but knowingly and considerately. They have thought it not inconsistent with Scripture or sound philosophy, in seeking to do justice to their fellow-men, to have some regard to expediency; which, notwithstanding that it is a word which has been so much proscribed and scouted by the advocates of immediate, unconditional emancipation, means fitness, propriety, suitableness to an end. They have been accustomed to entertain more exalted ideas of benevolence than to suppose that the manner of its manifestations is to pour forth fierce railing and gross invective against whole classes of men, without qualification or discrimination. They have taken into consideration the fact, that the constitution of the United States recognizes the existence of slavery, and that each individual state is, in all respects, with the exception of so much power as has been delegated to this constitution, a sovereignty by itself, as independent of the other states as is any one of the nations of Europe; and that, consequently, the inhabitants of the northern states have no right, as citizens of the American Union, to intermeddle with the internal regulations of the southern states; nay, that since they have agreed in the constitution to let the subject alone, they have no more authority to dictate to them what course they shall take relative to their slaves, than they have to dictate to Mexico or Peru what course they shall take relative to the aborigines of those countries. Furthermore, knowing that each individual state is, to such a degree, an independent sovereignty, they have understood that slavery in the southern states cannot be done away without the voluntary consent of the slave-holders themselves, and that persuasion is the only mode by which citizens of the north can influence those of the south to give this consent. They have felt, too, that to load with maledictions is not the way to persuade men, but the way to excite prejudices, to steel the heart, and arouse all its evil passions. They have entertained some doubts concerning the propriety and ultimate utility of the mode of manufacturing public opinion, adopted by a certain class of modern reformers, and they have then thought that they have discovered in its application to the subject of slavery the torch of sedition and civil discord.

They have reflected, that the American Union is a fabric, whose foundations have been laid in the blood of thousands of martyrs to the cause of freedom, that it was reared by the arduous toils of many wise and heroic patriots, whose expiring breath was spent in exhorting their posterity to defend it. They have not forgotten the farewell of Washington, "Frown indignantly upon every attempt to alienate one portion of our country from the rest." They have thought, also, that they could discover in those measures which would exclude from civil office, and from the pulpit, all who do not think, speak, and act in accordance with the opinions of a certain association, tyranny of the same nature (although expressing itself in a different way) with that which lords it over the slave; nay, in some respects, worse, since it would control reason and conscience; and they have felt too strong an opposition to slavery to submit to slavery themselves. They have also considered that zeal in the cause of the slave which makes use of the most opprobrious epithets which the English language can furnish in railing out against our fellow-citizens of the southern states, and the members of southern churches, which seeks to excommunicate all slave-holders from the church, and to place them under the proscription of a universal public odium, to be a zeal, to say the least, quite transcending the example and instructions of Christ and his apostles. They have felt disposed to question the authority of any man, or any association of men, to prescribe to their consciences what course they are to pursue relative to the subject of slavery, and have deemed that they have an undoubted right to adopt their own mode of operation, provided, always, that it interferes not with the principles of eternal rectitude with the rights of others, and the peace and good order of society. Such have been and are the views of at least many of the friends of the Colonization Society. And such being their views, while they yield to none in their abhorrence of slavery, and while they are so profoundly cautious of such a feeling, that they deem it not worth their while to notice any accusations which may be alleged against them, charging them with being the supporters or apologists of slavery, since they perceive not how they can at present pursue any measures contemplating the immediate emancipation of all the slaves at the south, without exciting ecclesiastical and civil discord, and endangering the existence of the Union;—in a word, without involving in their consequences still greater evil than now exists, they prefer to pursue a more noiseless and a more peaceful course. Since they see not that they have it in their power to accomplish at once all they would, even the eradication of all slavery from the face of the earth, they will endeavor to do what they can consistently with the rights of others with peace and good order. And with the blessing of God they can do much for the African race, even supposing that colonization societies accomplished nothing more than to remove those free blacks who are willing to emigrate (for they seek the removal of none other) to a country where, relieved from the many disadvantages which attend them here, they may constitute by themselves independent and free states. In this country obstacles which may be called insurmountable exclude them from equal privileges with the whites. While they have the cares, burdens, and responsibilities of freedom, they have few of its real benefits. The existing state of

society places them in rather an intermediate state between liberty and slavery. They are everywhere regarded as inferior, and compelled to feel their inferiority. The case, as is well known, is very rare where one of them emerges from the crowd. The greatest learning, talents, and wealth, the most refined manners, and the most ardent piety, cannot in this country place a man of color on a level in the popular estimation with a white of equal advantages.

I do not say that the common prejudice against the African population is just. So far as it arises from mere distinction of color it is undoubtedly most unjust. But it is very evident that it does not arise altogether from this cause, nor from the fact that the African population of the southern states are slaves. It arises, in a great degree, from the actual, moral, and social condition of the free blacks, while, on the other hand, the debasement of their moral and social condition is owing, in a great measure, to their being cut off, by the existing state of society, from the influence of those motives which form the character of the whites. I speak of things as they are, and not as they ought to be. I do not say it is right that our colored population should labor under such disadvantages; nor do I consider them naturally a more depraved people than the whites. They have, as a race, many amiable traits of character. If the records of our penitentiaries show that the number of convicts from among the blacks preponderates greatly over that from among the whites in proportion to the amount of population, it is a result which might be expected to arise from their degraded condition. And now, granting that the existing prejudices against the blacks are unjust, how are they to be done away? Is it by warring against them? The man mistakes human nature who thinks to divest his neighbor of prejudice by censuring and reviling him. Like the traveler in the fable, who, when the wind and the sun tried on him their skill, in endeavoring to cause him to doff his cloak, drew that garment the closer around him the fiercer the wind blew, so is it with prejudice. It is increased, instead of being diminished, by reproaches and denunciation. The only way to remove all the existing prejudices against our African population is to remove all the causes of these prejudices; and how are all these causes to be removed except by admitting them to equal privileges with the whites in every respect, involving of course an amalgamation of the two races. It is perfectly idle to talk of admitting them to equal privileges with ourselves so long as they continue to be a distinct people; for it is contrary to the testimony of all history, as well as some of the most obvious principles of human nature, that two races of men should live together in an unmingled state on terms of perfect equality. Let men talk against prejudice as much as they please, it is sufficiently evident that unless they incorporate with the whites, they must continue to be overshadowed and borne down by their superior enterprise, knowledge, wealth, and power. Every truly benevolent man would wish to see them elevated as to their moral and intellectual condition, and would cheerfully labor for such an object; but multitudes who are their true friends would strongly deprecate such an intermixture. The God of nature has divided the African from the European race—assigned them different quarters of the globe, and marked each with its distinct and prominent

peculiarities. What the God of nature hath so widely separated, let not man join together, is now, and will probably continue to be, the voice of the American people.

Since, therefore, the existence of the free blacks among us is attended, and is likely to continue to be attended, with so many disadvantages and disabilities, it is very evident that they can vastly improve their condition by emigrating to some country where they can exist as a nation by themselves—where they can constitute free and sovereign states, and enjoy the protection of a government and laws of their own. Such a country is Liberia; and to all who have sufficient enterprise to make a change in their condition, evidently so advantageous, the Colonization Society proffers the means of effecting it. They have but to enter one of its vessels, and presently they are for ever removed from the land where so many of their countrymen have been held in bondage, and from all those prejudices which weighed them down in the dust, and they are in the land of their forefathers, the citizens of a free commonwealth. Here they are almost swallowed up amid the numerous and rapidly augmenting European race, and find themselves bowed down and almost crushed beneath the weight of their superior power. There they can not only be removed from these oppressive evils, but they can even claim a superiority through the advantages of the arts of civilization over the surrounding heathen tribes. The prospect is, that here they must continue to exist like dwarfish plants from which some dense and gigantic forest excludes the sunbeams. There they can constitute a forest by themselves, and extend their branches unchecked along the golden streams and through the radiant heavens of the clime of their forefathers. Did the Colonization Society, therefore, embrace no other object but to afford to the free blacks the means of emigration, it would be worthy of the liberal support of the benevolent, and would have so much of the character of a philanthropic institution as should place it beyond the reach of obloquy.

But it does not confine its exertions to the promotion of the welfare of the free blacks. It seeks, although in a way consistent with the concord of this nation, with the rights of the southern white population, and with the laws of the land, the emancipation of the slaves, and an emancipation not partial, but complete. It does, in fact, open a pathway of freedom for the bondsmen of the south, affording to the benevolent among the slave-holders opportunities and means for setting their slaves at liberty, and to the slaves themselves the means of making the best improvement of the act of manumission. It enables the northern and southern states to co-operate in the work of emancipation without strife or collision, giving to the latter opportunities for liberating their slaves under the most favorable circumstances, and to the former opportunities for the operations of benevolence, in making provisions for their welfare on their release. It opens a wide field for the exertions of the philanthropic of every section of this Union. Instead of exciting animosity between the north and south, it is admirably calculated to draw closer the bonds of brotherhood between them. Most of the southern states, for the protection of their slave-holding interests, and perhaps as they have deemed in their own defense, have enacted laws forbidding the

residence of free blacks within their territory. I shall not attempt here to discuss the propriety and equity of such laws. Granting that they are arbitrary and unjust, such laws do exist, and they oppose an insuperable obstacle to the accomplishment of the desires of those who wish to liberate their slaves, unless they transport them beyond the bounds of those states. Those who have sufficient regard for the welfare of their slaves to emancipate them, would not wish to transfer them to a perhaps worse condition, by sending them to the northern states, and perhaps some of them might not find it easy to provide the means of such transportation. The Colonization Society stands ready to receive them on their manumission, and bear the expense of their passage to the Liberian colonies, where they can enjoy all the advantages of freedom, and become constituent parts of rising republics. It has been the means of effecting the emancipation of more than three thousand slaves, while it would perhaps be no easy matter for that society which so bitterly and unsparingly denounces it, to show that, with all its agitation and clamor, and with all the boasted light it has been shedding abroad during seven years past, it has emancipated one. And let the adversaries of the Colonization Society say what they will, its very existence, and its whole course of operations, is a strong and decided testimony against slavery. The language which it speaks to every unbiased mind is, that as it was cruel and unjust to transport the blacks against their will from Africa, and enslave them, it is but an act of justice to liberate and restore them. It appeals to the consciences of slaveholders by *actions* which speak louder than words. It does not indeed assume the tone of dictation, menace, and reproach. It seeks not the extinction of slavery by calling hard names. It seeks to excite public indignation against no class of citizens. It interferes with the rights of none. It pursues a far more effectual way of accomplishing its object. None among the well informed and candid can doubt that ever since its formation it has been doing what it undertook to do, exerting an influence by the testimony which it has been bearing against slavery, to mitigate its rigors, and prepare the way for its ultimate extinction. Indeed, since the commencement of its operations, slavery has assumed a milder form; at least in some of the southern states great numbers have manifested a willingness to liberate their slaves, and commit them to its care. Nay, from the first, many more have been ready to embrace its offers than it has had the means of furnishing with a conveyance, and sometimes this number has amounted to no less than two thousand. Through its influence, combined with other causes, a few years since the final termination of the system of slavery began to be very extensively agitated, especially in the states of Virginia, Maryland, and Kentucky, and there was a fair prospect that state conventions would soon be called to consider the subject, when the most ill-judged measures of some fiery zealots in the northern states, and the torrent of flaming invective which they poured forth, by arousing the angry passions of southern men, exciting their fears and their prejudices, put the matter at rest.

So much has been written and said against the colonization plan, thatno doubt many who are not in reality unfriendly to it have had

their confidence in it shaken, and stand in doubt with respect to its efficiency. Some of the objections which have been made to it carry with them their own refutation; such, for instance, as that it is a system of coercion, when in its constitution it provides for the emigration of none but those who give their consent; and that it upholds the system of slavery, and aids the slave-holders in retaining their slaves in bondage, when it has been all along holding out to the masters inducements to liberate their slaves, and presenting before the slaves themselves the spectacle of their emancipated brethren, growing up into free and flourishing states. I am not aware that those who make these objections have ever pretended to prove that there have been any instances of men forced away to Africa, or that it has exerted an influence to perpetuate slavery in any other way than that it conveys the freed blacks to another country, instead of leaving them on the soil perhaps to excite sedition among the unemancipated, and endanger the lives of their masters. In other words, their great objection against it is, that it appears to be in the way of their favorite theory, of immediate, unconditional emancipation on the spot.

The charge has indeed been very extensively made against the Colonization Society, that it opposes the liberation of the slaves unless they can be removed to some foreign land. Yet this charge cannot be sustained. There is nothing in the constitution of the society which will admit of such a construction, and all consistent and enlightened colonizationists disavow the principle. By no means does the colonization enterprise oppose the bestowment of freedom upon the slaves unless upon the condition of their removal; but it assumes the ground, that as it is impossible for the African race to obtain in this country the possession of equal privileges with the Europeans by any other means than by an amalgamation, and that thus they must continue in a state of comparative degradation, it will be immensely for their advantage to remove, and that the actual and complete emancipation of the slaves is not likely to be carried out in any other way. They also assume the ground that, under existing circumstances, colonization affords the safest and most effectual mode by which the benevolence of the north can operate upon the slavery of the south. This is quite a different thing from actually opposing an emancipation on the soil. Should any of the southern states think proper to pursue such a course with respect to their slaves, no sincere and consistent colonizationists but would hail the event with gratitude and joy, although they might believe that those who had thus obtained their deliverance would be in a still better condition constituting an independent nation by themselves.

The colonization enterprise has, moreover, been represented as a humbug and a failure. Almost from the commencement of its operations its enemies have resorted to every artifice to bring it into discredit; but it has continued its benevolent work through evil as well as good report, until it has reared monuments of its labor which may bid defiance to the attacks of defamation. It is now too late to represent it as a failure. Its efforts have already been crowned with too great success, and it has before it too fair a prospect of prosperity, to suffer any material injury from the slander of its revilers. It is now seventeen years since the American Colonization

Society commenced settling a colony of free blacks near the mouth of the River Mesurado, in the vicinity of the British colony of Sierra Leone, on the western coast of Africa. As a matter of course, the colony at its commencement was subjected to many difficulties. It had to encounter diseases incident to new settlements, and the hostility of neighboring tribes. But notwithstanding the obstacles against which it had to struggle, it has prospered to such a degree that, at the present time, Liberia, the name of the district of country purchased of the African tribes, extending along the coast about three hundred miles, has a population of between five and six thousand inhabitants, (emigrants from the United States, and their children,) most of whom have obtained their freedom through the influence of colonization. Along this line of coast are nine villages, the largest of which, Monrovia, contains more than five hundred houses. Within these limits five colonies have been planted, viz., the parent colony, of which Monrovia is the capital and seat of government; Edina and Bassa Cove, under the auspices and guidance of the Pennsylvania and New-York Societies; Greenville, a territory lately purchased by the Mississippi Society, and settled in part by the emigrants it has sent out; Louisiana, in Africa, a recent purchase of the Louisiana Society; and Cape Palmas, or Maryland, in Liberia, the settlement of the Maryland Society. According to abundant and unexceptionable testimony, their farms and villages, their school-houses and churches, their vessels of commerce, their legislative councils and courts of justice, all testify to the general prosperity. To different parts of the coast vessels built at the wharves of Monrovia, manned and commanded by her citizens, convey the articles of American and European skill in exchange for the gold, ivory, camwood, and mahogany, palm oil, rice, coffee, oranges, tamarinds and bananas, drugs and precious gums, and other various products of that vast and fertile country, thus inviting the native population to turn from the slave-trade to agricultural pursuits and a lawful commerce.

In Liberia there are eighteen churches, and forty ministers of the gospel of different religious denominations. Sunday schools and Bible classes are established generally in the churches into which the children of the natives are gathered, along with those of the colonists. Nowhere is the sabbath more strictly observed, or the places of public worship better attended. A more temperate, moral community, is not to be found on the face of the earth. In the Pennsylvania and New-York, and in the Maryland Society's colonies, the sale and use of ardent spirits are prohibited by law. At Monrovia and Bassa Cove, public libraries, consisting of from twelve to fifteen hundred volumes, have been established. The colonists have also a newspaper, the Liberia Herald, published at Bassa Cove, which sends forth periodical intelligence of their proceedings and success. There are, in the different villages, several societies for benevolent purposes and literary improvement. At a missionary meeting in Bassa Cove, not long since, one hundred dollars were collected for the support of missionaries among the neighboring heathen tribes. About thirty white missionaries, of different denominations, are aided and protected in the settlements of the colonies, while devoting themselves to the work

of instructing the surrounding heathen in Christianity, and several colored missionaries have already been prepared for usefulness. According to the report of a late colonial agent, an African population of at least 100,000 have already felt something of the benign influence of this colony. The slave-trade, which was formerly prosecuted along the whole western coast, is now broken up wherever the influence of Liberia extends. Thus much, at least, has the colonization enterprise effected. And certainly here is too great an amount of good accomplished to render it entitled to the appellation of a humbug or a failure. And is it benevolence that would efface those fair scenes which have thus been created on the African shore, blot out from existence those churches and schools, those farms, and villages, and merchant vessels, and restore those gloomy objects which they have superseded, the groves consecrated to devil worship, the uncultivated landscapes, with their benighted inhabitants dancing and yelling at their pagan orgies, polluting the air with human sacrifices, and dyeing their cocoa and plantain shades with torrents of blood shed by the tyrant's caprice, or poured in the battle's fury?

Is it said that more ought to have been accomplished within the space of seventeen years? It is answered, that what has been done has been effected in despite of a very zealous and active opposition, which has spared no pains, and hesitated at no artifice, to prejudice the public mind against the cause; and that the people whom it has endeavored to form into free and enlightened states have not been such men as colonized New-England, but, for the most part, men who have experienced the deteriorating influence of servitude. It should be remembered, too, that the first settlers of every new country have many hardships to struggle against, in laying the foundations of society—hardships which their successors know little how to appreciate. When it is remembered how many years of toil and suffering it cost our forefathers in establishing colonies on the shores of Massachusetts before those colonies began to present the appearance of prosperity, and how many years of arduous labor, and how many lives it cost the companions of Smith to lay the foundation of the Virginian commonwealth, the present flourishing condition of Liberia becomes rather a matter of surprise. The truth is, there is every reason to believe that that colony has increased from the beginning in a degree commensurate with the true interests of the enterprise. It was necessary that there should be pioneers, and that these pioneers should not be numerous, to prepare the way for future emigrants. To have crowded in vast multitudes without such preparation would have been neither humane nor politic. If five thousand appear but a small number, compared with the two and a half millions still in slavery, let it be remembered that these are a sufficient number to demonstrate the practicability of the colonization plan, the most that the society expected to accomplish at its first formation, and to prepare the way for a future vast accession of emigrants. Who that could have beheld the settlements of the Tyrian colony, on the shores of northern Africa, seventeen years after their commencement, would have dreamed that he beheld the rising greatness of Carthage, empress of the seas? Who that could have witnessed the huts erected amidst the lagunes of the Adriatic, by a few fugitives from Alaric's conquering sword, seventeen years after their

arrival, could have imagined the future splendor of the mighty Venetian republic? Or who that should have chanced to journey along the bleak and pine-clad shores of Massachusetts, seventeen years after the landing at Plymouth, would have supposed that in less than two centuries a great empire would have arisen out of those wilds? Let none then, who consider what great things have arisen from small beginnings, mock at the infancy of the African colonies, nor venture to assert that He who orders all human affairs may not render them the germ of enlightened, great, and powerful nations! Is it still objected, that the colonization enterprise is not adequate to the removal of slavery from our land; that even in case all the slaves were liberated, it would be impossible to provide the means of conveyance to Africa? Granting that it were so, and that colonization merely effected, through its influence, the disinthrallment of a few thousands, or, if you please, merely effected the emigration of some hundreds of the free blacks to a country where they could constitute, by themselves, a free and independent state, it would still have enough of the character of a benevolent institution to entitle it to the patronage of all the good, and to render it too sacred for the assaults of detraction.

But let us for a moment inquire, if it is true that its operations must, of necessity, be thus limited? Let it be remembered that those who organized the American Colonization Society, did not expect that the society itself would be able to transport all the slave population of the south to Africa. What they undertook to do, and what has, in a great measure, been already done, was to demonstrate the practicability of the colonization scheme, and to prepare the way for the nation itself to undertake the work, and carry it forward on a larger scale. They wished to lay a foundation on which the national and state governments might erect an ample structure. And who shall assert that this great and wealthy nation is inadequate to the removal of our whole slave population, even within a few years. The annual increase of the whole colored population of the United States during the ten years from 1820 to 1830, was 56,000 per annum; and some men have most absurdly asserted, that our whole marine is insufficient to convey this number to Africa. And yet it can be demonstrated that 42,000 tons of shipping, which is not more than one forty-second part of the registered and licensed shipping of the United States, making only two trips a year, and affording each emigrant six times the space allowed on board the slavers, or one ton and a half each, would accommodate the whole. It has been stated, on the authority of some recent calculation, that no less than 365,000 are every year torn away from Africa, to bow their strength in slavery: and who shall say that this nation, with a surplus of ten millions annually, is unable to carry back to that country less than one-third as many as a band of pirates drag yearly from its shores? But suppose that 100,000 were to be colonized annually. In thirty years it would transfer our whole colored population to Africa, by an outlay of three millions annually, a sum which the weekly contributions of three cents, by one-seventh of our people, would supply; or, if voted as a measure of justice for the many wrongs which the Africans have received from our hands, would afford a very proper channel for the overflowings of our national treasury. There

are, at this time, more than a thousand applicants for the privilege of colonization, and thousands more are in a state of training for the same purpose. Ships owned by the different colonization societies have recently commenced making regular trips between the American and African shores, for the exclusive purpose of conveying emigrants; and the time is not probably far distant when steam vessels will be employed for this purpose. Each year's development of the fertility of the soil of Liberia, and the adjacent territory; of the value and variety of its productions, and of the ample resources of the colonies for securing the welfare of the settlers, and of their importance to the commerce and manufactures of this country, will continue to swell the tide of emigration until, with due aid from the national treasury, this tide shall exceed the annual increase, and then a rapid decrease in the existing amount of our colored population will ensue. And the hope, long cherished by the friends of colonization, that this cause will receive the patronage of our government, is not altogether baseless. The national government does now afford it its favor to some extent.

Mr. Buchanan, the newly elected governor of Liberia, has received an appointment from the president of the United States as United States agent for the western coast of Africa, and a sloop of war has been recently sent to that coast to give protection to the American commerce there. In fine, the signs of the times, and the present circumstances of the colonization enterprise, are such as to afford every reason to believe that the emigration to Africa will continue to increase, and that the colonies will go on to flourish until they shall have grown into powerful states, blessed with freedom and the arts of civilization, but above all, blessed with the Christian religion, and all the heavenly influences which the gospel diffuses among the nations. Nay, the idea is far from being chimerical, that a new United States, before the close of this century, will have arisen in the land of the negro, stretching along a wide extent of coast, and extending their bounds far into the interior, beyond the mountains of Kong, and along the waters of the Niger, reflecting the religion, the intelligence, and the equal laws of our own nation, but not the injustice and cruelty which have so long oppressed their race. Five or six states of this Union have already colonies growing up under their patronage, and there is every probability that the list will soon be augmented. And who shall say that the colonization enterprise is not designed to become a mighty instrument in causing Ethiopia to stretch out her hands unto God? Who shall say that it is not destined to occupy a very prominent place, in the train of secondary causes, by which the Lord of all nations purposes to diffuse over the benighted continent of Africa the gospel of Christ? Who shall say that Providence may not make it a channel through which immeasurable good shall be educed from the vast evil of ages of oppression to the numerous idolatrous tribes who people the shores, and swarm through the interior of that continent? Colonization will carry the principles of our free government to a country of savages and despots. It will establish free republics, on the model of our own, along the shores of a barbarous continent, which in the end will extend their influence and example over its whole extent. Colonization will carry the illuminations of science to a quarter of the globe enshrouded in the shades of an intellectual midnight. And, far

more than all, it will carry the gospel and salvation to extensive and populous heathen nations. Every colony, properly managed, will become an extensive missionary station, from whence the light of Christianity shall be diffused far into the interior of those immense regions. And who shall venture to predict the number of missionaries who may issue forth from the schools and churches of those colonies to attack the fortresses of Satan, or the amount of Bibles and tracts which shall thence be scattered among the ignorant and superstitious multitudes which crowd the shores of the Niger and the Senegal?

Colonization, beyond doubt, is a very important part of that moral chivalry which the great Head of the church is leading on to the conquest of a world lying in wickedness. The field of warfare assigned it is the most benighted quarter of the globe, containing a population of one hundred millions. And, fixing my eyes upon the divine promises and the signs of the times, I behold the period of Africa's redemption drawing nigh. Long has the gloom of a frightful superstition brooded over her fairest regions. Long have the deluded followers of the false prophet kneeled amidst her sands. And as if it were not enough that she has been, for so many ages, the victim of pagan and Mohammedan cruelty, that her dwelling is among immense deserts and savage beasts of prey, long has the civilized robber prowled over her shores, causing them to resound with the shrieks of her captive children, torn from her by lawless violence, and borne away over the billows to bow their strength in servitude to the avarice of nations calling themselves Christian. Looking along down the succession of years, I see the hand of philanthropy breaking the fetters of the enslaved. I behold vessel after vessel laden with the liberated captives. I behold these freedmen peacefully dwelling beneath the shade of their own plane tree and palm, in groves where pagan superstition recently celebrated its infernal mysteries, and along shores but recently made vocal by the slave pirates with the shrieks of their victims, worshiping in temples dedicated to the Most High, and singing songs of praise learned in the land of their captivity. I behold the hand of Divine Providence deducing from the protracted night of the servitude of African exiles a glorious morning to spread its radiance over the wide plains of their fatherland.

> Dim through the night of these tempestuous years
> A sabbath dawn o'er Africa appears,
> Then shall her neck from slavery's yoke be freed,
> And healing arts to hideous arms succeed.
> At home fraternal bonds her tribes shall bind,
> Commerce abroad espouse them with mankind,
> While truth shall build, and pure religion bless,
> The church of God amidst the wilderness.

Brethren and friends, will you not esteem it a privilege to join with the benevolent throughout the Union in yielding your offerings to the promotion of an enterprise which aims at issues so noble?

For the Methodist Magazine and Quarterly Review.

ADDRESS ON EDUCATION,

Delivered in the Greene-street Methodist Episcopal Church, at the Centenary Meeting held July 8, 1839.

BY THE REV. EDMUND S. JANES.

MR. PRESIDENT,—It is with strong and conflicting emotions that I arise to address this meeting. In whatever aspect I view this occasion, its appearance is sublime and exciting. Few, if any, have been the events that have justly claimed a more joyous and spirited celebration than the one we are assembled to commemorate. It is the germinating of Wesleyan Methodism: the commencement of that train of divine influences, by which ourselves, and millions besides, have been brought to the knowledge of the truth as it is in Christ. The event is one of thrilling interest, and momentous consequence. To be convinced of this, we need only look at its present extended and blessed bearings, and its future stupendous and glorious prospects. In order to embrace these, with one glance of thought, we will consider Methodism as a vast spiritual temple, in its dimensions and provisions adequate for the wants of the world. One hundred years ago Mr. Wesley laid its foundations deep and wide. Since that period its walls and its columns have been rapidly rising in strength and beauty, and its altars multiplying, until, from the present advanced state of the work, the number zealously laboring for its promotion, and the divine resources upon which they are permitted to draw, we may confidently anticipate the time as near when the top-stone shall be brought on; when, from among all people, and kindreds, and tongues, shall be heard, as the sound of many waters, shoutings of "grace, grace, unto it;" and from out of every nation, sanctified multitudes shall fly as a cloud, and as doves to its windows.

The manner in which it is proposed to celebrate this event is equally exciting. Devotional exercises are always affecting. But when, in view of great and special mercies, we come before God to render our thanksgivings, the exercises of the soul become deep and powerful in proportion to our sense of the divine goodness, and our obligations. How strong, then, must be the emotions with which we appear in the sanctuary to-day, to praise God for that divine institution, which has been instrumental in leading us to the blood of Christ, which cleanseth from all sin, and giving us hopes full of immortality.

It is not intended, however, that our celebration shall be exclusively devotional. It is proposed to employ our *hands*, as well as our hearts, and to consecrate our *substance*, as well as our feelings, to the services and interests of the occasion. Hence arrangements have been made to present the claims of those great benevolent institutions by which Christianity, in the form we have received it, is to be perpetuated and propagated. Here, sir, are the advocates of the missionary cause, in which we all feel an ardent interest, and expect our ardor to become much more intense, while we listen to their glowing eloquence. And on this platform, sir, is also the venerable advocate of the itinerant ministry, which all true Methodists consider as of vital importance

to the progress and usefulness of Methodism, and consequently regard with warmest interest. Indeed, wherever I turn my attention, in whatever aspect I view the occasion, or the proposed order of its celebration, all is full of excitement and animation, until I fix upon one single item in the programm of the exercises: it is the topic of my discourse. I hesitate to name it, lest its announcement should strike upon the feelings of this meeting like the breeze that had swept over the icebergs of an arctic sea. And yet, sir, I believe it to be one of the grandest and most imposing subjects that can claim the powers of any speaker, or the attention of any auditory. As an application of snow to a person benumbed with cold, extracts the frost, and restores the individual to animation and warmth, even so, I trust, a consideration of this subject, chilling as it may be in the first part of the process, will, nevertheless, remove from our hearts all the icy coldness which inattention and prejudice may have induced on this question; and inspire us with generous ardor, and burning zeal, in the glorious cause of general and liberal education. While I congratulate all present upon the honor and happiness of witnessing and sharing the exercises of the first centenary celebration of Wesleyan Methodism, I feel myself peculiarly favored to be permitted, as one of the speakers on the occasion, to dwell upon a theme in which I feel the most lively interest.

Sir, in presenting this subject to the consideration of this audience, we shall ask them to consider education in its nature, influences, and connections.

By education is generally understood merely the acquisition of science in the schools, simply filling the memory with the principles, facts, and applications of literature. This understanding of the subject is defective. What is regarded as the result is but the process. What is looked upon as the thing itself is but the exercise by which it is attained. It is true, that in the acquisition of education this course is generally pursued. But these school performances are only the means, and not the end. The great object sought by all this training and discipline, is the development and cultivation of the powers of the student, the maturity, perfection, and employment of all his capacities, that thus he may be fully qualified to meet his responsibilities, and faithfully perform all the services that devolve upon him, as a moral agent, and a member of the human family. This is education—the complete development and perfection of all the physical, mental, and moral powers of an individual; and then enlisting, and properly directing these powers in the discharge of the duties of life. And nothing less than this is education. To fill the mind of a young man with the theories of education, without showing him their application, would no more qualify him for success and usefulness in the walks of science, than placing an artist's tools in his hands, without training him in their use, would render him competent to their skilful employment in all the arts of the profession. To endue the student with all the practical power of knowledge, without, at the same time, strengthening and purifying his moral feelings, so as to give them a virtuous and wise ascendency over him, would be like placing dangerous weapons in the hands of a maniac, who would be as likely to employ them in destruction as in defense, for evil as for good. Chris-

tian education labors to promote the improvement, to perfection, of the entire person of the scholar, and to sanctify, direct, and crown with usefulness and honor his whole life.

The mighty molding power of education is illustrated in its influence upon individual and national character. A striking example of this is furnished by Athens and Sparta. It is probable, from history, that these ancient Grecian republics were, originally, Egyptian colonies. They were nearly coetaneous in existence: they were contiguous to each other: their form of government and political interests were similar: their intercourse with each other frequent and familiar; and yet these two republics, notwithstanding their common origin, their coeval birth, their contiguity, their sameness of climate, of government, of political interests, and their long and free interchange of sentiments and civilities, were as really, as apparently, and as proudly different, as though they had been antipodes. In modern times, the geographical boundary between France and Switzerland is as legibly drawn upon the character of the people, as upon the surface of the soil. In contrasting the mental and moral character of England, Ireland, and Scotland, one would be almost ready to conclude that an island from the Polar Sea, the Indian Ocean, and the Bay of Biscay, had, by some convulsion of nature, been grouped together with all their foreign dissimilarities. The variations of character, in the different states that compose this glorious republic, are as striking as the hues of the rainbow. If we admit that, as in the case of that blessed symbol in the heavens, the entire aspect of our national character is transcendently bright and beautiful, still, its astonishing variation must be admitted. But to descend to greater minuteness: every literary institution, in this or other countries, has a distinct character. Each stream flowing from these fountains is characterized by the fountain from which it issued. So evidently does an institution stamp its peculiarities upon its alumni, that one learned gentleman conversing with another will often ascertain his alma mater from his literary sentiments and dialect. Indeed, the different sections of any country, the graduates of respective colleges, the educated and uneducated members of the same family, will furnish abundant and unequivocal evidence, to all inquiring and candid minds, of the amazing power of education. Her's is the power of the potter over the clay. Literary institutions "are her molds, in which she forms and fashions her vessels." It is in the intellectual world what sunshine and rain are to the vegetable kingdom, giving beauty to spring, harvest to summer, and fruits to autumn. In its influence upon community it resembles the omnific Spirit that moved upon the dark chaos of creation, dissipating its darkness, removing its confusion, and giving order and perfection to our world.

This potent influence is a good influence. I do not claim that it is a religious influence; I will not assume that it is a moral influence; but I insist that it is a good influence, calculated to improve the character, the condition, and the conduct, of all who enjoy it. Like every other good thing, it must be perverted before it can do harm. That it has been perverted and misapplied, I admit: and what good thing has not been perverted? The very atmosphere we breathe, and without which we could not breathe, by the poison of the stagnant pool, or the

miasma of the marsh, has been rendered noxious, and spread abroad disease, and pestilence, and death: or, from the force of combined influences, wrought up into the whirlwind, with hurricane violence, as a tornado, it has swept over town and country, leaving nothing but fragments and desolation in its track: or its breezes, in sweeping over the arid wastes of Africa, have become the death-dealing sirocco of the desert. The blessed and holy religion of the Bible, the salvation of God, sacred as its author, has been perverted to the worst of purposes. The political demagogue has made it subservient to his political influence and office-seeking: the vicious have made it a garb under which to perpetrate their villanies and crimes: and the Papist and the fanatic have made it a pretext for the horrors of the inquisition, the fires of martyrdom, and the wars of persecution. The fact that good things may be abused does not depreciate their importance. Neither does the fact that the powerful influence of education has been seized upon by the wicked, and made to subserve their base purposes, lessen its value. On the contrary, the fact that this tremendous power may be laid hold of by bad men, and employed in the service of sin, and wielded against the cause of Christ, makes it, to the church, a subject of momentous concern. The question is simply this, Who shall possess and exert this power? Shall it be yielded up to the irreligious, to infidels, to Roman Catholics? Shall they employ it in the service of antichrist, and in the overthrow of Christianity? No, in the name of God, we say, No! It has too long been their artillery against the truth. It is high time that the armies of our Israel were rushing upon their well formed lines of battle, wresting from them the standard under which they have so long rallied, making conquest of this their heaviest ordnance, and turning it to the defeat of its former possessors. And we this afternoon summon the sacramental hosts of Methodism to the conflict, and, I adjure you, give not up the struggle until this mighty power is yours, until, in your hands, its bolts are dealing defeat and dismay through all the ranks of the enemy, and until a want of response to its thunders shall assure you that your foes are discomfited, and the spoils of victory securely yours.

That this is not enthusiasm will appear if we farther consider education in its connections.

If you please, look at its connection with civilization. The arts and sciences which are necessary to its very existence presuppose education. And just in proportion as education is encouraged and prevails, will the arts and sciences abound, and the refinements of civilization diffuse around their blessings and their blandishments. Would we then refine human society—would we purify the manners of men—would we promote the courtesies and civilities, and, by consequence, the happiness of civilized life—we shall find ourselves dependent upon education, mental, moral, and religious, as the means of effecting this desirable object. To expect to civilize men without educating them, would be as absurd as to calculate upon reaping a harvest without first sowing the seed. Schools are as essential to civilization as ships are to a navy, or as light is to vision.

Consider education in its connection with the formation and development of human character. Real greatness is an attainment, not a gift. It is a good to be bought, not found. The only price for which

it can be bought, is the price which Jacob paid for his wives—years of faithful, unremitting toil, and care. Franklin was not born a philosopher. Newton was not a matter-of-course astronomer. Locke was not a necessitated logician. Wesley was not created a theologian. Fletcher was not spontaneously a polemic. Clarke was not, without study, a linguist. These men became great and powerful under the influence of education; and it required in each of them a life of close application to study, to develop their greatness and their ability for noble deeds. The dignity and usefulness of man are not trees of the forest: they are found first in the nursery, and then in the garden, receiving, for years, the careful attentions of the horticulturist, and, under cultivation, becoming magnificent in form, and exuberant in fruitfulness. In his career of actions, in his mighty doings, man is not moved, like the sail at sea, by the capricious and external breeze; but, like the locomotive, he has the self-moving power within him: and when the engineer—Education—is present to regulate the machinery and apply the power, he moves off with majesty and speed, over hill and plain, over land and sea, in despite of wind or tide, bearing with him a tremendous train of influences and events, which an uneducated nation would be unable to move.

Farther, examine its connection with human happiness. We do not deny that unlearned persons may be happy. Their happiness, however, must be low in kind, and limited in extent. Education opens to its possessors additional sources of enjoyment. It affords delightful employment for each and all the powers of the mind. It presents questions on which man's reasoning faculties may exert the utmost of their abilities. It furnishes subjects on which his contemplative powers may dwell until his soul is ravished with intellectual or moral beauties, and his mind filled with the most ecstatic delights. It spreads out before him extended fields of amaranthine flowers, through which his imagination may rove, and constantly inhale celestial fragrance. Indeed, as the poet has sung, a cultivated and well trained mind will find

> "Tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

These sources of intellectual pleasure are pervading and unfailing. When once these fountains are unsealed, their streams, fresh and free, for ever flow. They wind their way along side the thorny path of life, across the sterile vale of poverty, through the narrow defiles between our mountains of difficulties, and fail not until they empty themselves into eternity's ocean. Wherever they pass along they fertilize the soil, vegetate the most delicious fruits, and afford the most refreshing draughts. These streams the scorching influences of adversity can never dry up, and the hoary frosts of age can never congeal. They are alike present and equally satisfactory in every condition and period of life. The preceding remarks lead me to observe, that education elevates the character of our enjoyments. As before stated, the pleasures of the ignorant are of the lowest order. They are more sensual; more the enjoyments of the body than the mind; more the gratifications of the animal, than the pleasures of the man. To compare the enjoyments of the untutored and ignorant with the refined

pleasures and high mental happiness of the cultivated mind, is to compare an animal to an angel, flesh and blood with spirit, the war-horse with the Washington. The intellectual pleasures of knowledge are as much superior to the coarse gratifications of the unthinking and sensual, as reason is superior to instinct, or as mind is superior to matter. Education, at the same time that it multiplies the sources of our happiness, and elevates the character of our pleasures, enlarges our capacities to enjoy. Even in religion, education enables its pious possessor to discern its higher beauties, to contemplate its sublimer glories, and consequently to enjoy its more powerful pleasures. The mind, expanded and strengthened by education, can grasp more of God in its knowledge, and enjoy more of God in its fruitions. If then we would render mankind happy, we must afford them the advantages of education, inasmuch as all men possess an appetite more or less keen, which can only be satisfied with "angels' food," and a thirst that can only be slaked by drinking, and drinking deep, at the pierian spring.

Education is intimately connected with the character and efficiency of the Christian ministry. I know there are those who discard this sentiment, and very positively deny that there is any necessary connection between the education and the success of the Christian minister. To sustain their view of the question, they at once, with an air of anticipated triumph, refer us to the twelve illiterate apostles of our Lord. That these apostles were not educated in precisely the manner that ministers are and must be educated now, I readily admit; and let men now have the same teaching and the same training for the work of the ministry as they had, and I ask no more. Let them live in the family of the Saviour; let them listen to the lectures of him who spake as never man spake, "while he opened to them the Scriptures;" let them go with him to the mount of transfiguration, and see his glory, and hear him converse with Moses and Elias about his propitiatory death; let them witness his divine and useful miracles; let them see the perfections of his character, and the excellence of his life; let them behold him as he dies, and participate in the convulsive sympathies of the world, while the earth under them is quaking, the rocks around them rending, the graves before them opening, the sun above them benighted; let them go and look into his vacated sepulchre, and see where, buried, and wounded, and dead, their Lord lay in the cold sleep of death: let them live and commune with him forty days after his resurrection: then let them go with him to Olivet, and while his blessing is descending upon them, let them see him enter his chariot of cloud, and ascend to heaven: then let them return to Jerusalem, and await the day of pentecost, and when it is fully come, let them suddenly hear a sound as of a rushing mighty wind; let cloven tongues, like as of fire, sit upon them; let them be filled with the Holy Ghost, and let them receive the ability to speak in foreign tongues, the Spirit giving them utterance: and beyond all this, let them receive the gift of working miracles in the name of the Lord Jesus Christ:—and I will readily admit that they are as well qualified for the ministry as were the first apostles of the Saviour. It is an egregious error to represent the apostles of our Lord as ignorant and untutored ministers. Never was there a class of ministers so well educated and so thoroughly trained

for the sacred office. Educated by Christ himself, trained by the great Captain of salvation's hosts, endued with plenary inspiration, the gift of tongues, and the gift of miracles, their equipment for their work was complete. Their attainments in theology were more extensive, and their endowments more imposing and empowering than any of their successors have ever possessed. In knowledge, in moral courage, and in devotion to their work, they remain to this day pre-eminent. It is true, they were not educated in the schools of science and of philosophy. It is true, they were educated in a manner that none can be educated now; but that does not disprove the fact that they were educated, and well, and appropriately educated, for their high calling. The fact that they were educated for the ministry is apparent, and the fact that ministers now need an appropriate education for their sacred and awfully responsible vocation, is equally clear. For farther proof of this let it be remembered that the first individual put into the ministry, who had not enjoyed the special teachings and training of the Saviour, was one who had been brought up at the feet of Gamaliel, one of the most profound scholars and mighty men of his age.

But the objector urges another fact to overthrow our position, one drawn from our own history; and we are very gravely and positively informed that the unlearned ministers of the Methodist Church have been more successful than any others; and we are referred at once to the names of Nelson, and Bramwell, and Longden, in England; and to Abbot and Everett, in this country, as positive proofs of this position. I admit that these men, and those of a similar order, in the Methodist ministry, like the hammer of the clock, have made most of the noise of Methodism: I admit too, that like the hammer of the clock, they have an important use, they render an essential service. But what would be the use of the hammer of the clock, were it not for the wheels and weights that move and regulate it? And how much more minute and full is the information communicated by the less vociferous hands? And what, I ask, would have been accomplished by Nelson, and Bramwell, and Longden, and all others like them, and less than them, (blessed men! I esteem them very highly for their work's sake,) if there had been no Wesley, or Fletcher, or Coke, or Clarke, or Watson, or Bunting, to regulate and direct their movements in England? Or what would Abbot and Everett, and all of the same class, (men whose memories are sacred, and affectionately cherished,) have effected in this country, had we not been favoured with an Asbury, a M'Kendree, an Emory, a Fisk, a Soule, a Hedding; men of enlightened minds, and well balanced judgments, pre-eminently qualified themselves to perform the functions of the sacred office, and also to direct the labors of their less eminent brethren in the ministry, and to control the movements, and employ the energies of the church? It is not, as many imagine, to her uneducated ministry, almost exclusively, but to her well informed ministry, mainly, under the special blessing of God, that Methodism owes its signal prosperity, having, from its small beginnings, become, in a hundred years, one of the most powerful and wide spread influences of Christianity. I am not one of those who believe no man qualified to preach the gospel unless he is classically educated; neither do I deem it essential that ministers should all be alike in their

endowments and acquirements: there may be various gifts and different attainments, without disadvantage. Neither do I advocate the popular theological drilling of the present day, as necessary to prepare ministers for their blessed work. The Saviour, in giving us an example on this subject, and in qualifying his first ministers to execute their high commission, took them to live and labor with him. They heard him preach, they saw him fulfil all the duties of the ministry; they questioned him freely; he taught them familiarly; he from time to time employed them in such services as they were qualified to perform; and thus they were practically educated as ministers and pastors. I have never learned of any school for the education of ministers that so nearly resembled this as that of the itinerant ministry of the Methodist Church. In this school, an aged and experienced minister, the best possible representative of Christ, takes a young man to travel and labor with him as much as circumstances will allow, he directing his labors and studies, and watching over his piety, and improvement, and conduct, giving him frequent opportunities of observing his manner of exercising discipline in the church, and performing every kind of ministerial and pastoral duty. In this school ministers are practically, and therefore appropriately, educated for their divine calling. Among the alumni of this institution are such men as Clarke, and Watson, and Newton, and Asbury, and M'Kendree, and Summerfield, and Soule, ministers whose pre-eminent qualifications and success bespeak the surpassing excellence of the institution in which they were educated, and demonstrate its sufficiency for all the purposes of theological training. What these men acquired in this institution others may acquire. The equipments for their vocation which these men found in this sacred arsenal, it will furnish to all others who will seek them there; a panoply that will cover them from all dangers, and cause them "to triumph in every place." Perhaps if our young men could only be excited to a faithful improvement of the opportunities afforded them in this institution, and our fathers in the ministry be induced to pay a more careful attention to the improvement of their junior colleagues, we should never need, or have called for, any other theological institutions among us. But that our young men, before they graduate to this school of the ministry, need greater literary advantages than those now furnished by the church, is unquestionable. That there ought to be some special provision for giving them some literary advantages is equally clear. The prevalence of general education will indirectly promote this object. If our young men are generally educated, a ministry selected out of such a class of educated young men must necessarily be a ministry enjoying literary advantages. Probably this is the most direct bearing which education has upon the Methodist ministry. Educate all, and you must and will educate the ministry.

Education has an important and necessary connection with our missionary work. It has been supposed, by many, that any pious person, with natural good sense, and ordinary gifts, and devoted spirit, was competent to be a missionary among the heathen. No doubt there are many missionary fields which such persons may reap. But in most cases missionaries need to be men of science and of general information. Who in his senses would think of sending an ignorant

man as a missionary to China, to Mohammedan countries, to Catholic Europe, to South America? And yet these are some of the strong holds of idolatry. These are some of the principal posts of the enemy that must be taken in our missionary conquest of the world. Who is to translate the Bible into all the languages and dialects of this babbling world? Certainly not ignorant men. Who are to carry science, and arts, and all the institutions of civilization, as well as those of Christianity, into all the dark realm of heathenism? Certainly not illiterate men. It must be evident, to every candid reflecting mind, that in carrying out the great missionary enterprise we need an army of well educated missionary men and women; individuals who have enjoyed the advantages of the best literary institutions, and some of them, at least, learned in the most ancient classics.

Education is therefore identified with all the great interests of mankind, and with all those great institutions of benevolence and religion which are operating to advance those interests. It is one of the wheels of the car of improvement, and one without which it cannot speed its way. We must therefore have learning, yes, human learning, in every department of Christian enterprise, as well as the enterprises of philanthropy. Every thing religious, as well as every thing else improving, demands it. But we cannot have the stream without the fountain: we cannot have the light without the luminary: therefore if we have learning, we must have literary institutions. If we provide for the education of all youths in the common branches of an ordinary English education, we must furnish common schools sufficiently cheap and convenient to enable all to attend them. If we give the advantages of a classical education to those who desire and need them, we must have institutions of a higher order; we must have colleges. But many are ready to ask why is it necessary to have these endowed and superior institutions? Why are not our common schools and academies sufficient for all the purposes of English and classical learning? The ignorance and shortsightedness which make this inquiry might as well ask what is the use of the great ocean? Why is it not all arable land? Why are not the clouds, and the springs, and the lakes, and the brooks, and the rivers, sufficient to water the earth? Well, now, suppose we admit that these would be sufficient to water the earth, and afford comfort to man and beast; suppose we admit them to be sufficient for all necessary purposes; what then? If these inquirers would push their investigations but one advance farther, they would learn that we could not have these very useful clouds, and springs, and lakes, and rivers, without the ocean. The ocean supplies them all. It is just so in literary matters. We cannot have the common school and academy, and text book, without colleges. We must have oceans in the literary world, if we would have it refreshed and fertilized by living fountains and flowing streams. Colleges are needed to afford the advantages of a classical and rare erudition to those who desire and need them; to give character to the literature of our church and country; to furnish the church of Christ with linguists competent to detect impositions in the translations of the Bible; to maintain the purity of the word of God, furnish translations for the different pagan nations in whose languages it is yet to be promulgated, and men qualified, by the variety and extent of their attain-

ments, to maintain the truth of God; that society may be furnished with men qualified to direct, in every department of enterprise and improvement. They cannot be dispensed with in our literary arrangements and provisions. We must have colleges of the highest order, and we must have them in sufficient numbers to accommodate the young men who are thirsting to quaff their inspiring and empowering waters. By patronizing these higher institutions, we are providing teachers for the lesser schools. Let the colleges multiply educated young men, and the schools will find a more abundant supply of properly qualified instructors. Increase the number, and improve the character of the lesser institutions, and they will furnish students for the colleges. They are mutually dependent upon each other. A system of education requires them both. No system can be efficient without both. Both are needed, and both demand attention and support. And if the Methodist Church would educate her own children, she must have both. She will be recreant to all her high responsibilities and destinies, if she does not provide both. Fearful will be her reckoning if, with her means and opportunities, she fails to furnish her children with abundant advantages for obtaining common and liberal education, under moral and religious influences.

Verily it cannot be necessary for me to give my address a hortatory conclusion. If education possess such a versatile and mighty power as we have assigned to it, and if this power must and will be exercised, if not by the good, by the bad; if not for good, for evil; all must see how powerful is the appeal of the subject itself to the Christian church to put forth her utmost energies to secure this influence in the cause of virtue and religion. If, as we think we have shown, education is essentially connected with civilization, the development of human character, and the happiness of mankind, how pathetic, as well as strong, are the considerations by which it claims our lively interest, and our liberal patronage. If education is identified with all the great benevolent and Christian institutions and enterprises of the church, and of the world; if the efficiency and success of these institutions and enterprises are to be more or less affected by the kind and degree of influence which education affords them; then, all that is sacred and soul-saving in the ministry of reconciliation, all that is sublime and Christian in the missionary enterprise, and all that is divine and important in the Bible cause, imperiously demand of the church great fidelity and carefulness in providing it for all her children, and extending it to all within the reach of her influence. I commend the subject, with all its immensity of interests and claims, to the favor and liberality of the audience. May Heaven give you to feel your responsibilities, and enable you to do your duty in this cause. Relative to our beloved Zion, may it never be affirmed by God, "My people are destroyed for lack of knowledge!"

For the Methodist Magazine and Quarterly Review.

THE CASE OF THE JEWS, CONSIDERED WITH PARTICULAR REFERENCE TO THEIR SUPPOSED LITERAL GATHERING.

NO. III.

BY THE REV. WILLIAM SCOTT, OF THE CANADA CONFERENCE.

[Concluded from Vol. XI., page 202.]

In the commencement of this discussion it was suggested that it might not be amiss to compare the writings of various commentators and critics, to see how far their assumptions in favor of the future literal gathering of the Jews were consistent with their own modes of interpretation and criticism. It has been more than hinted, that great inconsistency prevails among them, and glaring discrepancies of interpretation. But the writer would here lay himself under restraint; for though his own taste might be gratified by a full prosecution of this part of the investigation, and though it might throw much light upon the general question, and afford some instruction, yet it would certainly occupy too much space, and subject us to the charge of tediousness. All that is necessary to justify our remarks can however be compressed within a very few pages.

The Investigator, or Monthly Expositor and Register of Prophecy, was a periodical published in London between August, 1831, and September, 1835. The work is now published in four volumes octavo. The views of interpretation adopted by the editor and his principal contributors, lead to the conclusion that the Jews must be literally restored to their own land. This subject professedly undergoes a thorough examination; but there is an utter want of uniformity among the various writers who occupy that ground, as will be easily imagined when we inform the reader that the palm-bearing multitude seen by St. John in the Apocalyptic vision are described as "literal Christians, but *symbolical Jews.*" We do not here call in question the propriety of the description, but if there may be "symbolical Jews," there may be a "symbolical" restoration: an idea which subverts the foundation of that mode of interpretation adopted by the literal restorationists. In the first volume of "the Investigator" the literal gathering is strenuously maintained, and our blessed Saviour is made to support the writer's assumptions. He says, "The prophecies of Jesus relative to the present dispersion of the Jews deserve special attention. Jerusalem was besieged and taken, the temple utterly destroyed, and the Jews scattered into all nations. These things were literally fulfilled; what, then, can we expect, but a *literal restoration?*" It is only reasonable to "expect" that the author of such an expectation should have fortified his views by a direct quotation from the discourse of our Lord promising a return from captivity as distinctly as the dispersion is threatened. This would have placed the matter beyond all doubt, and rendered nugatory all our reasonings on this subject. One plain sentence from the lips of the Redeemer would have sufficed to set at rest the mind of every candid Christian inquirer. Or one plain, legitimate, and unequivocal inference from any of his holy say-

ings, especially if such declaration or inference stood in connection with the Saviour's awful denunciations against Jerusalem and the Jews. But this is not the case, and therefore the writer above quoted, not having any correct knowledge of chronology, or of the history of the Jews, travels backward from the threatenings of Christ contained in the twenty-first chapter of St. Luke to the promises of a restoration contained in Jeremiah xxx, 3; places these in juxtaposition, and leaves the unlearned and ignorant to conclude that each prophet refers to the selfsame subject and period. Every child may know that our Lord refers to the dispersion under Titus Vespasian, and does not promise any such restoration as is promised by Jeremiah. Jeremiah, xxx, 3, reads, "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." To what captivity does the prophet refer? To that threatened by Christ under Titus? The prophet shall speak for himself, and his consistency will be more apparent than that of his interpreter, on whose sentiments we are animadverting. In the twenty-ninth chapter we learn what captivity is meant in the thirtieth. The tenth verse is as follows: "Thus saith the Lord, that after *seventy years* be accomplished at *Babylon* I will visit you in causing you to return to this place." How strangely some men will write in support of a favorite theory! By such a mode of interpretation any position, however absurd, might be satisfactorily established. And yet this is the general course pursued by the principal writers in the Investigator, including the learned editor himself; and it is sufficiently evident, that the literal return of the Jews can be established by no other mode of argumentation, and is therefore unreasonable and unscriptural.

The Rev. George Stanley Faber, B. D., published an elaborate work on the prophecies in the early part of the present century. The following is the very formidable title-page: "A general and connected view of the prophecies relative to the conversion, restoration, union, and future glory of the houses of Judah and Israel; the progress, and final overthrow, of the antichristian confederacy in the land of Palestine, and the ultimate general diffusion of Christianity." This work is in two octavo volumes, contains a great deal of instruction, and is characterized by humility and pious submission to the word of God. Here is none of that ostentation and pride so frequently manifested by professed interpreters of prophecy, especially millenarians and literalists. It is scarcely possible, however, to call Mr. Faber a literalist, for he is constantly speaking of the *spiritual* Israel, the *conversion* of the ten tribes, *mystical* Babylon, and so forth. He, however, strenuously maintains the literal restoration of the Jews, and calculates the period when it shall take place. With but little variation, all the prophetic passages usually quoted in defense of that ground are adduced and illustrated. But there is in this author a great want of precision and consistency, and it would, from him, be exceedingly difficult to gather the meaning of any prophecy. Our views and opinions on the case of the Jews are fully borne out; and this will be evident from the following remarks. Mr. Faber quotes Isaiah xlix, 5–26, and then says, "In the beginning of this prophecy, Christ, having complained that he hath labored in vain in the *conversion* of Israel, declareth, neverthe-

less, that it is his office *to bring Jacob back again to the Lord*, and that Israel shall surely be *gathered* UNTO HIM; nor yet Israel alone; but *all the far distant tribes of the Gentiles:*" vol. i, page 282. No comment is necessary on this passage. The same author, in illustration of the fifth chapter of Micah, maintains that it "foretells the general restoration of Israel;" and yet he says that the prophet, "addressing himself to the *mystic daughter of Zion*, calls upon her to be in travail, and to bring forth the mighty multitude of her sons." It must therefore have been a *spiritual restoration* to which the prophet Micah referred when he says, "Then the remnant of his brethren shall return," not to Palestine, but "unto the children of Israel;" that is, all who embrace the promised Saviour, who shall "be ruler in Israel," these shall be numbered among the people of God. And wherever they are located who thus submit themselves to the authority of Christ, they shall be happy —contented—satisfied. "They shall abide." And they will have good reason for their tranquility of mind: "For now shall HE be great unto the ends of the earth." Moreover in the same chapter the prophet says, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be *among the Gentiles* in the midst of many people as a lion among the beasts of the forest," &c. These predictions, if they refer to literal Israel at all, cannot be applied to the literal gathering, but evidently announce the active part the Jews may take in the conversion of the Gentiles after their own conversion. This Mr. Faber admits, but says it will be "*after* their restoration." So they are to go to Palestine, embrace Christianity there, and then be sent abroad as missionaries. Now though this may come to pass to a limited extent, it is more reasonable to suppose that these and similar prophecies will receive their fulfilment in the conversion of the Jews in the countries where they dwell, and that then their holy example and ministry will tread down the antichristian power and confederacy, however named or distinguished. This view of the subject is sustained by the report of the deputation of the Church of Scotland to the Jews scattered throughout Asia and Europe. Though in almost every place they visited they might not preach to the Gentiles, they, and all Christian missionaries, are at liberty to preach to the Jews; so that everywhere they found encouraging openings to the lost sheep of the house of Israel. Let these open doors be entered, then shall "the remnant of Jacob be in the midst of many people as dew from the Lord." Mr. Faber, by setting out with the literal restoration, found himself oppressed on every side by difficulties and apparent discrepancies among the prophets. These would have been avoided and reconciled by a careful attention to history and chronology, and the rejection of his favorite theory. It would be almost impossible for any subject to be more deeply enveloped in difficulties than the one before us, if the literal interpretation be maintained. Our author, in the conclusion of his work, says, "Some prophecies teach us that the children of Israel will be restored in a converted state; others, that they will be restored in an unconverted state: some, that they will be restored contemporaneously with the last expedition of antichrist; others, that they will be restored after his overthrow, and in consequence of the tidings of it

which will be carried among all nations by such as escape from that catastrophe: some, that they will be restored by the instrumentality of a maritime nation of faithful worshipers; others, that they will be restored by the instrumentality of a tyrannical power which officiously intermeddles in the concerns of its weaker neighbors, and of which Ashur or Babylon was a type: in short, some, that they will be restored in a time of unexampled trouble, and that they will suffer severely, as their forefathers did during their exodus from Egypt; others, that they will be restored in much joy and tranquility, and will be brought back with great honor by the nations among which they are dispersed." Mr. Faber professes to have found his way through this forest of differences, and to have harmonized them all; but it appears to us they are all avoidable by a careful attention to the spirit of prophecy, and the rejection of the future literal gathering.

Our own eminent and justly celebrated commentators, Dr. Clarke and Mr. Benson, can scarcely be said to have treated on this subject. They have followed in the track of former writers, and have incautiously adopted their errors. Dr. Clarke, in his commentary on Romans xi, under verse 27, says, "It may not be amiss to subjoin here a collection of those texts in the Old Testament *that seem to point out* a restoration of the Jewish commonwealth to a higher degree of excellence than it has yet attained." He first adduces Isaiah ii, 2–5. Turning to his commentary on those verses he says they "foretell the kingdom of Messiah, the conversion of the Gentiles, and their admission into it." Among other passages the doctor cites Jeremiah xxxi, 10–12. Turning to the notes we find a restoration promised by the prophet, which the commentator says has been fulfilled in the return from Babylon. On verse 16, which, of course, is connected with the verses to which the doctor refers in Romans xi, 27, he says, "The Jews who had gone into captivity did come again from the land of their enemy to *their own border*." In the end of the chapter the prophet predicts the building of a large city, which Dr. Clarke thinks is greater than Jerusalem has ever been since the return from captivity, and is to be more permanent. "It must therefore mean," says he, "*if taken literally at all*, the city that is to be built by them when they are brought in with the fulness of the Gentiles." Yes, but "*if taken literally at all*," the Gentiles will have as much to do with the building of the city as the Jews, and therefore the literal gathering of Israel is not the doctrine of Scripture. See Isaiah lx, 10.

The lamented Richard Watson wrote but little on this theme. Speaking of the Jews in his Institutes, he says, "A future restoration awaits this people, and will be to the world a glorious demonstration of the truth of prophecy. This being future, we cannot argue upon it. Three things are however certain: The Jews themselves expect it: they are preserved, by the providence of God, a distinct people, for their country: and their country, which, in fact, is possessed by no one, is preserved for them." We are perfectly satisfied that this was not Mr. Watson's firm opinion formed after an investigation of the prophetic writings, but a second-hand sentiment imbibed from Bishop Newotn on the Prophecies. Mr. Watson's opinion may probably be gained from another part of his works. In his sixty-ninth sermon on "the shaking of heaven and earth," from Heb. xii, 26–29, we have thefol-

lowing striking passage—striking, placed in contrast with the quotation from his Institutes. "The Jewish state, 'the earth,' was also to be shaken. That had fulfilled its office. As a separate community, till the Messiah should come, its office was to preserve truth, though it often proved unfaithful; and that the Messiah might be known to spring from the house of David, the stem of Jesse, the tribe of Judah. Till these ends were answered the divine patience spared it, and did not wholly shake it down. But then the country was swept with the besom of destruction. All families, all tribes, were confounded; and they have been wanderers and strangers in all lands ever since. Whether they will ever be gathered again as a nation is matter of controversy. *I doubt it.* But, if so, of this I am sure, that it will be as God's ancient, not as his peculiar people; not as a people to preserve the truth, as formerly; not to be in any special covenant, for that has been done away; not to have any eminence, except their faith should be more eminent; 'for there is no difference between the Jew and the Greek.' All that is shaken down. It was that which might be 'moved;' a manifestly temporal character, and has passed away for ever." This sermon was undoubtedly studied and delivered after the writing of the Institutes. It is Mr. Watson's more deliberate judgment respecting the future prospects of the Jews. And if a man of Mr. Watson's penetration and research "*doubts*" of their future nationality, weaker minds may well be diffident. But however, from what has been adduced in this paper, we shall perceive the necessity of caution in receiving the opinions of great men on some topics; and on the topic under consideration, it is abundantly clear that very little dependence can be placed upon their deductions, in reference to the Jewish prophecies, since they are so frequently inconsistent with their own modes of interpretation and criticism. "To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them."

It is objected by those who oppose the views advocated in these papers, that the small number of the Jews who returned from Babylon is not commensurate with the terms of the prophecies which announce a restoration of the Jews to their own land. Some of these prophecies refer as well to the ten tribes as to the two tribes; hence it is also objected that the return of a few Israelites (Faber calls them "some few stragglers") with the Jews after the captivity, cannot come up to the full meaning of these predictions; nor can any other gathering of Israel to their own land which has hitherto taken place. See Scott's commentary on Jeremiah, thirty and thirty-first chapters.

In reply to this objection we would observe, that no literal gathering will ever come up to the spirit of the prophetic annunciations respecting the Israel of God. And in so far, therefore, the objector is right. But even this measure of truth is founded in error, for it rests upon the supposition that it is possible for a future literal gathering to justify the glowing and vivid descriptions given in vision to the prophets. It rests upon the opinion that a worldly kingdom may be established which shall vie in splendor and magnificence with that kingdom, not of this world, wherein dwelleth righteousness. But this cannot be. And therefore the interpreters who are now our objectors, always have recourse, finally, to the glorious kingdom of Christ, in which are included all the hosts of Israel out of every nation, and people, and tongue, in

order to justify the words of prophecy. So that it is assumed that no literal gathering has taken place which answers to the prophecies, which, of course, implies the possibility of temporal events answering to them, and then they virtually tell us, that such predictions can only be verified when Jesus shall fully establish his spiritual empire in the world; "when the kingdoms of this world shall become the kingdoms of our God and his Christ." There would be sufficient absurdity in this to let it pass without farther notice, were it not that so much stress is laid upon it, especially with reference to the ten tribes, who seem chiefly to be the subject of discussion.

Let us inquire then what blessings of a temporal nature the Jews were to possess after their deliverance from captivity? The careful reader of prophecy will remember that they were to enjoy a reversal of the calamities that befell them: they were to live in peace and prosperity, and be blessed with civil and religious liberty. They were not to be captives, but were to be free to return to their own land. These are the promises, in substance, which relate more particularly to their national and political concerns. We affirm that in so far as these predictions can be understood literally, they have been fulfilled; and we conceive that sufficient evidence can be adduced in proof to satisfy the candid inquirer.

Some dependence should surely be placed upon the testimony of those who lived at the time of the termination of the Babylonish captivity. Now it is beyond all doubt that the principal men among the Jews considered that the prophecies respecting their return were about to be fulfilled when Cyrus issued his famous proclamation, because so it is written. Ezra says, chap. i, verse 1, that the proclamation was made "*that the word of the Lord, by the mouth of Jeremiah, might be fulfilled.*" And Daniel says, "I Daniel understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, *that he would accomplish seventy years* in the desolations of Jerusalem." It is evident, from hence, that these great and pious men considered the promises of God were about to be accomplished through the agency of Cyrus, who is distinctly named by Isaiah as the deliverer of Israel, and who considered himself divinely appointed to this work, having been shown, as is supposed, the prediction of Isaiah respecting himself. But if the predictions of Jeremiah and Isaiah were fulfilled at this time, and by the course of events which followed, then were also accomplished the parallel predictions of other prophets. This was undoubtedly the understanding at the time, and this opinion of antiquity is certainly preferable to all modern speculations and interpretations; especially as it is the evidence of inspiration.

These views are corroborated by the testimony of ancient historians. The Jews were restored, flourished abundantly, and enjoyed freedom, both civil and religious. Some years elapsed before this took place to any extent; but "by little and little the Jews were established again, and during the reign of the Persians they lived under their own laws, in the form of a commonwealth, governed by the high priest and the counsel of seventy-two elders. The country was repeopled, the towns rebuilt, and the lands better cultivated than ever. Plenty was seen again, and there was such a profound peace and tranquility that, for nearly *three hundred years*, there happened no commotions, nor any

thing that makes the common subject of histories: and thence proceeds that great void we find between the time of Nehemiah and the Maccabees. The temple was honored even by strangers, who visited it, and brought offerings thither. In short, the prosperity of the Jews was so great, *after their return*, that the prophets, in foretelling it, have left us the most magnificent types of the Messiah's reign." See Fleury's Israelites, page 169, American edition, where the following note will be found: "Several prophecies relative to this time of peace and prosperity have been applied, by commentators, to the days of the Messiah *exclusively*. This should be carefully avoided." Fleury also says, page 177, that under the reign of the Asmoneans, "they became a state entirely independent, supported by good troops, strong garrisons, and alliances not only with their neighboring princes, but with remote kingdoms, even Rome itself, 1 Mac. xiv, 4, 18. The kings of Egypt and Syria, who had used them so ill, were forced afterward to court their friendship. They also made conquests. John Hyrcanus took Sychem and Gerizim, and destroyed the temple of the Samaritans; so absolute was he *over all the land of Israel*." Of Simon we are told, in the book of Maccabees, that "he made peace in the land, and Israel rejoiced with great joy; for every man sat under his vine and his fig-tree, and there was none to disquiet them." These statements, to which more might be added, taken in connection with the views of Ezra, Daniel, and Cyrus, are surely sufficient to show the correspondence of historic facts with the divine predictions respecting the return of the Jews to their own land. If it be urged that all did not return, we beg it may be borne in mind that this was not necessary in order to the fulfilment of prophecy. All the Jews were at liberty to return: the proclamation exempted none. Now persons in banishment, or captivity, are not considered in that situation when an edict is published and conveyed to them that they may return to their own land, or to the bosom of their friends. They may remain in the place to which they were banished; but they are not in banishment. When a general amnesty is proclaimed with respect to absconded or banished convicts, they are *politically free*. So with the children of Israel: they might be in Babylon, or Assyria, or elsewhere, but after the proclamation of Cyrus, they were in the enjoyment of liberty—their captivity was turned again. The prophecies, therefore, of a literal restoration were fulfilled; and the Jews settled in other countries besides Judea, enjoyed the privilege of paying periodical visits to their country and temple, which was done up to the period of the establishment of Christianity, with some slight exceptions in troublesome times.

With respect to the ten tribes of Israel, their connection with this discussion renders necessary some additional remarks. Almost every person of common information has heard much about their locality, and their predicted return to Palestine. It has become a subject of uncommon interest, which has increased by its uncertainty, and from the fact that every effort to identify the ten lost tribes has utterly failed. Travelers have explored various regions; physiologists have examined various nations of people; and antiquarians have pried into the monuments of human industry which have survived ages of time, in order to discover traces of Jewish architecture; but the secret is

unrevealed: the mystery is hid: the outcasts of Israel remain concealed in their supposed obscurity. Man, as Cowper says,

> "Is still found fallible, however wise,
> And differing judgments serve but to declare
> That truth lies somewhere, if we knew but where."

To us the clear doctrine of Scripture, as we understand it, unequivocally sets aside all these visionary theories and fanciful speculations, and we invite unbiased attention to what follows.

During the captivities, the whole house of Israel, overwhelmed with despair, exclaim, "Our bones are dried, our hope is lost." The prophets successively, and Ezekiel, as the closing prophet on this subject, proclaim their restoration by the divine power. The breath of God shall give life to the dry bones. But it is well known that when the two kingdoms had political life, they sought each other's death. "Ephraim vexed Judah, and Judah vexed Ephraim." Ezekiel shows, in a very striking manner, that it shall not be so after their resurrection; for the two sticks, that of Joseph and that of Judah, representing the ten and two tribes, shall be united. The two sticks in the hands of the prophet miraculously become one in the sight of the people. This is the interpretation given by inspiration: "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." This prophecy, with its parallels, is treated of somewhat largely in the first article of this series. To the remarks contained there we beg the attention of the reader. (See the Quarterly Review for October, 1839, page 379.) These predictions were fulfilled in the union which took place between Israel and Judah after the captivities. This opinion is corroborated by Dr. Clarke, Matthew Fleury, Mr. Benson, and Bishop Newton. We may remark here also, that this union of the two kingdoms commenced long before the termination of the captivities, and their petty jealousies were subdued by the mutual endurance of privations and afflictions. Let us now examine more closely the testimony of sacred and profane history on this topic. It must be remembered that Cyrus was the divinely appointed deliverer of Israel, and restorer of Jerusalem. Babylon, the capital of Chaldea, had been subjugated to his authority by an extraordinary military movement—changing the course of the river Euphrates. He thus made himself master of the vast countries bordering on the rivers Tigris and Euphrates. He continued to extend his conquests and territories until the vast dominions of Persia reached "from the Tigris to the Indus, and from the Caspian Sea to the ocean." (See Dr. Gillies' History of Greece, pages 86 and 94, Am. ed.) It will be perceived at once, by simply glancing at a common map of that part of the world, that Cyrus included in his dominions all those countries whither *the twelve tribes* had been sent. The Jews (for so they were all called) were favorably regarded by Cyrus, and "the Lord stirred up the spirit of Cyrus, that he made a proclamation throughout *all his kingdom*, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven, he hath given me *all the kingdoms of the earth*, and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of *all his people*,

his God be with him, and let him go up to Jerusalem." Josephus gives us a copy of an epistle which, he says, was sent to the governors of Persia; it commences thus: "I have given leave to as many of the Jews that dwell in my country as please to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem on the same place where it was before." Now to suppose that there would not be vast multitudes of the ten tribes, as well as the two, who would avail themselves of such a proclamation, would argue astonishing credulity, or rather incredulity. There then returned at least forty-nine thousand eight hundred and ninety-seven, including servants, maids, and singers. Besides, the twelve tribes had had familiar intercourse for at least seventy years, and there had doubtless been uninterrupted amalgamation during that space. There was no law, human or divine, to prevent it, excepting, probably, the priests and Levites, as also the lineal descendants of David by the line of Solomon and Rehoboam. By intermarriages the genealogies of many families would be lost; and it is intimated in Ezra ii, 62, that there were those returned from Babylon who could not trace their registry. So Josephus, after making mention of the four hundred thousand who returned with Zerubbabel, says, "There were also others besides these who said they were Israelites, but who were not able to show their genealogies, six hundred and sixty-two." In concluding that portion of his history, Josephus says, "that the priests and Levites, and a certain part of the entire people, came and dwelt in Jerusalem; but the rest of the multitude returned every one to their own countries." He means, of course, that they retired to those parts of Judea formerly occupied by their ancestors, each dwelling, as far as could be ascertained, within the bounds of his own tribe. This, of course, does not affect their promised unity, any more than their separation into tribes affected their unity before their revolution under Rehoboam. After this, other opportunities are afforded the house of Israel of returning to their own land. Darius dies, and Xerxes succeeds him in the Persian monarchy. His benevolent designs are recorded in the book of Ezra, which was doubtless written by the person whose name it bears. This same pious Jew was made the instrument of Xerxes' kindness, and fully proved himself worthy of the trust and confidence reposed in him. Josephus establishes the truth of Ezra's narrative, and we shall briefly sketch that portion of Jewish history from him.

He sometimes calls Ezra Esdras, and says, "he had great reputation with the multitude, and was the principal priest of the people." This distinguished philanthropist was well acquainted with Xerxes, who was well disposed toward the Jewish nation. Esdras having determined to go to Jerusalem, desired to take with him some of the Jews residing at Babylon. The project was favorably entertained by Xerxes, who very kindly gave him "an epistle to the governors of Syria, by which they might know who he was." The king thus speaks, "I think it agreeable to that love which I bear to mankind to permit those of the Jewish nation that are so disposed, as well as those of the priests and Levites that are in our kingdom, to go together to Jerusalem. Accordingly I have given command for that purpose, and let every one that hath a mind go, according as it hath seemed good to me and my seven counselors." Xerxes also states in his letter

that he had written to the treasurers of Syria and Phenicia, requesting them to furnish Ezra and his company with all necessary assistance. These marks of favor excited the gratitude of Ezra: believing that God had put it into the heart of Xerxes to do thus, he "gave all the thanks" to HIM, and "was very joyful." The epistle was read to the Jews in Babylon, and preserving the original document for his own use, Ezra sent a copy of it to those of his own nation that were in Media. The Jews residing there "were greatly pleased, and many of them took their effects with them, and went down to Babylon, as very desirous of going down to Jerusalem." The account furnished by Ezra of this transaction is in substance the same as that of Josephus. In the letter which Xerxes gave Ezra he says, "I make a decree that *all they of the people of Israel*, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." It appears, from the account of Ezra, that there were about fifteen hundred males, probably heads of families, who at this time availed themselves of the opportunity of returning to their own land. After they had congregated by the river Ahava, Ezra discovered that none of the sons of Levi were there. He sent a commission desiring some of these to assemble and join with him, and, including the Nethinims, there were two hundred and fifty-eight who came to the place of meeting. These could scarcely form a third part of the whole company, so that, including women and children, there could not be less than five thousand who accompanied Ezra to Jerusalem. Now it is impossible to ascertain how many of the ten tribes went down to Jerusalem, and settled in Judea; but it is equally impossible to imagine that there were none of them among this multitude. We are told, in the book of Kings, that Shalmanezer carried a portion of the Israelites to the *cities of the Medes*. Ezra sent a copy of the proclamation of Xerxes into Media, and the Jews, or descendants of the ten tribes, were glad, and many "came to Babylon as very desirous to go to Jerusalem." This is the statement of history: now supposing the edict of Xerxes, or the copy of it sent by Ezra, intended only for the tribes of Judah and Benjamin, we must then conclude that some of them were resident in the cities of the Medes, where some of the ten tribes had resided for about two hundred years. Is it reasonable to suppose that these common descendants of Abraham would live together seventy years without intermarriage? Ezra mourns that some of his countrymen had married strange wives: the majority, however, were not guilty of this transgression. Yet if some married strangers, we can readily suppose that the descendants of Judah and Benjamin would unite with their own kindred, the ten tribes. It is evident, therefore, that vast numbers of the ten tribes returned to Judea, being encouraged to this by the several edicts issued by the Persian kings. Josephus says "the entire body of the people of Israel remained in that country, (Media or Chaldea,) wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers." By the "entire body," Josephus surely means only a great number, perhaps an overwhelming majority. Nevertheless, even supposing they all had remained there, they were not in political bondage, and had been mercifully delivered from their idolatrous pre-

pensities, and these blessings were what God had promised. He had said also, that a "remnant" should return. "I will take you one of a city, and two of a family, and bring you to Zion." These predictions were literally fulfilled. The statement of Josephus is only an opinion formed several hundred years after the transaction, and not exactly in accordance with his own testimony, which immediately follows. "So he (Ezra) gathered those that were in the captivity together beyond Euphrates, and stayed there (in Babylon) three days." Who were in captivity beyond the Euphrates? The whole house of Israel, the twelve tribes. The conjecture, therefore, of Josephus, respecting the ten tribes in their distinct nationality being beyond the Euphrates in his time, is extremely improbable. There were doubtless some of all the tribes, for it is quite as certain that there were many of Judah and Benjamin there, as that there were some of all the other tribes. Many devout Jews, who were in Jerusalem on the day of Pentecost, came from beyond the Euphrates. Some were "Medes," inhabitants of that very country where their ancestors had lived in captivity. Whether they were really descendants of Israel or Judah alters not the case; both had been in bondage there, but now were politically free, and periodically returned to their own land. Mesopotamia, from whence another portion of these devout Jews came, is also "beyond the Euphrates," so that the remark of Josephus respecting the ten tribes being "beyond the Euphrates" is perfectly gratuitous. They had no distinct nationality after the Babylonish captivity; and it is quite certain that many of all the tribes returned to Judea, perhaps an equal proportion of all the tribes, according to their numerical strength. This of course can never be definitely ascertained, because the distinctness of the tribes was nearly annihilated for many years, only Judah retaining his tribeship, that the purposes of God might be accomplished. The author of certain notes to Whiston's translation of Josephus, speaking of the thousands who returned to Judea under Zerubbabel and Ezra, says, "It is plain that Josephus thought that they were of the tribes of Judah and Benjamin *only*." Whatever that justly celebrated historian might think, alters not the fact: his opinion is contradicted by unerring testimony, for in the reign of Josiah, when that pious prince reformed the kingdom, repaired the temple, and re-commenced religious worship, some of Manasseh and Ephraim, and *all the remnant of Israel*, as well as Judah and Benjamin, contributed a portion of the necessary expenses: so that *then*, ninety-two years after the Assyrian captivity, and forty-one before the complete overthrow of the kingdom of Judah, the work of union had commenced, and some of the predictions of Jeremiah and Ezekiel respecting the union of all the tribes were in course of fulfilment. If this were the case then, in the midst of so many hinderances and difficulties as must have existed, what would be likely to occur when these obstructions to union and amalgamation were entirely removed by their residence in the same land, and subjection to the same laws, and attention to their own forms and ordinances of religious worship? The answer is obvious: they would be, and were considered as one people. The descendants therefore of Abraham, or the twelve tribes, after that period, were indiscriminately called Jews. Josephus, speaking of the rebuilding of the temple, says, "So the Jews prepared for the work; that is the name they are called

by, from the day that they came up from Babylon, which is taken from the tribe of Judah." How striking a fulfilment of prophecy have we in these facts! The dying Jacob, by inspiration, had said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and *unto him shall the gathering of the people be.*" This remarkable annunciation seems to be the embryo of all other predictions respecting the literal and spiritual restoration of Israel. It is fulfilled in both the interpretations of which it is susceptible. "The tribeship shall not depart from Judah," implies that it should depart from the other tribes. What then will become of the tribes? Shall they be annihilated and lost among the various Gentile nations? No! "to him," or it, "shall the gathering of the people be." In the tribe of Judah the other tribes shall be merged, and their interests, hopes, and prospects blended. So it came to pass. But "Shiloh" came, and "it is evident that our Lord sprang out of Judah." The interests of the whole world were involved in his coming, and his claims to the Messiahship depended upon his ancestry and lineal descent. But the Branch "grew up out of his place," that is, from the tribe and family foretold; and when Judah lost his pre-eminence, the Saviour assumed his regal authority, and in him was really vested all the adumbrative superiority of the distinguished tribe. "To him," therefore, "shall the gathering of the people be." All the kingdoms of the earth shall bow down before him. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," Numbers xxiv, 17–19. These and similar predictions were accomplished in the union of the twelve tribes, and their attachment to Judah: in their actual return to their own land, of which evidence has been adduced: or in their political freedom and superiority in those lands where they dwelt. They shall be consummated in their loftier and evangelical sense, when Jew and Gentile, bond and free, of all nations, shall be united together in one glorious and undivided kingdom, the subjects of which shall enjoy a glorious rest of peace and happiness. Who can doubt the truth of this interpretation, that shall seriously, and in a Christian spirit, read the following declarations of Jehovah by the mouth of the prophet Isaiah: "Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one* that keepeth the sabbath from polluting it, and taketh hold of my covenant, *even them* will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings, and their sacrifices shall be accepted upon mine altar; *for mine house shall be called a house of prayer for all people.* The Lord God, which *gathereth the outcasts of Israel*, saith, Yet *will I gather others* TO HIM, *beside those that are gathered* UNTO HIM." Chapter lvi, 6, 7, 8, compare with Genesis xlix, 10, Numbers xxiv, 17, 18, 19.

In the facts and observations here presented we have a sufficient reason why the ten tribes, as a distinct people, have not been, and cannot be found. They do not exist, anywhere, as a distinct people.

They are not therefore annihilated—they are not utterly extinct. Where, then, are they to be found? We answer, Wherever you find Jews. All the tribes have, for ages, been blended in one; and to expect the discovery and restoration of the ten tribes, in contradistinction to the two tribes, is to expect the frustration of the divine decree. Heaven and earth shall sooner pass away.

It may be objected again, that what has hitherto been advanced refers exclusively to the history of the Jews before the advent of Christ, and does not affect the argument which claims for the Jews a literal restoration from *their present dispersion.*

That such a restoration is promised remains to be proved. Here is the principal difficulty in the discussion. There is no evidence adduced to prove that point, nor can there be: the objection therefore falls to the ground. But it is argued in support of the objection, that our Lord limits the captivity of the Jews, and intimates that "Jerusalem shall be trodden down of the Gentiles," only "until the times of the Gentiles are fulfilled." Let us then examine the threatening of our Lord more minutely; and it will at once be admitted, that the facts have so clearly illustrated the prediction, that all doubt must be set aside. The history of the Jews, since that period, has afforded a terribly awful comment upon the words of the Redeemer. That history wholly excludes the supposition implied in the objection, which is, that banishment from Judea was, or is, the principal part of their punishment. That part of their sentence is only as a drop in the ocean. Their miseries, reproaches, privations, and cruelties, constitute the ingredients in the cup of the divine wrath. That cup has been filled to overflowing. For an account of the sufferings of the Jews during the siege of Jerusalem, and during the destruction of their city, Josephus may be consulted; and for an abstract of their dreadful afflictions since that period, Watson's Dictionary may be referred to, article, "Calamities of the Jews." These facts determine the meaning of our blessed Lord, and exclude all doubtful speculations. The phrase, "Jerusalem shall be trodden down of the Gentiles," does not here mean, that the holy city shall be possessed and "trodden down of the Gentiles" literally until within a certain period; but that the Jews, who are identified with Jerusalem, shall endure the most extreme sufferings from those Gentile nations among whom they are led captive. This must be the meaning of "trodden down," if it have any meaning at all, for Jerusalem has not *literally* been "trodden down" of the Gentiles since that period, but has been inhabited by Jews as well as Gentiles, more or less. That this sense of the words "trodden down," is not far-fetched, or unscriptural, we beg the reader's attention to the following passages of Scripture: Job xl, 12; Psalm vii, 5; Isaiah x, 6; Daniel vii, 23; Malachi iv, 3; Jeremiah xii, 10; Hebrews x, 29. Now the continuance of their national calamities is mercifully limited. By "the times of the Gentiles," we understand that period when God shall be pleased to withdraw his avenging hand, and take out of the hand of the Gentiles that rod of punishment which has been applied with unrelenting cruelty. That period is approaching: "the day of liberty draws near." Its dawn is observable in the political horizon. The principles of civil and religious liberty are forcing their way through the despotic nations of Europe and Asia. The Sun of right-

eousness shall arise with healing in his wings, scattering the darkness of superstition and sin. He "shall arise, and have mercy upon Zion, for the time to favor her, yea, the set time is come."

Moreover, we are inclined to the opinion, that the promise of the Redeemer in Luke xxi, 20, is parallel to that contained in Romans xi, 25, and that both may refer, as the latter undoubtedly does, to the conversion of the Jews to the Christian faith. "Blindness in part hath happened to Israel." Now it is impossible for any calamities to befall any people more fearful than those implied in spiritual blindness. It is the greatest curse of God, it is the heaviest blow of his wrath. All external sufferings, temporal afflictions, and political slaveries, are as nothing compared with the awful consequences of judicial, spiritual blindness. Men may pass through a furnace of fire to a participation of an inheritance with the saints in light. But to be forsaken of God, and left to wander in darkness and error; such calamities are eternally surrounded with an impenetrable cloud of mysterious terror. This has been the condition of the Jews for centuries. And as the soul is infinitely more valuable than the body; as the concerns of eternity appear in transcendent grandeur, contrasted with those of time; so the future restoration of the Jews shall exceed, in sublimity, every literal gathering, and justify the most glorious descriptions of happiness and prosperity, in which the most evangelical prophet may have indulged. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall *take away their sins.*" "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

One word more in reference to the calamities of the Jews. They fell upon the descendants of those who rejected the Messiah. His cruel persecutors and murderers said, "His blood be upon us and our children." Were they exclusively of the tribe of Judah who "received him not?" This will not be maintained. All the tribes were then as one, and all were virtually engaged in the outrages against Christ and Christianity. Consequently, the whole body of Israelites have suffered the calamities foretold by the Messiah. If the ten tribes had nothing to do with the crimes of their brethren—if they did not participate in their moral rebellion—then it were unjust that they should have passed through so many centuries of national degradation and spiritual blindness. But this has been their fate. The inference, therefore, is, that they were equally guilty. But this could not be the case unless there had been a union of the tribes in the land of Judea; and this union could not be possible except there had been a general return of all the tribes to their own land after the Babylonish captivity. Hence it will be seen how much depends upon the correct interpretation of prophecy. If we have not a clear understanding of the whole case, and do not admit the literal gathering of the Old Testament as already past, we are driven to an impeachment of the divine justice in his administration of the affairs of men.

The only additional objection which we shall notice is in substance, that inasmuch as the prophets declare that after the literal return the

children of Israel shall possess their land "for ever," and their inheritance for an "everlasting possession," that literal return cannot have taken place, because the Jews have been dispossessed for centuries.

Bickersteth (who by the way is a strenuous advocate of the literal gathering) says, in his "Practical Guide to the Prophecies," that "it is not quite clear that the term 'for ever,' annexed to promises, necessarily implies perpetuity." Here is candor, but it destroys the objection. But we may go a step farther, and affirm, that the term "for ever," applied to temporal possessions or blessings, cannot mean eternal endurance. The Levitical priesthood and statutes were to endure for ever, and the Abrahamic covenant gave the faithful patriarch's descendants the land of Canaan for ever. In reference to the former it is argued in the Epistle to the Hebrews that they were of a temporary character, and were intentionally done away under the gospel dispensation. In reference to the latter, it is known to every reader of the Scriptures and Jewish history that the Israelites did not possess it for ever; that they were expelled several times, and for a number of years. If, therefore, the promise was absolute, it has signally failed, and the design of God was frustrated. But it is more reasonable to adopt another mode of explanation, and limit the sense of the expressions, as they are evidently designed to be. The words "for ever," and "everlasting," have the same sense in the predictions of a literal return, and probably as a general rule when the terms are used by way of accommodation, and restrictedly, they mean *to the end of the dispensation in which they are given*, or with which they are immediately connected. The illustration of the word "eternal," given by Cruden, is so explicit and so applicable to the subject before us, that we cannot forbear quoting it. He says, "The words eternal, everlasting, for ever, are sometimes taken for a long time, and are not always to be understood strictly. For example, it is said, Gen. xvii, 8, 'I will give to thee and thy seed the land of Canaan for an everlasting possession.' And in chap. xiii, 15, 'I will give it to thee and to thy seed for ever;' that is, *for a long space of time*. And in Gen. xlix, 26, we find everlasting hills, so called, to denote their antiquity, stability, and duration; and this expression is used to show the long continuance and durableness of Joseph's blessings. God promises a throne to David, an eternal kingdom, a posterity that will never be extinguished; that is, that his and his son's empire will be of a *very long duration*, 2 Sam. vii, 16; 1 Chron. xvii, 14; that it will be even eternal, if hereby the kingdom of the Messiah be understood. Thus—'Thou shalt be our guide from this time forth, even for ever;' that is, *during our whole life*. And in many other places of Scripture, and in particular when the word 'for ever' is applied to the Jewish *rites and privileges*, it commonly signifies no more than *during the standing of that commonwealth*, or until the coming of the Messiah." Exod. xii, 14, 17; Num. x, 8. These, and similar words and phrases, must be used in a limited sense, as will be obvious to the objector, if he will bear in mind that, when God threatens to punish Israel for his sins, he declares, by the prophet Hosea, "I will no more have mercy upon the house of Israel;" and again, "I will love them no more," Hos. i, 6, and ix, 15.

It may be observed, however, that in a great number of those places where the terms under consideration are employed, reference is made to the spiritual blessings of the gospel dispensation, which shall be bestowed upon the believing Israelites when they shall lay aside their hostility to Christ, and embrace our holy religion. These blessings extend to a future state of existence, and there is no danger of stretching the promises of the new covenant beyond the measure of their duration. In the better country, the New Jerusalem, the heavenly city, there are unceasing joys. "In thy presence is fulness of joy, at thy right hand there are pleasures for evermore." It is to this eternal inheritance, which is "incorruptible, undefiled, and that fadeth not away," that the prophets frequently refer when they use the terms "for ever," and "everlasting," with respect to future blessings to be conferred on the Israel of God. If this interpretation be rejected by the literalist, he must take the alternative of inconsistency and absurdity.

A few remarks may not be out of place here in reference to the present condition and prospects of the Jewish people. We hear that they are rapidly increasing in the Holy Land by emigration, and that great preparations are making in many parts of Europe and Asia for the reoccupation of Judea by the Jews. It has, therefore, been suggested that passing occurrences contradict our theory, and that the Jews after all may return to their own land. We have watched these movements with a jealous eye, and no person can be more sensitively alive to what is passing in the eastern world, particularly with reference to the Jews. They who imagine that the present commotions of the old world, and the revolutions of empires, will result in the literal restoration of the Jews to their own land, and their national pre-eminence, will before many years have elapsed discover their mistake. The serious reader of prophecy and attentive observer of the signs of the times will however perceive the arm of the Lord stretched forth for the accomplishment of many glorious prophecies respecting the Jews. The blessed Redeemer, who wept over Jerusalem for her obstinacy and infidelity, still views with pity and compassion the blindness of heart and moral degradation which encompass the mind of the Jew. But their persevering rejection of our Messiah has been augmented in its virulence by the practices of those nations among whom they have dwelt. Mohammedanism admits the existence of Jesus Christ of the New Testament. Thousands of Jews have all along lived in Mohammedan countries; but from the painful exhibitions of religion which they have there witnessed, they must have turned away in disgust who had the least feeling of attachment to the law and the prophets. They must infinitely prefer their own system of religion. Popery professes to be the only conservator of Christianity. It says, "I believe in God the Father, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary." But popery, with all its profession, and notwithstanding it possesses much of the truth, is, nevertheless, a fountain of corruption, from which has gurgled abundant streams of filthy superstition and poisonous effervescence. Thousands of Jews have long been residents in popish countries, and to those whose minds were in

the least enlightened by the Mosaic code, there must have been a thousand reasons for rejecting Christianity in the wretched practices of deluded papists. Add to this, Mohammedanism and popery have always been intolerant. Popery has delighted in persecution, and rejoices to revel in the blood of non-conformity. This is its essence, and it remains unchanged and unchangeable. But the strong arm of our God is uplifted to destroy these systems of superstition and sin. The spread of the gospel, and the progress of science, shall accompany the shaking of the nations. "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." The unsettled state of affairs in Egypt, Syria, India, China, and in many other kingdoms, portends the approach of that period when "the man of sin" shall be destroyed—when they who took the sword shall perish by the sword—when "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." "Behold, the Lord God will come with strong hand, and his arm shall rule for him." The poor wandering Jew has witnessed the desolating influence of polytheistic error, for its pathways have been reddened by the blood of his kindred. Shall it be always so? No. Their shackles must be loosed. While God is shaking the nations politically, the Christian church must multiply her agents of mercy. With the facilities for printing and circulating the Holy Scriptures, which characterize this age, the moral power of the church is increased; and it will be seen that, with regard to the Jew as well as the Greek, "he shall know the truth, and the truth *shall make him free.*"

While the agitations exist of which we have been speaking, many Jews may emigrate to Palestine, supposing thereby to avoid political trouble. Chiefly, however, the motive for so doing will be the prevalent expectation of the Messiah. This fatal error lays at the foundation of *their notions* respecting a literal restoration. The Mosaic and prophetic writings abound with promises of his appearance in Judea. They believe the predicted Messiah has not appeared, and that when he shall be revealed, they, as a nation, will be in possession of the land of their fathers. It is not surprising, then, that many should now proceed thither, especially as it is known that multitudes of Jews declare that, if the Messiah does not soon appear, they shall cease to look for him—their expectations will be destroyed—their hopes blasted. In this, then, we have a satisfactory reason for the present movement among the Jews. But this is not all:—the professed friends of the Jew have, in this respect, been his enemy. As far as we have been able to ascertain, every leading advocate of the society for "promoting Christianity among the Jews," maintains, without equivocation, the literal gathering. The Jew is, therefore, furnished with an argument for his opposition to Christianity; for his rabbis have taught him to associate the possession of Judea with the advent of the Messiah. This opinion of Christian teachers and commentators has been widely circulated, as such, among almost every class of Jews, in every country, by Jews who have embraced Christianity, particularly by the celebrated and eccentric Joseph Wolff. Under these circum-

stances it is surprising, not that many Jews should be journeying to Palestine, but that there should not have been many thousands more long ago inspired with a desire to see the land of miracles, and occupy a few acres of its soil. And the writer would not conceal his painful conviction that there must be a revolution of sentiment on the subject under consideration before any extensive work will be achieved in Christianizing the descendants of Israel. It behooves every one engaged in that field of labor to disentangle himself from the "vain philosophy" of rabbinical talmudists; "not giving heed to *Jewish fables*, and commandments of men that turn *from the truth*."

We cannot conclude without again earnestly calling attention to the claims of the Jews to our benevolent and Christian exertions. "My heart's desire and prayer to God is, that Israel may be saved." Can we think of their situation without emotions of desire that they may be saved from their dire apostasy? They must and will reject with disdain the paganism, Mohammedanism, and popery, of which they have seen and felt so much—they will be disappointed in their expectations of a local Messiah. If, then, the Christian church shall not exert herself more vigorously, what will become of these Israelites? Is there not reason to believe that rabid and merciless infidelity will make a prey of them?—that the united efforts of the votaries of an infidel philosophy, existing in England, France, and Germany, will swallow them up, or protract the period of their deliverance? Let us awake, arise, and build the temple of the Lord. To every speaker on a missionary platform we would say, "Remember the lost sheep of the house of Israel!" To use the words of Faber, "It is no less our interest as politicians, than our duty as Christians, to endeavor, each according to our opportunity and measure, to promote the conversion of the house of Judah." In conclusion, we entreat the prayers of all Christians in behalf of God's ancient people. Surely we can all unite in thus supplicating the throne of grace,—"Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ our Lord."

REVIEWS.

For the Methodist Magazine and Quarterly Review.

1. *The African Slave Trade.* By THOMAS FOWELL BUXTON, ESQ. London, 1839.
2. *The African Slave Trade.* By THOMAS FOWELL BUXTON, ESQ. *Part II. The Remedy.* London: John Murray, Albemarle-street, 1840.

IN the name of THOMAS FOWELL BUXTON resides a "tower of strength." By reason of his enlightened philanthropy and high moral worth, he is justly regarded as the individual among British statesmen on whom the mantle of Wilberforce has fallen;—an honor which he has merited by his zeal and exertions for the suppression of the slave trade and for the civilization of Africa; not only in his public capa-

city as a member of the British Parliament, but by the consecration of the energies of his mighty mind to this work of beneficence. The two publications from his pen named at the head of this article were issued from the press separately, in the order named, as their dates respectively show. The first volume exhibits the present extent of the slave trade, and the waste of human life which accompanies it. For grave and weighty reasons of state, the second volume, containing "The Remedy," was withheld, lest its publication should embarrass the negotiation pending with Spain, for the cession to Great Britain of the sovereignty of the island of Fernando Po, an important feature in the projected scheme. This object being now placed beyond a peradventure, the work has appeared, and an edition of the two volumes in one has issued from the London press. Both have already been republished in this country, and the entire work deserves, as it receives, the most profound attention.

Believing the present a fit time for directing the attention of the Christian public to this whole subject, we seize upon the occasion which these publications have furnished for an article somewhat more extended than ordinary, but which the importance and the benevolence of the theme would seem fully to authorize.

And first of all we take occasion to say, that, maugre all the clamorous and denunciatory tone of the British press—reviews, magazines, and newspapers—in which they have been followed by a class of servile imitators in our own country, it still remains a fact of history, and one in which American Christians will not cease to glory, that to the government of the United States of America belongs the honor of having struck the first decisive blow at the African slave trade. In the year 1807 the American Congress passed and promulgated the law prohibiting the importation of slaves, after the first day of January, 1808, thus giving the first example to the world. While Mr. Wilberforce was still reiterating his annual motion in the British Parliament for the abolition of the slave trade; while England, France, Spain, Portugal, Holland, and every nation holding southern colonies, continued to legalize this traffic, the United States alone stood exonerated from all participation. And this law was passed, let it be remembered, at the instant of the expiration of the time during which, by the federal constitution, the government were restricted from all action on the subject. These facts being remembered, it is not wonderful that Americans, and American Christians, should feel and exhibit a lively interest in this subject, identified as it is with the history and the very genius of our institutions.

To Portugal belongs the dishonor of having originated the African slave trade, early in the fifteenth century. The pope of Rome "granted, confirmed, and conveyed to the most faithful king a right to appropriate the kingdoms, goods, and possessions of all infidels, wherever to be found; *to reduce their persons to perpetual slavery*, or *destroy* them from the earth, for the declared purpose of bringing the Lord's sheep into one dominical fold, under one universal pastor;"* and this decree was reaffirmed by five successive Roman pontiffs, so that the king of Portugal was prompted to introduce this accursed

* Dr. Dana's Discourse, 1790.

traffic into the world by his holiness of Rome, and it was perpetuated by authority derived from the apostolic succession, who claim the exclusive occupancy of the chair of St. Peter. The chain of succession, however, must have been broken, for the present pope has very lately fulminated his anathemas against the slave trade, as "contrary to the laws of God and nature," by which the infallibility of his predecessors, or his own, is demonstrably overthrown.

The example of the Portuguese was soon followed, however, by all the maritime powers of Europe; and this traffic in the souls of men soon became a source of wealth and a subject of negotiation between nations, and which, prosecuted as it has since been for four centuries, is believed to have consigned more than twenty millions of unfortunate Africans to bondage or death. And in this infamous trade, whatever is dark in treachery, or odious in cruelty, or horrible in war; whatever afflicts the body, or degrades and tortures the mind; in fine, whatever has been feared or imagined of evil in the cup of human life, are all found to have been its characteristics, from the beginning down to the present hour.*

History, in recording the origin of *American* slavery, informs us, that while these United States were as yet British colonies, the mother country permitted and authorized the free importation of slaves; and the first brought to our shores from Africa were landed at Jamestown, in Virginia. This colony made early and vigorous attempts to exclude them by law, but *the king of England constantly withheld his assent.* When the people of Virginia, on the 29th of June, 1776, declared the government, as exercised under the crown of Great Britain, totally dissolved, one of the grievances complained of against the British king was his "prompting the negroes to rise in arms against us;—*those very negroes whom, by an inhuman use of his prerogative, he has refused us permission to exclude by law.*" The subsequent legislation of Virginia proves the sincerity of this complaint of the interposition of the royal negative. Only two years before the new form of government went into operation, and while the infant states, and especially the state of Virginia, were deeply engaged in the struggle for independence, the general assembly passed a law, prohibiting the farther importation of slaves into the commonwealth, declaring every such slave free, and inflicting a heavy penalty on the importer. After the adoption of the constitution of the United States, containing a provision that the slave trade should not be prohibited until after the year 1808, Virginia still refused to allow the importation under this provision, and in 1793 passed a law prohibiting such importation under new and aggravated penalties.

These historical reminiscences are introduced to show that resist-

* "Freighted with curses was the bark that bore
The spoilers of the west to Guinea's shore;
Heavy with groans of anguish blew the gales
That swell'd that fatal bark's returning sails.
Loud and perpetual, o'er the Atlantic waves,
For guilty ages, roll'd the tide of slaves;
A tide that knew no fall, no turn, no rest,
Constant as day and night, from east to west,
Still wid'ning, deep'ning, swelling in its course,
With boundless ruin and resistless force."—*Montgomery.*

ance to the slave trade, and vigorous efforts for its overthrow, were made by our infant colonies; and that, in the order of time, American patriots and philanthropists preceded those of the mother country, while as yet England, France, Spain, Holland, and Portugal were amassing wealth in this accursed, though legalized traffic; and when Bristol in England was, as it long continued to be, the great mart for slaves. And though the federal constitution was the result of a compromise between the north and the south, and it is true, in the language of Mr. Madison, that "the southern states would not have entered into the Union of America without the temporary permission of the slave trade," yet this should not subject them to exclusive reprobation, when it is remembered that at that precise time all the other nations possessing colonies in similar latitudes deemed the labor of slaves essential to the raising of tropical products. Still, however, the obvious contrariety of the slave trade and slavery with their political creed influenced our fathers to withhold their *approval*, while constrained for a season to *recognize* it, that the compact might be consummated upon which depended the great question of civil liberty and national existence; and that the *prospective* abolition of the slave trade might at least be secured.

It is a remarkable coincidence, that the first motion made in the British House of Commons, affirming the slave trade to be contrary to the laws of God and the rights of man, was in the year 1776, memorable for our own declaration of national independence. And it is little less remarkable, that the year 1787 gave establishment both to our federal constitution and to the committee in London for the abolition of the slave trade.

It was not until the year 1785 that the illustrious Clarkson commenced his labors for the overthrow of the African slave trade, in which cause he has been laboring ever since. He very early became acquainted with Mr. Wilberforce, whom he found a congenial spirit, and ever afterward these two philanthropists were united in their exertions; and more than twenty years elapsed before they and their associates were permitted to witness the fruit of their honorable toil in the final abolition of the slave trade by the British nation, the last, but most glorious act of the Grenville administration. And it is worthy of record here, that among the fellow-laborers of Clarkson, Wilberforce, and the illustrious band of worthies who were engaged in this cause, the name of John Wesley deserves honorable mention. In the language of his biographer, "it is his especial praise, that he took an early part in denouncing the iniquities of the African slave trade, and in arousing the conscience of the nation on the subject. In Bristol, at that time a dark den of slave traders, he courageously preached openly against it, defying the rage of the slave merchants and the mob; and one of the last letters Mr. Wesley ever wrote was to Mr. Wilberforce, exhorting him to perseverance in a work of which he was one of the leading instruments—the effecting of the abolition of the traffic in the nerves and blood of man."*

The African slave trade was abolished by the American Congress from and after *January* 1st, 1808. The example was followed by the

* Watson's Life of Wesley.

act of the English Parliament, prohibiting the importation of slaves into any part of the British dominions after *March*, 1808. And subsequently the Dutch, the Spanish, the Portuguese, and the Brazilian governments made enactments against the traffic. France also denounced it, and Austria soon followed. At the Congress of Vienna, in 1815, the sovereigns there present, and the states represented, were pledged to the suppression of the trade. And on the 23d of March, 1820, the prosecution of the slave trade ceased to be lawful for the citizens or subjects of any Christian power in Europe or America.

But although this horrid traffic has been thus generally denounced, and although the laws of England, America, and some other Christian governments have declared it to be piracy, yet the hopes of the friends of humanity have been sadly disappointed in the result. The treaties between the different maritime powers are burdened with restrictions, which render it exceedingly difficult, in capturing slavers, to obtain the proofs required; and the refusal of the American government to yield the "right of search" upon the high seas, for fear of its abuse, while most other Christian nations have yielded this right in their vessels, when suspected as slavers, is truly unfortunate for the wishes of philanthropy. It is this which gives a color of justification to rebukes like the following:

"True, America has proscribed the foreign slave trade on *parchment*, and that is all. For to this hour she stands aloof, and will not come into such arrangements with foreign powers as are indispensable to an effectual execution of the law. A British cruiser gives chase to a slaver—up go American colors! America denies the 'right of search' in the case, and off goes the slaver untouched and unharmed. Thus does America nullify her own law, and, so far as she can, the laws of all other civilized powers, and her flag is unfurled for the escape and protection, rather than the arrest and punishment of the slaver."*

The employment of a portion of our own naval vessels on the coast of Africa, and the determined purpose manifested by our government to enforce the laws against their violators whenever detected, go very far to redeem America from such ungenerous aspersions; nevertheless, it is much to be regretted that the national pride or jealousy of our country should still withhold assent to the right of search, now that France alone, as it is believed, sustains a similar attitude among Christian nations.

The continuance of this outlawed traffic, however, is to be ascribed to other causes. The immense emolument it affords calls forth the cupidity of the depraved among every nation; and, impelled by the lust of gain, multitudes are found to encounter all the hazards of this lawless trade, and for lucre's sake to stain their hands with the guilt, infamy, and blood which have brought upon its perpetrators the execration of the civilized world. The ingenuity of the artifices to which they resort to prevent the possibility of detection; the swiftness of the vessels chosen for the stolen trade, so as to escape the cruisers; the devices by which they evade the embarrassments of national law; and the horrid perjuries required to deceive the officers of customs, consuls, and boarding officers; apart from the revolting enormities of

* British Review.

the traffic itself, stamp the business with the character of hard-earned infamy, and demand in its participants the extinction of all moral sense. But when, superadded to all these traits, the unutterable wrongs, cruelties, and murders, necessary and incidental to the transportation of their human cargoes to a market, are considered; if facts did not constrain the opposite conclusion, we might reasonably doubt whether men could be found capable of so unnatural crimes, so fiendish an employment.

Such, however, are the appalling facts, that notwithstanding all the gigantic efforts and costly sacrifices which humanity has been putting forth for its suppression during half a century, the slave trade, with all its hideous enormities, is still carried on in the vessels, by the citizens, and under the flags, of those very nations who have declared it piracy, and this to an extent rarely equalled, and never excelled, at any period of this world's history. Nor is this a mere opinion, apprehension, or hypothesis, but the evidence is as conclusive as the nature of the case will admit.

The investigation of this subject is the task to which Mr. Buxton has addressed himself in his first volume, and the disclosures and results to which he comes, by official documents, figures, and other unimpeachable evidence, leave no reasonable doubt of his general accuracy. No disposition exists on his part to exaggerate the already revolting picture, but rather to diminish its shades, when entire certainty has not been attained; a feature in his calculations which will be obvious to the reader, and which commands and bespeaks increased confidence in his statements.

Mr. Buxton's first proposition is, that *upward of one hundred and fifty thousand human beings are annually conveyed from Africa across the Atlantic, and sold as slaves;* and this he denominates the Christian slave trade, in contradistinction to the Mohammedan slave trade, which amounts annually to fifty thousand more, making the total of two hundred thousand as the present number of slaves annually torn from Africa, and safely landed on foreign shores in hopeless captivity. The victims of the wars among the African tribes, in the seizure of the slaves, and the myriads who die amid the horrors of the passage, or are thrown overboard alive, to facilitate escape or elude detection by the cruisers; or, as in other cases, by reason of scarcity of provisions or water; are not included in this estimate, but only those landed in the scene of their future bondage.

The larger proportion of the whole number are imported into the ports of Brazil and the island of Cuba, and chiefly in American and Portuguese vessels. From parliamentary documents, and other official papers of the government to which Mr. Buxton has had access, he proves conclusively, that, since the treaty of 1830, Brazil has been a more extensive market for slaves than at any former period, and demonstrates that, at the very least, 78,333 slaves have been annually landed on that coast, chiefly in the provinces of Rio and Pernambuco; and this calculation does not exceed the average importation during five successive years, as ascertained by official testimony. It is necessarily below the truth, for the evidence of the increase of this trade in Brazil is ample and authentic, the witnesses being British commissioners and consuls, Brazilian ministers and senators, all of whom

confirm the declaration of the Marquis of Barbacena in the senate of Brazil on the 30th of June, 1837, that "it may be safely asserted, without fear of exaggeration, that during the last three years the importation has been much more considerable than it has ever before been, even when the commerce was unfettered and legal." In a letter from the British consul at Pernambuco to Lord Palmerston, of the date of 5th May, 1837, it is stated that "the supineness, not to say connivance, of the government of Brazil in general on the subject in reference, the gross venality of subordinate officers, the increasing demand of hands for the purposes of husbandry, the enormous profits derivable from this inhuman traffic, which is *rapidly increasing* at this port in the most undisguised manner, combined with the almost insuperable difficulty of procuring authentic information through private channels, from *the dread of the assassin's knife or bullet, even in the* OPEN *day, and in the public gaze;* and the dark and artful combinations of the dealers in slaves, their agents, and their agriculturists, to mask and facilitate the disembarkation of imported slaves; all these glaring and obstructive facts combine to render the attainment of authentic data, on which to ground effective official representation on the subject of the *unprecedented increase of the slave trade* all along the coast of Brazil, an almost insurmountable obstacle."

By similar cumulative and official testimony Mr. Buxton sustains his position as to the undoubted increase of this traffic, not only in the ports of Brazil, but in Cuba, in the several ports of which, by the reports of the commissioners, it amounts annually to not less than sixty thousand slaves. Indeed, it is shown that very nearly this number are landed at Havana alone. By similar evidence he proves that a very large importation is made into Porto Rico, Buenos Ayres, Monte Video, &c., the actual extent of which, however, cannot be ascertained.

But the report of the commissioners at Havana for 1836, which Mr. Buxton quotes, presents startling evidence of the participation of citizens of the United States in this trade to an extent which must be humiliating to every American. Not only does he show that vessels are built and fitted out in this country, and sent to Havana for sale, but that many of our citizens actually become dealers in human blood, by making our flag their refuge. But a short extract from the report referred to deserves a place here: "The declared refusal of the American president to make the United States a party to any convention on the subject of the slave trade has been the means of inducing American citizens to build and fit, in their own ports, vessels only calculated for piracy or the slave trade, to enter this harbor, (Havana,) and in concert with the slave traders, to take on board a prohibited cargo, manacles, &c., and proceed openly to that notorious depot for this iniquitous traffic, the Cape de Verde islands, under the shelter of their national flag." They add that "while these American slavers were making their final arrangements for departure, the Havana was visited more than once by American ships of war, as well as British and French." He does not add, however, any proof that the commanders of these ships of war had any knowledge of these dark deeds, nor is there any reason to believe they had.

But while the commissioners at Havana charge upon American

citizens the "new and dreadful impetus given to the slave trade of Cuba," we are gratified to find that they give no color to the calumny so often repeated in other quarters, that any such ever find a market for slaves in the United States. Mr. Buxton does indeed insert an allegation, on anonymous authority, that in 1837–8, 15,000 negroes were imported from Africa into Texas; yet he charitably "hopes his informant is in error;" in which hope we ardently unite.

Our limits will not permit a reference to the various collateral evidences brought forward by Mr. Buxton to confirm the accuracy of his estimates, nor allow us to allude to the proofs he submits touching the Mohammedan slave trade. Indeed we can only glance at the larger portion of his first volume, filled, as it is, with the authentic and heart-rending tale of the frightful mortality among the slaves incident to this accursed trade, the details of which are unutterably heart-rending, and yet awfully true. He has investigated this bloody theme with an industry and perseverance which no heart but that of a true philanthropist could endure; and under the head of "Mortality," he traces its extent and proportions occurring in the *seizure*, the *march*, the *detention*, the *middle passage*, and the *loss after capture* of the slaves, by the delays incident to the commission courts, and the *loss after landing*, in the seasoning to a strange climate. His conclusion is, that for every ten slaves disembarked and sold into bondage, fourteen perish from some of these causes. His figures, collected from unquestionable authorities, result in the following table of the mortality of the slave-trade.

1. Seizure, march, and detention .	100 per cent.
2. Middle passage and after capture .	25
3. After landing and in the seasoning	20
	145

So that for every one thousand negroes alive at the end of a few months after their deportation, we have a sacrifice of one thousand four hundred and fifty, whom death delivers from a bondage often worse than death, and always a living death.

Mr. Buxton comes to the conclusion, after surveying the whole of the testimony adduced, that the slave trade between Africa and America anually subjects

To the horrors of slavery	120,000
It murders	255,000
Annual victims of the Christian slave trade .	375,000
Mohammedan do. .	100,000
Annual loss to Africa	475,000

But appalling as are these results, all this, as he justly remarks, is but a part of the evil. The great evil is, that the slave trade exhibits itself in Africa as a barrier excluding every thing which can soften, or enlighten, or civilize, or elevate the people of that vast continent. The slave trade suppresses all other trade, creates endless insecurity, kindles perpetual war, banishes commerce, knowledge, social improvement, and, above all, Christianity, from one quarter of the globe, and from 100,000,000 of mankind.

In view of the statistics which thus prove the existence and increase of this trade of blood, how afflicting to be reminded that the millions of money, and multitudes of lives which have been sacrificed in the single object of suppressing the slave trade have brought us no nearer to its annihilation, and only served to develop its nefarious increase. Twice as many human beings are now its victims as when Clarkson and Wilberforce waked the world, by their lamentations over its extent and cruelties. And this doubling of the traffic has occurred while the maritime powers of Europe and America are combined by treaties for its overthrow, and the laws of most of the nations in Christendom unite in declaring it piracy, and punishable with death. The reasons are furnished in Mr. Buxton's book; and they demonstrate a darker chapter in human depravity, and exhibit "spiritual wickedness in high places" of a blacker shade, than is to be found on the page of human history. Violations of national faith, breaches of solemn treaties, venality of governors, consuls, and other public officers, the lending, and even the sale, on the part of governments, of the use of their flags, as proved in the case of Portugal, many of whose governors are notorious dealers in slaves, and sell Portuguese flags and papers to vessels known to be engaged in the African slave trade.

But Mr. Buxton shows, by irrefragable facts, that the system hitherto pursued can never suppress the slave trade, even if all the nations shall concur in the Spanish treaty, and unite with Great Britain, America, and Brazil, in declaring it piracy, for he proves that no capital conviction has yet taken place in any one of these countries, notwithstanding the notoriety of the crime. The extraordinary profit of the slave trade, 180 per cent. being its lowest estimate, will overpower all our efforts by the contraband trade. It is an axiom at the British custom house, that "no illicit trade can be suppressed where the profits exceed 30 per cent." If then the profits of the slave trade exceed six times that amount, as shown by the actual sale of such a cargo by the mixed commission, when condemned as a slaver, "the populace will not betray the trader; the agent of the police will not seize him; if captured by our officers, the prisons will not hold him, and the courts will not convict him." And the reason assigned is, that in Cuba, Brazil, &c., these immense profits by the trader will enable him "to shut the mouth of the informer, to arrest the arm of the police, to blind the eyes of the magistrates, and to open the doors of the prison." The inference which Mr. Buxton draws is, that "the strong arm of the law," the force of treaties, the activity of naval cruisers, and all the means included in the present system of efforts to put down this trade will be defeated by its enormous gains. "You may throw impediments in the way of these miscreants; you may augment their peril; you may reduce their profits; but enough, and more than enough, will remain to baffle all your humane efforts."

The concluding portion of Mr. Buxton's first volume is devoted to the project of commercial relations with Africa, and he aims to call off the attention of the British government from their fruitless negotiations with European powers for the extinction of the slave trade, and direct their efforts and resources to Africa itself. He thus forcibly expresses himself:

"Why do I despair of winning the hearty co-operation of those

European powers who now encourage, or connive at the slave trade? I answer, Because we have no sufficient bribe to offer. The secret of their resistance is the 180 per cent. profit which attaches to the crime. This is a temptation which we cannot outbid. It has been, and it will be, the source of their persevering disregard of the claims of humanity, and of their contempt for the engagements, however solemn, which they have contracted with us."

"But why do I entertain a confident persuasion that we may obtain the cordial concurrence of the African powers? Because the slave trade is not their gain, but their loss: it is their ruin: because it is capable of demonstration, that but for the slave trade, the other trade of Africa would be increased fifty or one hundred fold." And he goes on to argue that all that would be needful to induce the African kings to unite with us in extinguishing the slave trade, would be to convince them that they would gain by selling the productive labor of the people, instead of the people themselves.

After proposing to show to the African nations that they possess the means of obtaining, by fair trade, a greater quantity of foreign goods than they now receive from the slave trade, Mr. Buxton attempts to prove that Great Britain, and other countries, have an interest in the question only inferior to that of Africa; and hence implores his countrymen, that if they cannot be persuaded to suppress the slave trade by the fear of God, or in pity to man, that they unite in the work for the love of gain.

The first volume presents a brief exhibit only of the resources of Africa, and her capabilities, under the benign influence of commerce, civilization, and Christianity, and with these it concludes with a touching appeal, designed to impress the reader with a realizing sense of the enormous evils of the slave trade, of which Mr. Pitt was wont to say, "There is something in the horror of it which surpasses all the bounds of the imagination."

In the second volume Mr. Buxton proceeds to disclose "the remedy" which he had submitted to the British cabinet, and withheld from the public until the action of the government on the subject should transpire. The plan submitted for the suppression of the slave trade, and which Mr. Buxton denominates the *remedy*, is two-fold: viz., the former is, for the government to strengthen the naval squadron of cruisers on the coast, to the extent necessary for the protection of the settlements which may be hereafter founded on or adjacent to the coast; the latter is addressed to individuals, and proposes to elevate the mind of the people of Africa, and to call forth the capabilities of her soil. Two questions are proposed and answered, as elucidating the possibility of extinguishing the slave trade.

First, Has Africa that latent wealth, and those unexplored resources which would, if they were fully developed, more than compensate for the loss of the traffic in man? Secondly, Is it possible so to call forth her capabilities that her natives may perceive that the slave trade, so far from being the source of their wealth, is the grand barrier to their prosperity, and that by its suppression they would be placed in the best position for obtaining all the commodities and luxuries which they are desirous to possess?

To the partial answer of the first question, found in the former vol-

ume, Mr. Buxton adds, in this, very much new and valuable testimony; but its greatest portion is devoted to a reply to the second question. For this purpose the geographical features and resources of Africa are dwelt upon with great force and propriety, an exhibit is made of the moral degradation and cruel superstitions which prevail among its population, and the encouragements are presented for cultivating and elevating the native mind. The volume concludes with the practical means and specific steps which the author regards as called for in applying the remedy, and which he considers fully adequate to the utter extinguishment of the greatest practical evil that ever afflicted mankind.

It is not practicable, in this review, to do more than present an outline of the scheme of Mr. Buxton.

First. *Preparatory measures.* The immediate concentration of the naval force employed in the suppression of the slave trade, forming a chain of British vessels from Gambia to Angola, literally blockading the coast, a part of the squadron being steam vessels of war, which will be more successful in the pursuit of slavers on the coast, and in the rivers where the factories are located, and the slaves concealed. Next, a confederacy on shore by a chain of treaties with native powers in the interior, pledging them to act in concert; to suppress the slave trade in their own territory; to prevent slaves from being carried through their dominions; and to afford, at the same time, all needful facility and protection for the transport of legitimate merchandise. These two measures are not, in any sense, the remedy relied on, but merely preliminary; increasing the costs, and multiplying the risks of the trade, by creating obstacles to the conveyance of negroes to the coast, and increasing the hazard of capture after embarkation.

Secondly. *Legitimate commerce*, once established, will put down the slave trade by demonstrating the superior value of man as a laborer on the soil, to man as an object of merchandise, and moreover might be the precursor, or rather attendant, of civilization, peace, and Christianity, to the unenlightened, warlike, and heathen tribes, who now so fearfully prey on each other, to supply the slave markets of the world. The natural productions and commercial resources of Africa are shown to be so inexhaustible, that to provide security, and impart a sense of security, is all that is necessary for commerce to grow up of itself.

Thirdly. *Agriculture*, to be associated with commerce by mercantile settlements, touching at Africa at numerous prominent points, establishing marts at each, and educating the children of all who are engaged in service, and by the ministers of religion, the best of civilizers, commencing their appropriate work under the protection of such settlements. Not merely factories, which would encourage trade in the spontaneous productions of the soil; but examples of cultivating the soil must be placed before them for their imitation.

In reply to the objection, that though the land is fertile, and may be made to produce cotton, &c., that centuries must elapse before any great quantity could be raised, Mr. Buxton states the following anecdote, which is worthy of being remembered as an antidote to despair. It was related to the Marquis of Normanby by a well known mercantile gentleman. "He stated that the person who first imported from

America a bale of cotton was still alive, that the person to whom it was consigned at Liverpool was still alive, and that the custom house officer at that place refused to admit it at the lower rate of duty, because, to his knowledge, no cotton could be grown in America: yet that country which could grow no cotton, besides supplying her own demand, and that of all other countries, sends annually to Great Britain a quantity valued at £15,000,000 sterling."

Fourthly. *The occupancy of Fernando Po*, now in the possession of Spain, which commands the mouths of the Niger, and all those great streams which penetrate so deeply into the interior of central Africa. This island is situate about twenty miles from the main land, is twenty-four miles long, and sixteen broad, its centre rising into a conical volcanic mountain ten thousand feet above the level of the sea. For beauty, fertility, and salubrity, this island is said to be unsurpassed in any country. It was selected by Mr. Laird, who, for commercial purposes, proposed that at Fernando Po the government's head quarters should be fixed, because its geographical position designates it as the key to Central Africa. He says, "It is the only place upon the whole line of coast upon which hospitals, and other conveniences, could be erected, far above the reach of the coast fever, where invalids from the naval, military, and civil establishments from all parts of the coast might recruit their health in a pure and bracing atmosphere." Other important points are named, of which possession should be taken, particularly the locality at the confluence of the Niger and the Tchadda, a most eligible site for commercial purposes.

But without farther amplification, it will be seen that Mr. Buxton's remedy proposes the deliverance of Africa by calling forth her own resources. Nor does he overlook the importance of moral and religious instruction, or hope for the civilization of Africa without the agency of Christianity; but relies wholly upon the latter as a remedy for the moral evils of Africa, and as the grand agent of civilization. Hence, besides requiring that the superintendents of the settlements and the colonists sent, should be of moral and religious character, and, as far as possible, of negro extraction; he invokes the aid of missionary societies, and looks to schools and the gospel as indispensable parts of his plan.

After naming numerous facilities for the work which are attainable, Mr. Buxton ventures to submit a scheme for conferring on Africa intellectual advancement and true religion, the principles of which are so sound and practical that they are worthy to be recorded here. He recommends,

"1. That in every settlement formed on the views here laid down, the religious, moral, and industrial education of the natives should be considered an essential and fundamental object, claiming the early and careful attention of the founders of such settlement.

"2. That missionary societies should, by mutual agreement, subdivide and apportion the parts of this common field, so that each section of the Christian church may have undisturbed possession of its own sphere of labor.

"3. That immediate arrangements should be made by each for normal schools, intended to rear not only native teachers of religion, but

native artisans, mechanics, and agriculturists, well instructed for the purpose, and themselves converts to Christianity.

"4. That the African Civilization Society now being instituted shall befriend and protect all who are engaged in disseminating the truths of Christianity."

The plans of Mr. Buxton embrace therefore, first; the action of the government; and, secondly, the co-operation of individuals. The former having been before her majesty and her cabinet, has been approved, and the incipient measures are taken. The latter contemplates two associations: a benevolent society, which shall watch over and befriend the interests of Africa; and the other, a company which shall cultivate her soil. In one sense, these are entirely separate: the object of the one is charity, of the other gain: and yet they will reciprocally benefit each other. It is intended, in a few months, to complete the preliminary arrangements, and put the whole in operation the ensuing autumn. And should the British government and the British people promptly and judiciously carry out the scheme, it will add to the renown of the youthful queen, and attach to her reign imperishable glory, for the day of Africa's redemption will be ushered in. The God of the whole earth will smile propitiously on so benevolent an enterprise, and its ultimate success cannot admit of a doubt.

In so brief a survey of a work abounding in details as these volumes of Mr. Buxton, it is impossible to do more than glance, as we have done, at its leading features. But the American reader cannot fail to perceive that the American Colonization Society has anticipated Mr. Buxton in every prominent item of his entire plan. This gentleman has, indeed, earned the meed of praise for the ingenuity, skill, and benevolence with which he has elaborated the systematic operations he proposes, on a scale of enlarged magnificence and extent. Indeed, on page 153 of the second volume, American edition, he distinctly renounces all claim to any new discovery in the premises, and derives satisfaction from finding that what is with him but theory, is with others the fruit of experience.

Indeed, Mr. Buxton mentions, among the facilities found already in Africa, the colony of Liberia; and yet his information on the subject of that colony and its numerous settlements is so scanty that he devotes to it less than half a page. He mentions a single press being there, and a newspaper, the Liberia Herald; but when his book was published there were four presses there, and two other newspapers, Africa's Luminary, at Monrovia, and another at Cape Palmas. And though there are other evidences in his work that he had access to "Gurley's Life of Ashmun," from which he quotes, and even later colonization publications, yet he was probably deterred from saying more, out of complacency to British abolition prejudices, inspired by the misguided ravings of William Lloyd Garrison, who a few years since itinerated through England on an anti-colonization crusade.

It is worth while, however, for the friends of the American Colonization Society to be encouraged in their work by the gratifying evidence furnished by Mr. Buxton's book, that the great cardinal principles for which they have been contending, through evil and through good report, and for which they have suffered so much reproach and reviling from a certain party of their fellow citizens, are now adopted,

and about to be carried out to consummation, in despite of all the preconceived prejudices with which the British ear has been filled, and beneath which the British press has been groaning. And it is a still greater triumph, that this second Wilberforce, this champion of abolitionism, than whom, next to Clarkson, no man living has done more for the abolition of slavery, should project, as the remedy, and the only remedy for the African slave trade, the identical measures for the promotion of which the American Colonization Society has been appealing to heaven and earth, with the same benevolent design. When the friends of this cause have urged upon our countrymen the importance of planting colonies along the coast of Africa as promising the surest and speediest remedy for the slave trade, they have been answered by American and British abolitionists with their oft repeated motto, "The extinction of the colonization scheme the first step toward the abolition of slavery!" But Mr. Buxton has adopted the converse of this proposition, and his motto may fitly declare, "The first step toward the abolition both of the slave trade and slavery, is to strengthen, multiply, and perpetuate the work of colonization." To this he has consecrated his powers, and has been instrumental in calling forth the energies of the British empire, and secured, in behalf of colonization, the treasury of a nation. And should the results be seen in the enfranchisement and salvation of a continent, posterity will do justice to the names and memory of those who founded and have sustained the colony of Liberia.

Already in that infant republic may be seen, in actual and successful operation, all that Mr. Buxton projects in his expanded scheme. A commanding position has been secured at Cape Mount, and still another at Cape Palmas. Factories, settlements, towns, pattern farms, school houses, churches, presses, newspapers, libraries, are all to be found flourishing there. Agricultural and commercial affairs are in rapid progress of improvement, and their marine list exhibits arrivals and departures, imports and exports, which promise to be indefinitely increased as the settlements and emigrants multiply. Already treaties have been made with numerous tribes and native kings upon the coast, and in the interior of the surrounding country, by the Liberian government, and by this means the influence of the colony is extending over the native population, thousands of whom are either legitimately trading with the colonists, or employed by them in productive labor.

Slave factories have been broken up, and slavers punished, and slaves recaptured from the traders, and for a considerable extent of the coast the slave trade is banished from the vicinity of our settlements. The principles of our Liberian colonies are precisely those declared by Mr. Buxton to be fundamental, viz., "No slavery, no monopoly, forbearance toward the natives, and utter enmity toward the slave trade and slavery in all their forms." The cultivation of cotton, from which Mr. Buxton hopes so much, is already commenced in Liberia, and coffee, sugar, and other tropical products will soon be abundantly produced by the industry which is beginning to be manifested by the better part of our colonists.

Thus it will be seen that what Mr. Buxton projects and hopes for as the result of the combined efforts of the British people, and by the resources of the nation, has already been accomplished in our model

colony, by individual enterprise and benevolence, and with but little patronage from the governments, either of the state or the nation. What he expects to effect with educated and pious men selected for the purpose wherever they can be found, has been accomplished, on a small scale, it is true, but to the astonishment of the world, with men and women who, for the most part, have toiled in slavery here, and been emancipated for the purpose, and many of them without education or other training for the work. And lastly, the views of Mr. Buxton in relation to moral and religious instruction among the natives, and the civilization of the African population by the instrumentality of Christianity, are here demonstrated. From the beginning the Bible and the gospel have been carried with our emigrants, and are now enlightening and blessing the natives, many of whom already enjoy the benefit of schools and missions, even in their native towns. The British people, then, have before them, in the success and prosperity of our colonies in Liberia, a living epistle, a literal fulfilment of all Mr. Buxton promises in his project; and just so far as the limited resources and power of the colony extend, they witness the demonstration of the certainty of his "Remedy for the slave trade." And if so much has been done in twenty years by a handful of philanthropists, under the divine blessing vouchsafed to them, amidst clamor, obloquy, and reproach; and this too with so narrow means, so deficient materials as emancipated and re-captured slaves, and unaided by government patronage, and obliged to defend themselves from hostile tribes and slavers, what may they not hope for, having the benefits of our experience, and the advantages which the British navy affords them in protection of life and property, as well as the blockade of the slave trade the whole length of the coast? And especially when they are to be provided with the facilities of steam navigation, by which so ready access can be had to the interior, even into central Africa, which our colonists have found wholly inaccessible for want of such facilities.

We conclude our notice in the language of Mr. Buxton, addressing his countrymen, after congratulating them upon the success of the recent emancipation of the slaves in the British West Indies.

"A nobler achievement invites us. I believe that Great Britain can, if she will, under the favor of the Almighty, confer a blessing on the human race. It may be, that at her bidding, a thousand nations, now steeped in wretchedness, in brutal ignorance, in devouring superstition, possessing but the one trade, and that the foulest evil that ever blighted public prosperity, or poisoned domestic peace, shall, under British tuition, emerge from their debasement, enjoy a long line of blessings—education, agriculture, commerce, peace, industry, and the wealth that springs from it; and, far above all, shall willingly receive that religion which, while it confers innumerable temporal blessings, opens the way to an eternal futurity of happiness."

For the Methodist Magazine and Quarterly Review.

REVIEW OF A TRACT ON THE ATONEMENT,

Entitled, "*Atonement for sinners is effected by the intercession of Christ, with his own blood, in heaven.*"

BY S. COMFORT, OF MISSOURI CONFERENCE.

1. THE tract bearing the above title is anonymous; nor is it indicated by whom it was written, or whether it was published by some religious association or on personal responsibility. From the imprint it was stereotyped by L. Johnson, and printed in Philadelphia, No. 6, George-street, 1837. As not the author, were he known, but his work, is the object to which the reader's attention is invited, it will be our design to introduce him to an acquaintance with the new and most singular views set forth in this doctrinal tract on that all-important doctrine of which it treats. While the writer of this article and the reader may be alike unable to determine who is entitled to the honor of the authorship of this extraordinary production, or why both the author and the publisher, or society, as the case may be, who have furnished the religious community with this doctrinal treatise, have kept themselves incognito, it will be almost impossible not to discover in the sequel some points of contiguity with some doctrines, or systems of doctrine, extant, with which we are not altogether unacquainted. One thing at least seems apparent—that as the work has been stereotyped, an extended circulation was anticipated, for which it was deemed expedient to provide. This consideration alone renders it an object of no small importance with due care and scrutiny to canvass those views of the vitally important doctrine which the author of the tract professes to hold, not merely as new and original, but also as being purely Scriptural. Argument is needless to prove to the Christian the paramount importance of this capital doctrine of revealed religion, and the duty of the church to guard it from error, obscurity, and perversion, as we would the vital organs from obstruction and injury. To this motive the following unpretending review is to be traced, accompanied by the writer's earnest ejaculations that all the great and eternal benefits of the atonement, Scripturally understood and embraced, may be for ever enjoyed by the reader!

2. The author of the tract proposes to "examine this subject, by showing, I. What things are preparatory to atonement. II. In what it consists. III. Where it was made; and, IV. What are its effects." He says, "Much light is reflected on this subject from the typical sacrifices of the old dispensation. *It is an acknowledged point that there must be in the antitype something answering to every part of the type.* Hence if we can ascertain what was represented, and what was ceremonially effected, by the types of the old dispensation, we shall be prepared to understand what is accomplished by the *antitype*, and how it is done under the *new*."

We have italicised the above sentence for an object which will presently be indicated.

The peculiar, and, as we conceive, more than questionable features

of the doctrine contained in the above propositions, taken in connection with the principle designated in the italicised sentence just referred to, when analyzed, amounts, in substance, to this:—That Christ did *not* make atonement by his *death* on the cross; but is *now* making atonement *in heaven* by his intercessions as our great High Priest and Mediator, for such, and *such only*, as "have believed in Jesus, and shall hereafter believe on him."

As the author of the tract in question arrives at this conclusion by tracing a supposed, and, as he thinks, perfect analogy between the high priest and Christ, regarding the former as the perfect type of the latter, and the special services which he officially performed exclusively on the great day of annual expiation as being typical of the atonement made by Christ, professing to apply the principle or canon designated in the above quotation in the interpretation of this typical ordinance, to this canon we shall first direct our inquiries.

3. To this canon we have this objection—it includes *too much*—more than the author himself includes in its application to the type on which he grounds his doctrine. For this we do not fault him on our own adopted principles of typical interpretation; while, at the same time, we are unable to perceive his consistency, or how to justify him on his assumed principles. If we do not greatly misjudge respecting this matter, the adoption of the rule or canon, which he considers an "acknowledged point," would lead to results most disastrous and fatal to the sober and evangelical interpretation of the typical parts of Scripture; because it is sometimes the fact, in the same type, that some things must be taken comparatively, and others in *contrast*. In support of this position we adduce the following from writers whose opinions on every subject are entitled to respectful consideration:—

"There is often more in the type than in the antitype. God designed one person or thing in the Old Testament to be a type or shadow of things to come, not in all things, but only in respect to some particular thing or things. Hence we find many things in the type that are inapplicable to the antitype. The use of this canon is shown in the Epistle to the Hebrews, in which the ritual and sacrifices of the Old Testament are fairly accommodated to Jesus Christ, the antitype, although there are many things in that priesthood which do not accord. Thus, the priest was to offer sacrifice for his own sins, (Heb. v, 3,) which is in no respect applicable to Christ."* Compare also Lev. xvi, 11, 24, with Heb. vii, 27. In the latter "passage the apostle takes notice of four particulars, which distinguish the sacrifice offered by Christ from the sacrifices offered by the Jewish high priests:—1. He offered no sacrifice for himself, but only for the people. 2. He did not offer that sacrifice annually, but once for all. 3. The sacrifice which he offered for the people was not of calves and goats, but of himself. 4. This sacrifice he offered, not for *one people*, but for the whole human race; for he tasted death for every man."† "The spiritual meaning of all these rites has been pointed out by the apostle Paul in Heb. ix. As the high priest was a type of Christ, his laying aside those vestments which were made 'for glory and beauty,' Exod. xxviii, 2, and appearing in his common garments, which he did on

* Horne's Introduc., vol. iv, p. 654. † Clarke and Macknight on the place.

that day, probably signified our Lord's humiliation, when he emptied himself of the glory which he had with the Father before the world was, and 'was made in fashion as a man,' Phil. ii, 6, 7. The expiatory sacrifices offered by the high priest were typical of the true expiation which Christ made for the sins of his people when he gave himself for them, 'that he might redeem them from all iniquity,' Tit. ii, 14; Heb. i, 3; and the priests confessing the sins of the people over them, and putting them upon the head of the scape-goat, (Lev. xvi, 21,) was a lively emblem of the imputation of sin to Christ, who 'was made sin for us,' 2 Cor. v, 21; for 'the Lord laid on him the iniquity of us all,' Isa. liii, 6. Farther, the goat's 'bearing upon him all the iniquities of the Jews into a land not inhabited,' Lev. xvi, 22, represents the effect of Christ's sacrifice in delivering his people from guilt and punishment; and the priest's entering into the holy of holies with the blood of the sacrifice, is explained by the apostle to be typical of Christ's ascension into heaven itself, and his making intercession for his people in virtue of the sacrifice of his death."*

These quotations are sufficient to show the absurdity of the supposed axiom laid down by the author of the work under examination. This axiom, or canon, seems to constitute the basis of his doctrine, the foundation of his theoretical superstructure, the main pillar of his argument. The removal of this, by maintaining a sober, temperate, equally poised scale of interpretation, is sufficient of itself to overturn this novel scheme; nor is it conceivable that such extravagant notions of this great central doctrine of revealed religion would ever suggest themselves to a discriminating, well-balanced mind, which had not previously fallen into some dereliction from the path of sober, correct Scriptural exegesis. On this rock how many have split! To what more than to this reckless, forced, overreaching method of interpretation, can we attribute the long catalogue of errors and mutilations of Scriptural doctrine which have teemed in almost every age from the apostles to the present time, and by which the purity, symmetry, and perfection of the original system has been so grievously marred and distorted? This will become the more manifest as we progress in this investigation. To the *nature* of the atonement let us next direct our attention.

4. In his showing on this subject, the bold, adventurous author of this remarkable tract holds the following language:—

"The typical atonements were not accomplished by slaying the victim at the door of the tabernacle, but, in a subsequent act, by a particular use of the blood. When every thing was prepared, according to divine direction, the priest took the blood of the victim, and made an atonement with it, by sprinkling it upon and before the mercy-seat. The death of the victim may be regarded as a *means* of atonement, inasmuch as its blood was necessary to it; but the expiation itself was made by using the blood in the manner prescribed," page 3.

After quoting and referring to a number of texts in both the Old and New Testaments, in which the "blood" of the typical victim, and of Christ, the great antitype, is mentioned, it is added, on page 4,

* Watson's Bib. Dict., p. 366.

"These scriptures clearly show that the atonement is not made by the sufferings of Christ alone, but rests on the efficacy of his blood. As in the type the Jewish atonement was not made by slaying the victim, but by sprinkling its blood upon and before the mercy-seat, so Christ makes atonement, not in the character of a *suffering victim*, but in that of an *officiating high priest.*"

In these paragraphs, containing all that is said on this point, aside from texts cited and referred to, we have the nature of the atonement in the recondite and inventive author's own words. But has he given a true verdict according to the inspired testimony in the case? This is the great question which remains to be decided—a question in which every man has an eternal interest who expects salvation through that system of revealed truth of which this doctrine is the corner stone. On all such questions the only safe appeal is "to the law and to the testimony." How "understandest thou what thou readest?"

Atonement is supposed to be derived from *at* and *one;* importing, literally, according to this etymology, a state in which one is *at-one-ment* with another; or the act or means by which this relation is effected—a state of agreement or reconciliation, presupposing a previous state of aversion, hostility, disagreement, or unreconciliation. In other words, "An atonement is any provision introduced into the administration of a government, instead of the infliction of the punishment of an offender—any expedient that will justify a government in suspending the literal execution of the penalty threatened—any consideration that fills the place of punishment, and answers the purpose of government as effectually as the infliction of the penalty on the offender himself would; and thus supplies to government just, safe, and honorable grounds for offering and dispensing pardon to the offender. This definition or description may be more concisely expressed thus:—*Atonement is an expedient substituted in the place of the literal infliction of the threatened penalty,* so as to supply to the *government just and good grounds for dispensing favors to an offender.*"*

The atonement, then, is that consideration, that expedient, in view of which God, the great moral Governor, has seen fit to offer, and can, consistently, grant pardon and salvation to guilty, helpless man. And granting pardon and salvation through this consideration and expedient alone, his supreme honor and authority are sustained unimpaired, the permanency of his government secured, and all the infinite perfections of his nature seen perfectly to harmonize in the great transaction; and even new and more conspicuous displays of his moral attributes exhibited to a universe of moral intelligences, than it can be conceived would ever otherwise have been witnessed. This, it is believed, is the Scriptural representation of this subject. Moreover, atonement, expiation, satisfaction, reconciliation, propitiation, and redemption, used in an evangelical and theological sense, are very nearly synonymous. It is true, in their etymology, they admit of various shades of import; yet, in defining them, we are compelled to regard them as synonymes; that is, we cannot define one without the use of another, unless by a periphrasis. They all alike refer to the one great sacrifice made by Christ when he offered himself a

* Jenyns.

sacrifice for sin, being at once both officiating priest and atoning victim, in consideration of which offering "God can be just, and the justifier of him who believeth in Jesus." And that the atonement was made by Christ's death, and is not *now being made* for repenting sinners individually, in heaven, by Christ's intercession, is rendered unquestionable by that class of texts which represent Christ as "laying down his *life for* the sheep; redeeming us from the curse of the law, being made a *curse for* us; being *wounded for* our transgressions, and *bruised for* our iniquities; the *chastisement* of our peace being upon him; being healed by his *stripes;* the *iniquity* of us all being laid upon him; his *soul* (life) being made an offering for sin." Who can doubt that all passages of this import refer to the atonement as consisting in the *death* of Christ? Who can suppose this shedding the blood of the offering, both of the type and antitype, was only *preparatory* to the atonement? If this be the fact, as the author of this tract maintains, we are not to understand the language of divine inspiration in the ordinary sense and import of the terms employed. Besides, this would be to make an unauthorized distinction between Christ's death and the atonement—a distinction, as we conceive, nowhere intimated in the Scriptures. They are uniformly represented as being identical, or at least inseparable; the latter made by, and consisting in, the former. See paragraph No. 8.

But how widely different is the doctrine of the atonement under consideration! It is maintained that "an officiating high priest, a suitable victim presented at the door of the tabernacle, confession of sin, by laying the hands upon the head of the victim, and slaying the victim, were *only preparatory* to atonement,"(!) but that "the atonement itself did not consist in the death of the victim. It is nowhere so represented in Scripture. (!!) So the death of Christ was only preparatory to atonement, yet was necessary; for 'without shedding of blood is no remission,' Heb. ix, 22," page 2. Again, on page 7, "As the *victim*, or *propitiatory sacrifice*, Christ died for ALL; and with the blood of that sacrifice he is prepared to atone for all; yet he does it for none except such as 'come unto God by him.'" Which is true, let the reader determine for himself, by examination, prayer, and meditation.

5. On the third proposition, which indicates the *place where* the atonement was made, the author of the tract asserts "that Christ did not make the atonement on Calvary, but makes it in heaven. This is manifest, both from the types and from the representations of the writers of the New Testament. On the great annual atonement day, in which all the faults of the year were expiated, when every thing was prepared, the high priest took the blood of the victim, and went within the second vail, and there, alone in the holy place, made atonement, by sprinkling it upon and before the mercy-seat," page 4.

A few considerations will enable us to determine as to the Scriptural evidence in favor of this novel doctrine. By this sort of evidence its author seems confidently to believe it is fully sustained. And it should be remembered that the whole is made to rest on the perfect analogy between the official services performed on the day of annual expiation, by the high priest, and Christ's death and intercession. He passes over all special sacrifices and sin-offerings, a catalogue of

which is found in the fifth chapter of Leviticus; such as relate to some five different classes of sins, for which, according to the nature of the offense and the circumstances of the person, sacrifice must be offered through the priest, and atonement made in order to forgiveness; see verse 16. We deem it sufficient to refer the reader to the chapter, and not to swell this article by transcribing. Now, on the ground assumed in the tract under consideration, how could there be an atonement in any one of these five instances? because in no case whatsoever was the blood of the sin-offering sprinkled upon or before the mercy-seat, except on the great day of atonement, and that by the high priest alone. The ordinary priests on all occasions entered or had access into the holy place, "wherein was the candlestick, and the table, and the show bread." Into this apartment "went the priests always, accomplishing the service of God." They ventured no farther on pain of death. Therefore, by unavoidable consequence, if the high priest's annual entry into the holy of holies is not only the type of Christ's entrance into heaven itself, but if his sprinkling the blood before and upon the mercy-seat were the special act by which alone atonement was typically made, then all that pertained to shedding the blood of the victim, which the priest with his finger put upon the horns of the altar of burnt-offering, and which was poured out at the bottom of the altar, (Lev. iv, 30, 31,) was only "preparatory," and in no instance actually *made atonement*, notwithstanding four instances are given in Lev. iv, and five in Lev. v, in which it is declared atonement shall be made. How the author of this new view of the atonement will meet this consequence of his doctrine, we confess we cannot divine. Or did this necessary consequence of his doctrine never occur to its author? If it did, why did he not furnish us with some key to this insuperable objection? If it did not, it proves that he did not duly make his soundings, nor properly cast his bearings, before he launched forth on the perilous ocean of doctrinal innovation. Had he paused till he had given himself time to perceive the conflicting considerations which must be adjusted before his newly invented theory can be claimed to be either Scriptural or orthodox, he would probably never have had the assurance to give it publicity.

6. That we have not done the author injustice in supposing him so perfectly dazzled, even to blindness, by the brilliancy of that light which seemed to him to shine on the perfect analogy, as he conceived, between the exclusive type of the atonement and the antitype, that other considerations, fatal to his doctrine, were entirely eclipsed; all his perceptive powers being so converged and centred in one single point of analogy, that while he gazed on that with fixed attention, it suddenly rose up into a distinct feature, both entirely new, and no less prominent, giving another character to the nature, time, place, and act in which the atonement consists; a view of the subject, if we may believe the evidences they have left behind them of the light in which they held this cardinal doctrine, that never once entered into the inspired and devout contemplations of the apostles, fathers, or orthodox divines, from the death of Christ down to the present time, until it was conceived by the author of this doctrinal tract. This will be abundantly obvious by referring to the paragraph transcribed above from page 4, where he represents the high priest as taking the blood

of the victim, and going "within the second vail, and then alone, in the holy place"—these are his words—"making atonement, by sprinkling it upon and before the mercy-seat." But is it not a fact most unquestionable that the mercy-seat was in the holy of holies, and not in the holy place? Moreover, there is a manifest inconsistency in supposing the high priest passed the "second vail" in entering the *holy place*. The vail called the *second* vail was the partition separating the holy from the most holy place; the vail which might be called the *first* vail answering as a partition between the open court of the tabernacle, containing the brazen altar, on which the sacrifices were offered, and the holy place. Now, this manifest confusion and discordancy may have been a mere oversight; but how could it escape the author's attention, having Lev. xvi, 15, 17, immediately before his eye, transcribing the whole passage in proof of his doctrine? And although the distinction may not, perhaps, be so clearly made in this particular passage, yet as the mercy-seat was most unquestionably in the second apartment of the sanctuary, called the holy of holies, this kept in mind when speaking on this subject, especially when founding a doctrine upon the *act* of sprinkling the blood upon and before it by the high priest, as the author of the tract has done, would naturally secure one against the inaccuracy betrayed in the above statement. But this is not all.

The singular doctrine set forth in the tract under review militates as much against the efficacy of all the atoning sacrifices offered by the patriarchs during the period of some two thousand five hundred years, that is, from Abel to Aaron, the first high priest, as it does against the efficacy of all the sin-offerings under the legal dispensation, which were not offered by the high priest, and their blood sprinkled upon and before the mercy-seat, during a period of fifteen hundred years. In these typical sin-offerings the efficacy of the sacrifice to make atonement, and procure acceptance for the offerer, unquestionably consisted in *shedding the blood* of the victim, without which there was no remission. Doubtless this was the reason why Abel's offering was accepted, and Cain's rejected. In the latter no blood was shed; consequently, nothing in it expiatory. To deny that their efficacy consisted in shedding the blood, or in taking the life of the victim, would be to divest all those sacrifices of all their efficacy, and to make them only preparatory to atonement; unless it can be shown that the blood of those victims *was sprinkled* upon and before the mercy-seat, and that too, it should be remembered, before any such place was instituted. These considerations, therefore, cannot but prove fatal to this new-fangled system.

7. Again, if atonement is made by Christ's intercession alone, and for actual sinners only, who have believed, do, and shall believe, then infants, idiots, and heathen, if saved at all, are saved *without* the atonement. And if, as the writer indicates, they are interested in Christ's intercessions in their behalf, there must be a distinction between those intercessions which are of atoning efficacy and such as are not. Where in Scripture is such a distinction intimated? The first part of this objection was anticipated, to which it is replied, "that atonement for sin has reference only to actual transgression. The infant has not become an actual transgressor, yet its salvation

results from the intercession of Christ;" note on page 10. But the question again returns, On what is the efficacy of Christ's intercession predicated, if not upon his atoning merits? It strikes us one consideration alone will set aside this notion of infant salvation without the atonement:—it destroys the parallel introduced by the apostle, Rom. v, 15, between the first and second Adam. Examine this passage with reference to this single point. The two things compared, in which the two federal persons represent the human family, were the "offense" of one, and the "righteousness," not the intercession, of the other. By what rule of interpretation we can deduce intercession from righteousness, or make them identical, we confess ourselves unable to conceive. "The righteousness of Christ denotes his obedience unto death—his suffering the penalty of the law in our stead."* And what is Christ's intercession but his advocacy in our behalf as our day's-man, or "Mediator between God and man?" This admitted, there can probably be no valid objection to the statement that the "infant has not become an actual transgressor;" that "it possesses a bias to sin, which must be removed;" that "this is done by the direct agency of the Spirit;" and that "when it is saved, it is sanctified, but not pardoned:" that Christ's intercessions are also involved in the accomplishment of this result may also be admitted. But to say infants have no interest in the atonement, seems to us to build a superstructure without a foundation. On what ground are they saved from original sin if Christ's death did not make atonement? To say the Holy Spirit is the sanctifying *agent*, does not, to our satisfaction, answer the question. It must remain unanswered.

8. Another consideration to which reference was made at the conclusion of No. 4, as being an unanswerable objection to the doctrine of the tract is, that while it makes the death of Christ only "preparatory" to the atonement, it of necessity destroys the *vicarious and propitiatory* nature and design of his sufferings and death. This consequence is undeniable. This would be to neutralize and render unmeaning all that class of scriptures above referred to, which represent Christ as having died "*for us.*" Take one text as an example: "For he hath made him to be sin," *αμαρτιαν*, a sin-offering, an expiatory victim, "for us who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v, 21. That to assert the substitution of Christ in our stead was the object of the apostle in this declaration cannot for a moment be doubted by any who have not some favorite system to sustain, or some indirect object to gain by the denial. And though the writer of the tract, in page 6, quotes Professor Stuart in support of his doctrine, we strongly suspect that such an application of his remarks never entered Professor Stuart's thoughts when he penned the quotation in question. Doubtless, were he speaking expressly in reference to this question, he would convey a sentiment very different from what he is made to advocate by the author of the tract. His construction of Mr. Stuart's language, it is presumed, is altogether gratuitous. We judge this to be the fact, first, because nothing appears in his commentary on Hebrews, as far as we have discovered, which favors this doctrine; secondly, he advances a sentiment directly the opposite. Thus in Excursus xviii, pages

* Watson's Bib. Dict., p. 693.

585–6, on Δια πνευματος αιωνιου, Heb. ix, 14, he says, "But although the offering of Christ might be rendered of the highest value, on account of the dignity of his person, and in consequence of the higher nature which dwelt in him, yet the sacred writers represent him as having made atonement in his *human* nature, not in his divine; Heb. ii, 14, 17, 18; and x, 5, 10; Col. i, 21, 22; Phil. ii, 6–8; 1 Pet. ii, 24." Again, on page 587, "There is no difficulty, then, in supposing the writer to assert here that Jesus offered himself a spotless victim to God *through* and *with a divine influence*, and an influence not of a temporary and fleeting nature, but of eternal efficacy. The efficacy of the blood of goats and bullocks, and of the water of purification, was only temporary, and needed to be continually renewed. The πνευμα by which Christ was filled, and filled ου εκ μετρου, (John iii, 34,) in the first place rendered him perfectly holy, and so a spotless (αμωμον) victim; and, secondly, this influence was perpetual, (αιωνιον,) i. e., it never ceased, and its efficacy, therefore, in preparing an appropriate victim for the great sacrifice was such as made the sacrifice adequate, when *once* offered, (compare verse 12,) to the accomplishment of all that was needed." Not to urge the palpable unfairness of applying the words of a writer or commentator, in support of some special, unestablished point, which he manifestly spoke only in reference to another and a different point, we leave the reader to judge whether Professor Stuart, from this evidence, can be understood to sustain the writer of the tract. And if we would not array Professor S. against Professor S., we have only to remember that, as an exegetical critic, he has reference to different questions, both in the place referred to in the tract, and in the above quotation, from the one under consideration. One more remark, and we hasten to the conclusion.

9. In making out his new theory on the atonement the writer manifestly finds it necessary to call some things by new names, confounding, at the same time, some things which have been generally understood to be separate and distinct in their natures. This he does by making atonement and pardon identical. Thus in page 2, speaking of "confession" by laying the hands on the head of the victim as being preparatory to atonement, he says, "As the antitype of this act was preparatory to the expiation of our sins, we are required to confess them, and trust in the blood of Christ in order that he may atone for us." What, we ask, is this but pardon? What can the writer mean, with any consistency, as the result of confession, but *pardon?* To obtain this, it is true, that confession, or, in other words, repentance and faith, are indispensable. Pardon flows from the atonement. Whether we consider atonement in a typical or evangelical point of view, the distinction is obvious. Atonement is the *consideration* on which pardon, an act of God, is conferred on him who embraces the atonement. In proof that this distinction must be kept in view, we have the example of Job i, 3, who offered burnt-offerings for his children, to make atonement for them as a condition of pardon for any thing they might have committed ignorantly or rashly during their birth-day festival. The same principle appears in chapter xlii, 8, where Eliphaz and his two friends are commanded to offer up a burnt-offering; "and," said God, "my servant Job shall pray for you:—for him will I accept; lest I deal with you after your folly, in

that ye have not spoken of me the thing which is right, like my servant Job." Here Job acted as priest in offering up the burnt-offering in which the atonement consisted, but not in sprinkling the blood of the victim; at least this is not indicated; and yet without this, through his intercession, they were pardoned or "accepted." In farther attestation that confession was not always a prerequisite to atonement or "acceptance," please to refer to Lev. v, 15, 16, where provision is made for atoning for sins of "ignorance." These, of course, could not be confessed; yet through the prescribed atonement pardon might be obtained. Again, on page 7, this confounding of things again occurs—it is, in fact, a part of the system—in making pardon identical with redemption. In describing the "effects" of the atonement, the writer says, "When atonement is made, the pardon of those for whom it is made *invariably* and *immediately follows*." "This doctrine is confirmed by the language of various passages in the New Testament. The word redemption means pardon; Col. i, 14, 'In whom we have redemption through his blood, even the forgiveness of sins.'" In the radical and proper meaning of these terms, this is not correct. Redemption means to buy back; pardon, the remission or forgiveness of a crime. This difference is as marked in the definition of the original words rendered in the text redemption, *απολυτρωσιν*, and forgiveness, *αφεσιν*, as in the common version. This assertion, therefore, is much too strong: it is true, if at all, only in a remote and qualified sense; a sense of exoneration from guilt and liability to punishment on account of sin. In this sense the *consequence* of both, when both are obtained, is the same. But this is a very different thing from saying the words mean the same thing. This forced construction of words, and confusion of things, can be accounted for from the fact, that it was necessary to make out the system. It shows into what inconsistency men will rush, and what sacrifices they will make, in support of a favorite doctrinal theory.

10. Let us next examine the "effects" of the atonement on this author's hypothesis. He names two results—pardon of sin, as being identical with redemption, to which we have already referred. This effect we have seen he confounds with redemption. The second is the "agency of the Holy Spirit." "This," says he, "is the mainspring of the whole system. For, notwithstanding that man possesses all the faculties which are necessary to come to Christ, yet, *without the convincing* and *persuading* influences of the Spirit, no man would be induced to come to Christ for salvation." "Jesus Christ having passed into heaven, intercedes, that is, prays the Father, through the merits of his blood, that the Spirit may be sent into the world. And he is sent forth," page 9. Again, in page 10, he says, "In behalf of the *impenitent* he intercedes, *not for the pardon of their sins*, but that the Holy Spirit may be sent to *convince them of their sins, and to incline them to come to him for salvation.*" And in the "Summary," page 11, he observes, "The Holy Spirit is sent forth into the world in consequence of the intercessions of Christ," (why not say atonement?) "and becomes the efficient agent, through the instrumentality of divine truth, in convicting sinners, and persuading them to come to repentance, and trust in the blood of Christ for pardon;" (from the system we would say, atonement.)

The first thing to which we shall call the reader's attention is, the distinction here made between the "merits of Christ's blood" and the atonement. If they are not identical, it requires the nicest discrimination to distinguish between them. We had supposed the eternal efficacy of the atonement to flow from Christ's blood, until the author of this improved doctrine of the atonement gave us new light on the subject;—that is, they are as inseparable as the stream and the fountain from which it flows. While the fountain continues the same, so must the stream. Or, without figure, while the merit of Christ's blood remains unchanged in its meritorious efficacy, and while he "ever lives to make intercession for us," as our great High Priest, the sufficiency and completeness of the atonement remain unabated. But as this question essentially involves the nature of the atonement, it must stand or fall with that doctrine. This has been examined above.

Secondly: It appears from the showing of the writer, 1. That "atonement is made by the intercession of Christ, with his own blood in heaven, and nowhere else," consisting *not* in his death, but in the act of sprinkling his blood upon and before the mercy-seat, as our interceding High Priest; and yet, 2, he tells us that one of the "effects" of the atonement is, that Christ intercedes that the Holy Spirit may "convince" and "persuade" the sinner to come to Christ for atonement! Observe, the atonement is not made for sinners *by Christ's death*, nor *will* it be made until "they come to God by him;" when "this he does (i. e., atones) by sprinkling his blood upon the true mercy-seat, that is, by pleading his merits in their behalf before the throne of God;" page 11. Yet, as the "effect" of the atonement, *not yet made*, they are "persuaded" by the Spirit to believe, in order that the atonement *may be made* for them! If this does not make the "effect" *precede* the cause, we must acknowledge we are sadly imposed upon by our faculties of perception and discrimination. The reader will pardon the tautology. At the same time that Christ makes atonement *by* his intercessions, as the "effect" of this atonement, *not yet* made, he intercedes that the sinner, through the persuasive influences of the Spirit, *may believe* on him *for* this very purpose! To our minds the contradiction is undeniable, unless it can be explained by supposing that, in the writer's mind, intercession appeared to be made for different objects, to wit: 1. To atone. 2. As the *effect* of the atonement, presupposed, but not yet made, to bring the sinner to Christ for atonement. Reconcile this who can—we cannot. View it as we will, "shadows, clouds, and darkness rest upon it."

Thirdly: Unless we totally misapprehend the import of the above declaration, viz., "that men possess all the faculties necessary to come to Christ," it rests on one of the main pillars of that system of modern theology which endows the sinner with "natural ability," without divine influence, to "change his own heart." This natural ability, however, according to that system, is counterbalanced, or rather overbalanced, by a fatal "moral inability" or disinclination to do this required, and supposed to be, from the premises, "reasonable service," without some foreign persuasive influence. To exert this, in the manner we have seen, the system under review furnishes the Holy

Spirit. All this, we conceive, we must necessarily believe is presupposed. But into its truth and correctness it is not our present object to inquire.

Fourthly: As the sinner's coming to Christ is predicated of the "persuading influences" of the Spirit, we regard it as an inference which does no injustice to the recondite author of this tract, that "moral suasion" lies back of the view of the atonement which he has advocated; and that this notion, with others of a kindred nature, gave birth to the doctrine we have been canvassing in this article. This, we say, is *our* inference. Of its correctness let the reader determine for himself. He may possibly find additional reasons for our inference in the next paragraph.

11. The tract closes with five "remarks," as follows:—

"1. This explanation of the doctrine of the atonement divests it of much of the difficulty and obscurity in which it has been involved by mistaken views, and renders it simple and easy to be understood.

"2. It shows the perfect harmony between those scriptures, which, by some, are regarded as containing proof of a definite, limited atonement; and others, which, by many, are considered as teaching the doctrine of a *general provision*."

The third remark makes it illustrative of the consistency between the atonement and the freedom of the human will. The fourth shows its opposition to Antinomianism and Universalism; and in the fifth is seen the "folly and falsehood" of the Catholic notion of supererogation and indulgences.

From the first two remarks, which we have given in full, the grand design, we conceive, of the tract, must be perfectly obvious. It is intimated in terms unequivocal. And what is it but an effort to reconcile the common sense of discriminating minds to partial atonement, without repudiating the doctrine;—to divest it of its repulsive and contradictory features, and still retain it in the system;—to admit a "general provision," without admitting a general atonement? While such is the increasing ascendency of the prevalent doctrine of general atonement, that the nearly obsolete doctrine which limits the designed advantages of Christ's death to the elect, is with difficulty kept in countenance, in some manner to dispose of the difficulties which encumber it has long been an important desideratum. Several expedients have been resorted to, but it would seem not with complete success. These incumbrances have still remained after all the new and nice distinctions made in the use of the terms employed in defining these new modifications of the old system, leaving it open still to some capital objection, and far from being proof against sound criticism or Scriptural argument. How much better will be the fate of the scheme reviewed in this paper remains to be determined. But if we may be allowed to opine, the old system will still be regarded as being "the worse for mending." This doctrinal invention aims at removing difficulties which had their birth in error, and which have been cherished and perpetuated by prejudice and predilection in favor of a system which has little else to recommend this feature of its doctrine than the suffrage of a branch of the church whose antiquity does not reach beyond the Reformation—this peculiar doctrine itself, we believe, having no higher date, and the countenance of some intelligent

and pious men; while, on the contrary, men *as* intelligent and *as* pious have considered the doctrine unscriptural. And, moreover, any doctrine, or system of doctrine, which requires props at every point, the advocates of which are compelled frequently to change their ground in its defense, and to throw over it the guise of speciousness to conceal its most revolting features, and to bring it forward with great reserve and caution, and by implication rather than direct assertion,—bears upon its very front marks of strong suspicion. Take away any one of its main pillars, prejudice, predilection, and credulity, and it will at once "topple to its fall." And if we believe in destiny at all, this result ultimately awaits this doctrine.

12. In conclusion, we see, 1. The importance to all the various branches of the great family of Christ of holding fast the cardinal doctrines of revelation; of guarding them against the inroads of a bold, reckless spirit of innovation; of watching over them with "eternal vigilance;" with a godly, ever-wakeful jealousy, ready to defend these "ancient landmarks" of our gifted inheritance.

2. We see the deleterious influence of all new glosses, all novel views of cardinal and essential Scriptural doctrine; every thing which goes to shake the public confidence, to diminish the solidity and permanence of the foundation of the sacred edifice, by which the smallest stone is removed from its foundation, upon the general faith and morals of the community, already too much inclined to be skeptical with regard to the former, and corrupt in reference to the latter. These are important considerations;—the present is an eventful age:—nothing can be more hazardous than to call in question, or to do any thing to unsettle *first principles*. By these the moral as well as the natural world is governed; and by these man must be saved, if he is ever saved. Their very names should not be altered, when those names have become sacred. Every pious hand, and every prayerful heart, should be united to hold them fast, and give them permanence. By some they are denied; by others obscured, and by others corrupted. The cause of truth must be sustained against a powerful opposing phalanx. And while Christians are spending that time, some in breaking up and pulling down, others in binding fast and holding together the great elementary principles and truths of the gospel, which *all* should employ in combined and untiring effort in rearing up the noble superstructure, the loss of time is the least of the resulting evils. But this alone is to be deplored: there is no time to lose. We believe the sentiment very generally prevails, that the world has reached an important, perhaps the *most* important period in its history—*a juncture*—A CRISIS, in the interests of Christ's kingdom on earth; when every available, every possible instrumentality should and *must* be put in requisition for the advancement of the world's renovation. And this must be done on pain of the punishment due to recreant delinquency, in duty enjoined by the *divine* mandate. But while the church is wasting both her time and her energies in repairing the defects in her own arms, by which she is to fight and conquer, and perhaps in mending the breaches in her own fortress, from which she is to defend herself against the assaults of her enemies, as well as sustain and prosecute an offensive war;—breaches and defects made by the unskilfulness of some—the bold, ambitious, injudicious, and

unstable movements of others;—*they* are marshaling their forces, combining their strength, rallying to the charge, and inspiring each other with stronger hopes of success in the conflict, and rendering more distant, if not more dubious, the day of ultimate triumph. All these, and a thousand other considerations, prompt the united hosts of God's elect, with calm, but unwavering and invincible firmness, to "hold fast the form of sound words," while they "earnestly contend for the faith once delivered to the saints."

St. Charles, Mo., June 14, 1840.

The Doctrines and Discipline of the Methodist Episcopal Church. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-street. J. Collord, Printer. 1840.

The new edition of the Discipline is now out, and before this article is published will have been extensively circulated among the people. And perhaps under the circumstances it will not be deemed a waste of time for us to go into a somewhat extended notice of the several alterations and amendments made by the late General Conference, with some others which were proposed, but failed to obtain the sanction of that body.

There is little doubt but some will be disappointed in not finding changes made which were proposed, discussed, amended, and finally not concurred in, or laid on the table,—but whose fate, amid the interest excited by the discussion, the various transitions they passed through, and phases they presented, was not observed. This we should naturally suppose might be the case, and the inquiries which we have heard since, as to what the General Conference finally did in such and such cases, puts the fact beyond doubt. The present revised Discipline will show what alterations were actually made. As to proposed changes which failed to pass, time perhaps will show that in some instances the failure is not to be deplored, though in others, we at least have, at present, and expect to have in future, some regrets. The danger was by no means all on one side. Excessive legislation is often more injurious than no legislation at all. This fact was fully appreciated by the most experienced and talented members of the late General Conference. And while it was with them an important object to effect necessary and salutary changes in existing rules and regulations, they were no less desirous to stop at the proper point, and not go too far in the work of mending. And it will be well indeed, after all, if some things were not done which, to say the least, might as well have been left with the mass of unfinished business under which *the table* is left to groan at least for the four succeeding years.

The great system of polity adopted by the Methodists has come into being in parts and parcels, at the suggestion of some new emergency; and it would be marvelous indeed if these parts as they come in contact are always found perfectly homogeneous. The passing or rescinding of a rule often requires changes or modifications in many parts of the book. And it sometimes happens that some of the bearings of a change are overlooked, and so different parts of the Discipline are found to clash; others are associated which have no legitimate connection, and several rules are wholly neutralized by others. All this is nothing more than what might reasonably be expected under the circumstances. When an amendment is proposed it is perhaps new to a majority of the house; and though by rule it must lie on the table for consideration at least one day, this detention, or one much longer, is not always sufficient to put the conference in possession of all its bearings; for few, excepting its projector, ever think of it again until it is called up, and perhaps none go into an investigation of its relations to existing regulations. Indeed this would, in some instances, be a troublesome, not to say an impracticable work. We have in hand no copy of the proposed rule, and it is necessary that its precise language should be before us, that we may examine all the terms employed, and make up a deliberate judgment upon them separately and taken together, before we can determine what influence they will have upon other parts of the system. And it sometimes happens that we too readily leave all this labor to the learned mover of the amendment, too often taking for granted that he has thoroughly investigated his ground, and accurately adjusted his patch to the rent; when perhaps he has been so enamored with his favorite project as not to be able to see any thing besides. And upon mature examination his "amendment" is found to be too wide at some points, and too narrow at others, and makes the garment absolutely *worse for mending!*

This state of the facts in the case may account for many of the discrepancies, real and apparent, which a careful reader will not fail to discover in our book of Discipline. Many of these might be remedied by simply changing the arrangement of some of the parts, which seem strangely to have lost their place, leaving a chasm where they naturally belong, and marring the harmony of the parts with which they are made to hold an arbitrary and an unnatural connection. For illustration we will now adduce a few instances:—In page 24 a special provision relating to supernumerary preachers, and another relating to superannuated preachers, are thrown into a mere statement of the order of business in an annual conference. In pp. 45–47, answer 10, prescribing the method of proceeding in cases of disputes between two members as to the payment of debts, &c., and in cases of insolvency, no more belongs under the head of "duties of those who

have the charge of circuits," than the whole of sect. 7, p. 92, does. As we have a section upon "bringing to trial, finding guilty," &c., delinquent members, the passage above alluded to undoubtedly ought to be connected with that section. This change was indeed proposed by the committee on revisals, but, like the great mass of their proposed amendments, was left on the table. In p. 158 we have, "Quest. 2, How are districts to be formed?" Now the query which naturally arises is, Where is Quest. 1? There being no such question in the section, and the section being headed, "Of the Boundaries of the Annual Conferences," this Quest. 2 seems quite out of place. And at the bottom of this same page, a part of the section headed as above, we have the following:— "Each annual conference shall pay its proportionate part toward the allowance of each one of the bishops, their widows, and orphans." This we would transfer to the 178th page, where it would be naturally associated with kindred matters. In p. 193, the commencement of the 27th division of the section is still suited to the old commission system of circulating our books, when in the preceding section it is said that "no books shall hereafter be issued on commission, either from New-York, Cincinnati, or any other depository or establishment under our direction." In p. 194, the 31st and concluding division of this section is no longer necessary, as the object which it contemplated when it passed the General Conference has been accomplished.

On p. 72, we find still remaining in the Discipline the following:— "No elder, deacon, or preacher among us, shall distil or vend spirituous liquors, without forfeiting his official standing." This rule we suppose now entirely unnecessary. The rule which tolerated the traffic in a private member is now rescinded, and it seems not necessary to have a special rule prohibiting our ministers and preachers from engaging in a business in which the church will not allow a private member to be employed.

We give these as specimens of the discrepancies which appear upon the face of our excellent book of Discipline. And it is presumed that the number of them, instead of being diminished, has been increased by each successive General Conference. Now can any one examine this subject impartially, and yet wonder at the solicitude manifested by our excellent friend and brother, Dr. Bangs, at the late General Conference, upon the subject of providing for a thorough revision of the arrangement and language of the Discipline. As to the best and safest method of accomplishing this object, it would scarcely become us in this place to give an opinion, though we are now more fully than ever persuaded of its real importance.

But we must not be understood as marking radical defects in our Discipline. All we have noticed, and all that can be found of the kind, are like the spots which are sometimes seen upon the disc of the

sun, so inconsiderable as scarcely to mar its beauty, and not in the least to obstruct its salutary influence. And while future General Conferences should, by some means, remedy the defects in the arrangement, harmonize the language, and expunge the obsolete rules of the Discipline, and especially guard against the multiplication of such discrepancies in future, it is of still greater moment that the ancient landmarks should be kept in sight, and that, through hasty legislation, or some other cause, radical evils should not be allowed to enter the system under some specious guise.

The great essential principles of Methodism, as imbodied in the Discipline, need no mending. They are clearly stated, happily arranged, and strongly guarded; and so may they remain to the end of time! They are founded upon the immovable rock of divine revelation, have been tested by numerous experiments, and live in the hearts of all genuine Methodists. But as to the mere circumstantials of the system, changes have been required, and will still be required, to accommodate the ever varying aspects and attitudes of human affairs. And one great excellence in the system is, that it is not so stereotyped that not an iota of it can, under any circumstances, ever be changed. But it possesses a self-adjusting principle, by the orderly operation of which, those formulas, which, through the changes that take place in society, and in the institutions and condition of the country, become obsolete, are done away, and such new regulations instituted as existing emergencies demand. Provisions for these necessary and salutary changes were made at the beginning, and nothing would be more absurd than for us in these days to say that *ancient Methodism* is annihilated, merely because it has found it necessary to suit itself to the circumstances of different meridians and different periods of time. Mr. Wesley foresaw that changes and improvements would be necessary, and instead of providing a system of polity that in all its circumstances and parts should be like the laws of the Medes and Persians, having given us a foundation to build upon, left us "at full liberty simply to follow the Scriptures and the primitive church." With this capability of improvement we of the present generation became connected with the Methodist Episcopal Church, and what cause have we to complain when necessary changes are in a constitutional and an orderly manner effected. Without such provisions for necessary changes the system could not be sustained, but containing the principles of its own destruction, it would soon "wax old and be ready to vanish away." Let those then who are perpetually mourning over the fancied annihilation of "old-fashioned Methodism," and complaining that "the former days were better than the present," tell us what we should now do without our periodicals, our schools and col-

leges, our Missionary Society, sabbath schools, delegated General Conference, &c., &c. But we must forbear farther enlargement upon this view of the general subject, and proceed to notice the amendments made in the Discipline, to state and explain which is our principal object.

The first change we find is the restoration to the XVIIIth article of religion, 2d line, the words "of the love," which by mistake had been omitted. The omission made "the supper of the Lord a sign that Christians ought to have among themselves one to another," instead of "a sign of the love that Christians ought to have," &c.

The next amendment relates to "a supernumerary preacher who refuses to attend to the work assigned him," and provides that he "shall not be allowed to exercise the functions of his office, nor even to preach among us." This provision is undoubtedly an important one, as it was never the intention of the Discipline to permit a supernumerary preacher, any more than another traveling preacher, to choose his own field of labor.

Two alterations are effected on page 27. The first authorizes the bishops to appoint for a longer term than "two years chaplains to state prisons and military posts," and the second "to appoint an agent or agents for the benefit of our literary institutions." These exceptions to our general plan will doubtless have a favorable local bearing, and will be productive of no evils in the hands of our discreet episcopacy. But it is to be hoped that exceptions of this sort will not be multiplied beyond the imperious demands of necessity; for should this be the case our excellent itinerant system would sustain damage by this means, that no local or temporary advantage could possibly compensate.

The next amendment makes it the duty of the bishop "to decide all questions of law in an annual conference, subject to an appeal to the General Conference," reserving "the application of law to an annual conference," pp. 27, 28. The same principles are also carried out in the administration of presiding elders in quarterly meeting conferences; see ans. 7, p. 31. These amendments occasioned much discussion, and were by no means unanimously concurred in on their final passage. But the difference of opinion did not appear to refer so much to the principle involved as the best and safest mode of wording the rules. There can be no doubt as to the propriety of constituting the president of an annual or quarterly conference the "judge of law" in all ordinary cases. That prerogative, as far as the history of the doings of these bodies has come under our observation, has always been accorded to the *chair*. But cases were supposed by the opposition in which deciding what the law is in the case would be

to decide the whole question. Such cases, it may fairly be presumed, are always resolvable into simple questions of law, and would have been, without the rule under consideration, by common law, or parliamentary usage, decided by the chair. And it should not be overlooked that now "an appeal" is provided for, whereas formerly the same powers were exercised without any such right expressly guarantied to the party which might by such administration be aggrieved.

On page 28 we have the following new rule:—"8. The bishops may, when they judge it necessary, unite two or more circuits or stations together, without affecting their separate financial interests, or pastoral duties." This regulation will mostly affect the smaller charges, which are situated adjacent to each other, and will be attended with several advantages. 1. It will lessen the labor of the presiding elders, and proportionately the expenses of the charges concerned. 2. It will be a means of bringing together the leading members of neighboring charges in quarterly conference, and so promote a salutary intercourse between them. 3. It will bring together a greater number of the members at the quarterly meetings and love-feasts, and so add much to the interest and usefulness of these occasions.

Answer 6, pp. 30, 31, is so amended as to make it the duty of the presiding elder "carefully to inquire at each quarterly meeting whether the rules respecting the instruction of children have been faithfully observed." If the presiding elders "faithfully" discharge this duty, it is to be hoped the children, the precious lambs of the flock, will not be left to perish for want of appropriate nourishment, or to be devoured by wolves!

On pages 34–36 we have a new section, which provides for "the reception of ministers and preachers from the Wesleyan connection, and from other denominations." This new regulation will settle many troublesome doubts and difficulties on this subject.

Again, p. 40, on the manner of "receiving a preacher at the conference," the following is inserted:—"After he has been employed two successive years in the regular itinerant work," instead of "after two years' probation." We know very well what the projectors of this amendment intended, and perhaps their object will be attained through this new rule. But we were struck at the time the subject was under discussion with the impression that there might be no little difficulty in determining in these days what "the regular itinerant work" is,—and so it may turn out, in some cases, that the class of persons designed to be held at bay may steal into port after all.

Ans. 16, p. 44, is so changed as to make it the duty of the preacher in charge to lay before the quarterly conference "a written statement of the number and state of the Sunday schools in the circuit or

station"—"at each quarterly meeting," as far as practicable,* instead of "at its last meeting annually." An idler or a drone will scarcely find it "practicable" in any case to keep up this business according to the intention of the amended rule.

In pp. 61–63 we have the amended section on the "instruction of children," as follows:—†

"Quest. What shall we do for the rising generation?

"Answ. 1. Let Sunday schools be formed in all our congregations where ten children can be collected for that purpose. And it shall be the special duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday schools and religious instruction in each congregation at least once in six months; to lay before the quarterly conference at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday schools within their respective circuits and stations, and to make a report of the same to their several annual conferences. Each quarterly conference shall be deemed a board of managers, having supervision of all the Sunday schools and Sunday school societies within its limits, and shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church; and each annual conference shall report to said Union the number of auxiliaries within its bounds, together with other facts presented in the annual reports of the preachers as above directed.

"2. It is recommended that each annual conference, where the general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of promoting the interests of Sunday schools; and his expenses shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the conference.

"3. Let our catechisms be used as extensively as possible, both in our Sunday schools and families; and let the preachers faithfully enforce upon parents and Sunday school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

"4. It shall be the special duty of the preachers to form Bible classes wherever they can, for the instruction of larger children and youth; and where they cannot superintend them personally, to appoint suitable leaders for that purpose.

* The words "as far as practicable," will not be found in all the copies of the new Discipline which have been sent out, for a reason hereafter explained.

† We insert the amended section entire, because by an oversight of the committee appointed by the General Conference to prepare the new Discipline for publication, it was (together with a clause noticed above) omitted, and the error was not discovered until several hundred copies had been bound and sent out. As many will probably have the imperfect copy, we think it but justice to advise them of its deficiencies. Of these the preachers especially ought to be aware, as the amendments principally relate to duties and responsibilities which concern the ministry.

"5. It shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregations, and leave a list of such names for his successor; and in his pastoral visits he shall pay special attention to the children, speak to them personally and kindly on experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient; and let all baptized children be faithfully instructed in the nature, design, privileges, and obligations of their baptism. Those of them who are well disposed may be admitted to our class meetings and love-feasts, and such as are truly serious, and manifest a desire to flee the wrath to come, shall be advised to join society as probationers."

In this section we find the following improvements upon the section on this subject in the former editions:—1. It is made the duty of the preacher in charge to organize Sunday schools in all his congregations "where ten children can be collected for that purpose." 2. "To preach on the subject of Sunday schools and religious instructions in each congregation at least once in six months." 3. To make a report to each quarterly meeting conference, to be entered upon the journals, "of the number and state of the Sunday schools" within his charge. 4. "Each quarterly conference" is to be considered "a board of managers having supervision of all the Sunday schools and Sunday school societies within its limits," and must "be auxiliary to the Sunday School Union of the Methodist Episcopal Church." 5. "Each annual conference" is required to report to said Union "the number of auxiliaries," &c. 6. An annual conference may "request the appointment of a special agent," in certain cases, "to travel throughout its bounds, for the purpose of promoting the interests of sabbath schools." 7. The preacher is required to take the names of "the children belonging to his congregations, and leave a list of such names to his successor." 8. To urge upon parents the duty of dedicating their children to God in baptism. 9. To take "baptized children" under his special pastoral care, and admit "those of them who are well disposed to our class meetings and love-feasts," and advise "such as are truly serious to join society as probationers."

The general subject, "the instruction of children," (by which is meant *religious* instruction,) is one of the highest interest, and it may fairly be doubted whether it has ever been sufficiently estimated. How far have we gone toward the systematic, strenuous, and extended exertions which the nature and importance of the case require, for the religious training and final salvation of the rising generation? Shall we let the devil have the children? If so, how long will it be before he will take possession of the whole world?

The object of the amendments under consideration is to bring a

more direct and effective supervision to bear upon the moral and religious interests of the young. And this is necessarily connected with all the great objects contemplated in the gospel. Upon it depends the universal prevalence of religion, the final glory of the church, and the conversion of the world. The course is now clearly before us, and as we have it in the old section, (and it seems to us rather a pity that the sentence was not retained in the new,) "Let him that is zealous for God begin now." Let him read, yea *study*, the amended section, and let him pray for a heart to feel for the dear children, and for wisdom to direct him in laboring for their salvation. This is no small matter, no mere drudgery. In it the Saviour himself was employed. He looked after the lambs of the flock. He "took little children in his arms, and blessed them." How many ministers among us never so much as stroke the heads or shake the hands of these precious objects of the Saviour's care and love! How few ever call them up, and talk to them about God and Christ, heaven and hell, and exhort them to pray, to seek the Lord, and prepare for death! Who will "begin now?" who is "zealous for God?" who?

P. 66. The form of trial of a superannuated preacher living "out of the bounds of the conference of which he is a member," is so altered that he is "held responsible to the annual conference within whose bounds he may reside." This is doubtless as it should be. In many instances it might be both oppressive to the accused, and subversive of the ends of justice, to require him to answer to charges at a distance from the scene of the transactions upon which they are founded.

Ans. 1, quest. 2, p. 84, is so amended as to require that persons to be received into the church shall "give satisfactory assurances both of the correctness of their faith, and their willingness to observe the rules of the church." The amendment also provides that a person coming from "any orthodox church, by giving satisfactory answers to the usual inquiries, may be received at once into full membership." The *first* part of this amendment requires an open examination before the church of the candidate for reception into full membership on the subjects of doctrine, and conformity to the Discipline; and the *second* admits of the reception of members from other orthodox churches into full membership without the previous probation of six months. The things provided for in the amendment have heretofore been practiced by many administrators, but there has been no uniformity among us upon these points. This important object it is presumed will now be secured.

Section 8, p. 90, of the former edition of the Discipline, *is stricken from the book.* This section went to regulate, and by fair construction to license the traffic in "spirituous liquors." The rescinding of this section may well be hailed with joy by all the true friends of

the cause of temperance; for the least show of a shelter for the abominable trade in the church is now demolished. There is now no obstacle, that we can perceive, in the way of passing church censure upon those of our members who persist in the traffic. That this traffic is a species of "doing harm," and consequently forbidden in the general rules, now seems generally (would that we could say *unanimously*) conceded. And if so, what other course can a consistent and faithful administrator of the Discipline, entertaining the same views, take with a member who "habitually breaks" the general rule in this case, than to "admonish him of the error of his ways," and after "bearing with him for a season, if he repent not," and after due form of trial and conviction, to declare that "he hath no more place among us: we have delivered our own souls."

If we classify the practice under consideration correctly there can be but one mode of procedure with those who indulge in such practice; for the Discipline is explicit in relation to every thing of the class. "Doing harm, evil of every kind, especially that which is most generally practiced," is expressly prohibited by the general rules, and these general rules, it is declared, "we are taught of God to observe even in his written word," and that "we know his Spirit writes" them "on truly awakened hearts." The only course then to avoid treating as offenders those who are engaged in the obnoxious traffic is to maintain its *harmlessness*. Now it is a fundamental principle in reasoning that "*whatever* may be affirmed of any genus may be affirmed of all the species included under it." If then the "buying or selling spirituous liquors," in the ordinary way, is a species under the genus "doing harm," whatever the general rules affirm of doing harm, they must be understood as affirming of the traffic in spirituous liquors. Well, the general rules forbid doing harm on penalty of expulsion from the church. Do they not then forbid this species of doing harm, with all others? or do they make an exception of this particular species of doing evil? Are we then to understand the rule thus: "It is expected that all who continue in these societies should continue to evidence their desire of salvation, first, by doing no harm—by avoiding evil of every kind, especially that which is most generally practiced;" with the exception of that "evil" so "generally practiced," which consists in contributing to the sin of drunkenness, and, of course, to all the dreadful train of damning sins which it produces;—excepting that evil which consists in getting a living by an unlawful trade;—excepting taking the money of a poor maniac, who will give all he has as the price of his ruin;—excepting wringing the hearts of virtuous and devoted females with indescribable anguish;—excepting taking the bread from the mouths of helpless and famishing children! You must avoid "evil of every kind," but you may, if you

find it a profitable business, pour out a tide of misery, crime, death, and destruction upon the world! Is this the doctrine of our general rules? You must do no harm, but you may scatter firebrands, arrows, and death over the fair face of creation! You may poison the springs of human happiness and salvation for the sake of gain!! You may open the sluices of perdition, and inundate the world with more evils than are fabled to have come from the box of Pandora, and so turn the world into one grand aceldama!! All this you may do, and yet wipe your mouth and say, "Am I not in sport?" Away with your reproofs! I am "doing no harm!!!"

But we may be judged a little (or perhaps *not a little*) extravagant in this representation of the subject. Possibly some will doubt whether it is possible for any one, by interest, prejudice, or any other means, to screw himself up to so high a point of inconsistency as to maintain or suppose all we have laid to the charge of the traffic in intoxicating drinks is not *doing harm*. However this may be, it is to be seriously feared that there are some among us not a little skeptical as to the *immorality* of this traffic. But a short time previously to the late General Conference, a Methodist editor gravely asserted that there were a thousand cases, not cases of extreme necessity, in which it would be as innocent to buy, sell, and drink ardent spirits, as to do the same with cold water! Now we should be willing to join issue with the brother at this point, and give him much greater advantages than he asks. We would ask him to define his "cases," and after excluding all cases of "extreme necessity," see how many will be left. And if he should have in hand the tenth part, or even the *hundredth part* of "a thousand cases" left in which it would be innocent to buy, sell, and drink ardent spirits, we should be sadly disappointed. We very much fear this dear brother has opened the gate too widely. Would any dram seller or dram drinker ask for greater latitude? We presume not. If it were not found that every vender and consumer in the land found his case embraced in this large catalogue we should greatly marvel.

Another brother, during the debate in the late General Conference on the question of restoring Mr. Wesley's rule, explicitly denied that the rule in question was "of the nature of the general rule," that is, (as we understood him to mean,) he denied that the rule which it was proposed to restore, which prohibits "buying and selling spirituous liquors," was properly a specification under the general rule which prohibits doing harm. The positions of each of these brethren militate against our classification; and, as we have seen, upon this the whole question depends. Upon the character we give the practice of rum selling would depend the propriety of restoring Mr. Wesley's original rule, and upon the same now depends the application of the existing general rule to that

practice. If the practice is *harmless*, why then we cannot purge it out of the church; and indeed we ought not to do it if we could.

But before we leave this subject we shall venture upon a consideration of several of the reasons which have been urged against the restoration of Mr. Wesley's original rule. The committee appointed at the late General Conference on the subject of temperance were instructed to inquire into the state of the vote in the several annual conferences on "the New-York resolutions," which went to authorize the General Conference to restore Mr. Wesley's original rule on ardent spirits. This rule prohibits "the buying and selling," as well as "drinking," spirituous liquors. After stating in their report the number of votes for and against the measure in each annual conference from which they had correct returns, they came to the following result, viz., "In the twenty-six conferences just enumerated, the whole number of votes given amounted to 2080; of which 1774 were for, and 306 against the New-York resolutions. From the Black River conference your committee have no authentic written report, but are assured by the delegation from that conference that the resolutions were adopted by a unanimous vote. In the Tennessee conference they were presented and laid on the table without any subsequent action upon them. It will be perceived, however, that even setting down the Tennessee conference against the resolutions, and supposing Black River to have given a bare majority for them, there would be in their favor far more than three-fourths of all the attending and voting members of all the conferences taken collectively."

The committee next proceed to assign several reasons against the proposed change. These reasons we shall now, with all due deference to the respected brethren composing the committee, proceed to examine. Having given the facts, the report proceeds:—

"Hence it would appear to many brethren that nothing now remains in order to restore Mr. Wesley's original rule, but for this body, by a vote of two-thirds of its members, to give their voice to that effect. But from a careful and most impartial examination of the constitutional provision on this subject, as laid down in our Discipline, (p. 22,) your committee have felt themselves compelled to adopt a different conclusion. They believe the literal meaning and the true intent of the proviso to be, that three-fourths of all the attending and voting members of *every* annual conference should be in favor of the proposed alteration before it can be constitutionally made. And your committee ask the indulgence of the conference while they briefly assign their reasons for this view of the subject. And that they may do this the more intelligibly they will take the liberty of transcribing into this report that portion of the proviso to which they especially refer. The Discipline, after detailing in an absolute form what the General Conference shall not do, adds, 'provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several annual conferences who shall be present, and vote on such recommendation, then a majority

of two-thirds of the General Conference shall suffice to alter any of the above restrictions excepting the first article.' Your committee think that the true, grammatical construction of this language plainly implies that there must be three-fourths of the members of *every* annual conference in favor of the contemplated measure, in order that it may be lawfully carried into effect. The propriety of this interpretation would be perfectly manifest if the passage read thus: Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the annual conferences *severally*. And your committee would respectfully ask, Is not the meaning in both cases precisely and obviously the same? In a word, it would seem that the conferences are spoken of *distributively*, and not collectively merely; so that not only three-fourths of the entire number in all the conferences taken together, but three-fourths of the number in *every* conference who shall be present and vote are requisite to meet the terms of the proviso."

The committee's argument is predicated upon what they are pleased to call "the true grammatical construction" of the "language;" but does in fact depend entirely upon the construction they put upon the word "*several*." This word is made to determine that "the conferences are spoken of distributively and not collectively." We most gravely and candidly dissent from the view here presented. We do not admit that the word "several," or the collocation of the words in the sentence in question, is in the least in favor of the distributive sense. As this question must be settled by authority, we will now adduce what we suppose sufficient and conclusive. "*Several*, adj., [from *sever*,] 1. Different. 2. Diverse; many. 3. Particular; single. 4. Distinct." (*Dr. Johnson*—see Dictionary, folio.) Under the 2d sense the doctor has the following remarks and illustrations, viz., "It is used for any number not large, and more than two. 'This country is large, having in it many people and *several* kingdoms.' (*Abbot's Description of the World.*) 'This else to *several* spheres thou must ascribe.' (*Milton.*) 'We might have repaired the losses of one campaign by the advantages of another, and after *several* victories gained over us, might have still kept the enemy from our gates.' (*Addison.*")

The following is from Dr. Webster's Dictionary, quarto: "*Several*, *a.*, [from *sever*,] 1. Separate; distinct, not common to two, or more. 2. Separate; different; distinct. 'Diverse sorts of beasts came from *several* parts to drink.' (*Bacon.*) 'Four *several* armies to the field are led.' (*Dryden.*) 3. Diverse; consisting of a number more than two, but not very many. 'Several persons were present when the event took place.' 4. Separate; single; particular. 'Each several ship a victory did gain.' (*Dryden.*) 5. Distinct; appropriate:

> 'Each might his *several* province well command,
> Would all but stoop to what they understand.'—POPE."

Upon these authorities no remark is necessary. They go clearly to prove that the word "several" is not necessarily to be taken as a *distributive* term. We have one more authority which we consider perfectly conclusive, not only on account of the sense in which the word in question is used, but because it appears to have been the model upon which the restrictive rule was framed. It is found in the Constitution of the United States, ARTICLE V:—

"Congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments to this constitution; or, on the application of the legislatures of two-thirds of the several states, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes as part of this constitution, when ratified by the legislatures of three-fourths of the several states, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by the congress."

Here the phrase "*the several states,*" is most evidently not to be taken *distributively.* And from the general conformity of the principles and language of the restrictive rule with this provision of the Constitution of the United States, it seems to us extremely probable that in drawing up the restrictive rule the article of the constitution above quoted was the model upon which it was constructed. But be this as it may, the use made of the word *several* in this instrument is an instance directly at war with the position of the committee; for there is the same reason for concluding that the phrase "the several states" must be understood "distributively," as there is that the phrase "the several annual conferences" must be so understood, if we confine ourselves to the meaning of the words employed, or their "true grammatical construction."

But the committee attempt to strengthen their position by changing the collocation of the words, and by putting in the place of the adjective *several,* the adverb *severally,* thus, "The propriety of this interpretation will be perfectly manifest if the passage read thus—provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the annual conferences *severally.*" But, by the by, it does not happen to "read thus." And in reply to the question "respectfully" proposed by the committee, whether the "meaning" is not "in both cases precisely and obviously the same," we "would respectfully," and yet most unequivocally answer, No. There is plainly a different shade of meaning. If not, what advantage would result from the change? The adjective is often used in the collective sense, but we are not aware that the adverb is. But we would here beg leave just to make one honest query, and that is, if the framers of the restrictive rule meant, as the committee suppose, "that there must be three-fourths of the members of *every* annual conference

in favor of the contemplated measure, in order that it may be carried into effect," why did they not say so? Why did they not use the very identical language employed by the committee in their commentary? This would have been just as easy, far more natural, and entirely definite.

But there is still another difficulty found in the second part of the proviso, upon the hypothesis of the committee. This part reads as follows: "And also, when such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the annual conferences shall have concurred as aforesaid, such alteration or alterations shall take effect." Now let the reader specially mark the little but very important word "all" here. Can any one tell, on the hypothesis of the committee, why the framers of this article did not say *every annual conference*, instead of "*all* the annual conferences?" I know the worthy chairman of the committee plead that the phrase "as aforesaid," limits the sense of this latter part of the article, and makes it conform to the former. But we are not aware that this phrase would any more necessarily make the latter part of the article conform to the former than it would make the former conform to the latter: and if indeed, as we trust we have shown, the former part of the proviso is not necessarily to be taken in the distributive sense, then of course this phrase is nothing to the brother's purpose. But if the first part of the proviso was intended, as the committee supposes, to be taken "distributively," then the latter part is a most glaring grammatical solecism.

The committee next proceed to show the bad consequences which would grow out of the views we take of the restrictive rule, or, in other words, to show what the rule *ought to be*. Thus they proceed:

"Your committee are strengthened in the opinion just expressed, by reflecting upon the evils that might very possibly arise if the proviso were differently interpreted. For example: there are twenty-eight annual conferences, and it might happen that sixteen (say) out of these twenty-eight would contain more than three-fourths of all the members of all the conferences taken collectively; and consequently, according to the construction objected to by your committee, these sixteen conferences would be able to effect a change in the fundamental principles of our church, though it might be contrary to the unanimous will of the other twelve conferences. And what is more (on that view) these twelve conferences would be bound to acquiesce in, and act upon the change, however repugnant it might be to their peculiar local circumstances, or the honest convictions of their own minds. And who that is conversant with human nature does not know that a severance of our ecclesiastical union would be the inevitable consequence of such a state of things? Your committee cannot believe that it was the intention of the wise framers of the constitution of our church to open a door by which it might be *possible* to make essential changes in the great cardinal principles of the connection, and to thrust those changes

upon numerous annual conferences in defiance *even of their unanimous wishes to the contrary.*"

We understand the Methodist Episcopal Church to be a *unit*, and the annual conferences to be integrant parts of the complete whole, and holding a rank in proportion to numbers, so that the case stated by the committee cannot be effected at all by the number of conferences supposed to be in the negative of the question. Two annual conferences of fifty each can have no more importance, other things being equal, than one conference of one hundred members: and hence it is that the annual conferences are represented in the General Conference according to their numbers. In the case supposed by the committee there would be in favor of the change a majority of *three-fourths of the whole number of members*, though by conferences they would stand *sixteen* against *twelve*. Now in such a case the question would be simply whether the *one-fourth* or the *three-fourths* of the whole body should rule. Whether, indeed, in this case, the minority ought to submit to the majority, or separate, we need not determine; but that they should not govern the majority is, to us, obvious enough.

We will now turn the tables, and see what would be the practical operation of the committee's views of the restrictive rule. Suppose it should be deemed desirable and necessary still farther to lessen the ratio of delegation, and all the annual conferences should recommend it by a unanimous vote, except one small conference composed of seventeen members, and all of them, excepting *six*, should concur: now though we should have the vote of *every member of all the annual conferences excepting six individuals*, the alteration could not be made, for it would not have the sanction of "three-fourths of all the attending and voting members of *every* annual conference." And can the committee "believe that it was the intention of the wise framers of the constitution of our church" to give to so small a number of individuals the power to control and oppress the whole mass? Vastly more credulity than we have is necessary to believe this.

Finally, the committee attempt to sustain their positions by presuming upon the *intention* of the framers of the rule under consideration. They proceed:

"Your committee are perfectly satisfied that the great object of these venerable men was to preserve and perpetuate the unity and integrity of the church in the bond of peace and amity. And assuming as correct the interpretation now offered by the committee, this object would be most happily and permanently secured. For if any fundamental change were concurred in by three-fourths of all the members of *every* annual conference, there is no earthly probability that the enforcement of such change would ever be productive of any schism in the body."

It is a correct mode of procedure, when an instrument is ambiguous, to go into its history, and endeavor to find out the design of the

framer: and if the committee had spent a small share of the time and pains they occupied in their fruitless philological speculations in investigating the history of the rule in question, they would have arrived at a very different result, and we, of course, should have been spared the necessity (real or supposed) of these animadversions. Let us now briefly refer to the facts.

Previous to the General Conference of 1832, the second restriction upon that body required that they should not allow of more than one representative for every five members of the annual conference, nor less than one for every seven; and the proviso for altering any of the restrictions was in the following language, viz., "Provided, nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions." Between the General Conference of 1824 and 1828 a resolution originated in the Mississippi conference recommending the ensuing General Conference so to change the restriction as to admit of a smaller representation. This resolution passed all the annual conferences excepting the Philadelphia conference. This conference, wishing to procure some farther mitigation of the restrictive rules, refused to pass the Mississippi resolution, and sent out one of their own for the adoption of the conferences. The General Conference of 1828, finding that the recommendation had failed to obtain the concurrence of one conference, and consequently could not be acted upon, and the body having become exceedingly unwieldy, seemed to think no remedy left but so to modify the proviso as to make a change in the restrictions upon the General Conference more feasible; and it was with this view that the present proviso was substituted for the former. It was to *take the power from any one conference to negative changes in the restrictive rules which might be judged necessary by all the remaining conferences.* Formerly a simple majority of each annual conference sufficed to enable the General Conference, by a majority of two-thirds, to make any alterations in the restrictive rules. But even then it was found impracticable to effect a necessary change. Now who would suppose this body would set themselves at work in order to make such a change practicable, and throw still greater difficulties in the way by requiring a *majority of three-fourths of each annual conference*, instead of a *simple majority?* This could never have been; more, *it was not the fact.*

The whole process is now distinctly in our recollection. The lamented Dr. Fisk, as chairman of a committee appointed for that purpose, reported the rule as it now stands, with the exception, we believe, of one amendment, and several leading members took a decided part in the discussion of its merits. The same objection urged by the committee in 1840, viz., that it would open a door for fundamental

changes, was urged in 1828, and was met by the distinguished member from Mississippi, in both instances, in nearly the same language. His position was, as nearly as we can now state it, that when a *majority of three-fourths* of the members of the several annual conferences, and of *two-thirds* of the General Conference should concur in any change, *the minority ought either to submit or retire.*

Before we proceed any farther we beg leave to say, explicitly, that though we have felt constrained to oppose some of the views of the committee of the late General Conference on temperance, we hope nothing we have said will be construed into the least disrespect for the worthy brethren who composed that committee. With several of them we have had a long and an agreeable acquaintance, and in their general integrity and regard for the best interests of the church we have the fullest confidence: and there is a redeeming quality in the report itself which we must not pass. Though the committee objected to the restoration of Mr. Wesley's original rule, it was not from opposition to the principles of the rule, but from what they conceived legitimate constitutional difficulties in the way. They concede the whole ground of the *immorality of the traffic in alcoholic drinks;* and propose to purge it from the church in another way, as will be seen in the following, which is the conclusion of their report:

"But it has occurred to your committee, that there is a method, unencumbered by any constitutional impediment, by which this may just as effectually subserve the great interests of temperance as it would do by the restoration of Mr. Wesley's rule. The method referred to is comprehended in the following resolution, with which your committee beg leave to conclude this report:—

"Resolved, That section 8, chapter 2, on page 90 of our Discipline be stricken out, and that the following be inserted as a substitute:

SECTION VIII.

Of the Manufacture and Sale of Spirituous Liquors.

"Quest. What directions shall be given concerning the manufacture and sale of spirituous liquors?

"Answer. It is our judgment that the manufacture or sale of spirituous liquors, except for mechanical, chimical, medical, or sacramental purposes, is doing harm, in the sense of our 'general rules,' being highly injurious to the health, morals, and happiness of society, and inconsistent with Christian obligation; and that if any members of our church offending herein, will not desist therefrom, after being affectionately admonished to do so by those who watch over their souls, the preacher having the oversight of the circuit or station shall proceed against them as in case of other immoralities, and the persons accused shall be cleared, censured, or excluded, according to their conduct, as on other charges of immorality.

Respectfully submitted,

J. S. Tomlinson, Chairman.

Baltimore, May 22, 1840."

Upon a review of the whole subject the friends of temperance, in the church, have great cause for gratitude to God, and for mutual congratulation, in view of what has been done, and the present state of opinion in the Methodist Episcopal Church. We have *more than a majority of three-fourths* of the members of the several annual conferences *in favor of restoring Mr. Wesley's original rule*, which *prohibits the traffic in "spirituous liquors."* We have an intelligent committee who, though they find difficulties in restoring the original rule, propose to do the same thing by another process. We have the opinions and feelings of a large portion of the small minority who are opposed to the restoration of the original rule, who assure us they have no fellowship for the trade in nor the use of intoxicating drinks, as a beverage, in any of their varieties. We have erased from the Discipline the only show of protection which it ever contained for the traffic. And in all the debates in the late General Conference upon the temperance question, whatever views the various speakers entertained as to the expediency of restoring the original rule, all admitted, who made any direct reference to the subject, that common dealers in the article were offenders against the existing general rule, and ought to be excluded.

Under all these circumstances it may be thought, by some, that the whole object is gained, and consequently the restoration of the original rule is not at all important. But though the principle be carried, and we may bring our general rule to bear upon the traffic, and purge it from the church, which was the great object contemplated in the restoration of the said rule, we still think it should have been restored, some of the reasons for which we will here give.

1. This rule was drawn up by Mr. Wesley, and formerly stood connected with our general rules: and though we care nothing for the word "extreme," yet we think it no incumbrance, and that the language of the rule, like most of the language which was used by our venerable founder, is sufficiently unexceptionable and definite.

2. As this rule had been excluded, as would seem, to make way for rum sellers in the church, now that by general consent we give that class of men *leave of absence*, the rule should take its original place, and stand there as a sentinel to guard the sanctity of the church, and prevent the approach of the profane.

3. We have a *specific* rule against *drinking intoxicating liquors*, though the *general* rule might fairly be supposed to cover the particular case, and as we conceive *drinking* and *selling* crimes of the same class, there is as much reason for restoring the *specific* rule against "*buying and selling*" as there is for retaining the specific rule against "drinking."

After this free, and perhaps somewhat tedious expression of our

views upon a subject of great and absorbing interest, we shall dismiss it for the present.

We have extended this article so far that we must necessarily conclude with a brief reference to the amendments which remain. In page 182 the paragraphs numbered 8 and 9, providing for a missionary secretary for the south-west, and another for the west, are amendments.

Section 8, page 185, received several material alterations, which will easily be perceived by a comparison of it with the corresponding section of the old Discipline. It will be observed upon examination, that our Book Concerns, and their various appendages, are becoming somewhat complicated, and necessarily require much attention from the General Conference. This is a most important part of our machinery, and cannot be too scrupulously guarded, or too well sustained. A double object is contemplated in the organization of the concern, the diffusion of useful knowledge, and the increase of the means of the church for supporting her superannuated preachers, and the widows and orphans of those who have died in the work. The history and progress of the institution, from its commencement, and especially its recent resurrection from the ashes to which it had been mysteriously reduced, furnish abundant evidence both of the providential care of God over it, and of the power and resources of the Methodist Episcopal Church. Upon the Methodist press the country and the world may well look with interest. Under the blessing of God it may, and doubtless will, act an important part in the world's redemption. It is to be hoped that the alterations which the late General Conference saw proper to make in the *modus operandi* of some of its parts may succeed in the furtherance of its great and benevolent designs.

The requisition of the General Conference that the editor should prepare an alphabetical index for the new edition of the Discipline we have endeavored to execute in the best manner possible under the circumstances: and our wish is that it may constitute a valuable appendage to the book. We have designed to embrace in the index *every distinct subject* in the work, so that it may be found without difficulty or delay under its appropriate head. Imperfections which need correction will probably be found: but we hope there are no material defects, or such errors as will embarrass, instead of helping the diligent student of our most excellent book of Discipline.

"*The Wesleyan Conferences of England and Canada; their Union and Separation.*"

By the steam ship, British Queen, we have received a pamphlet of 114 octavo pages, published in London, bearing date August 31, 1840, with the foregoing title, by W. and E. Ryerson, the representatives of the Canada conference. The reason assigned for making this prompt publication in England, instead of delaying until their return to Canada, is to counteract the influence of the publication of the proceedings of the British conference in the printed Minutes, which had already appeared. Not having received the Minutes, we are not able to compare the two publications, and for the present we only feel ourselves called upon to spread before our readers the general facts.

The principal question in difficulty between the two connections was whether a certain government appropriation for the benefit of the Canada missions, &c., should be controlled by the Canada conference, or the missionary committee in London. After a series of negotiations, the late Canada conference sent Messrs. W. and E. Ryerson as delegates to the British conference to negotiate the business on the part of the conference, and, if possible, bring the matter to a satisfactory and harmonious issue. But these objects failed. The British conference made such terms as the representatives of the Canada conference declared "in their opinion would be regarded" by that body "as a virtual dissolution of the union." Upon this the negotiation closed, and the British conference declared the farther continuance of the union was "impracticable." A large and able committee was then appointed to confer with Messrs. Ryersons to the end that the "formal dissolution of the union might not be accompanied with any thing that might produce imbittered feelings, or injure mutual charity." But as the arrangements of Messrs. Ryersons for their return home precluded the proposed interview, they addressed to the committee a communication expressing their views of the "proceedings and decision" of the British conference. What the result of these important movements will be, or how they will affect the general interests of the work in Upper Canada, we cannot at present certainly predict.

Still, however, our confidence in the Christian integrity of our brethren on both sides of the water inspires the hope, that failing to see eye to eye on the topics in dispute, they will be careful to abstain from any measures toward each other which will hinder the work of God in the province: especially we may be allowed most earnestly to exhort them not to be led into any course which may by possibility introduce their differences into the aboriginal missions which they have hitherto unitedly and successfully cultivated. Far better that any sacrifice of feeling, or pecuniary interest, be made by either party, than that the Indian converts to the Christian faith should be agitated with "questions of doubtful disputation." Related as we, in the United States, are to these missions, having, both with men and pecuniary means, contributed to their origin and early support, it cannot be expected that we should not feel deeply interested in their peace and prosperity. Indeed, we can but remember, in our fervent intercessions, these first fruits of the missionary toil of American Methodists. But whatever may be our anxiety on behalf of the great missionary interest in the province of Upper Canada, and however the question of union or separation between the British and Canadian connections may ultimately terminate, our Christian and affectionate salutations shall still as ever be extended to our transatlantic and Canadian brethren, praying most devoutly that the great Wesleyan family may, through the good hand of God upon us, be able to "keep the unity of the Spirit in the bonds of peace."